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A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries, April, 1878. *(enlarged).*

BY REV. ERNEST FABER, OF THE RHENISH MISSION.

(Continued from Vol. IX. *Page* 418*).*

SOME INTRODUCTORY MATTER.

ABOUT the *author* of the Canon of filial piety, the Chinese critics disagree among themselves. Commonly Tsang Tsz is said to be the writer of the book, though Confucius is regarded as the author of the contents. Confucius had discussed the subject with his disciple, who is said to have been particularly qualified for it; and Tsang, after having received the instruction, put it into writing. Other critics maintain that a disciple would not have called himself *Tsz*, and his master by his childname *Tchung-ni*. (see com. to chapter I.)

The Han catalogue, mentions 11 works by different authors on the Canon, 爾雅 and 小爾雅 included; but there is no where a record which gives the names of its traditional interpreters from the time of Confucius down to the Han dynasty 授受無緒 as is the case with all other canonical works. This absence of tradition forms one important reason to some critics for doubting the authenticity of the Canon. It is said to be one of the works which came down from the 70 disciples of Confucius, of which 河間獻王 collected 131, and ought to be one of the chapters of the Li-ki, like the 儒行 and others, only that the work calls itself Canon, is divided in chapters, etc.

We have here, however, not sufficient ground to decide in favour of Confucius, or Tsang Tsz, or of some one else. My own opinion is rather against both Confucius and Tsang Tsz, (see remarks to

chapter———.) As I am collecting all the materials bearing on Confucius and his immediate disciples, I hope to be able to give a definite opinion at another time.

At the burning of books by the emperor of *Tshin*, the Canon of filial piety had been hidden by Yen Tchi 顏芝, whose son 貞 brought it to light again. This is said to be the modern text 今文, commonly said to have come down from 荀昶, and to have been commented on by 鄭元. In the wall of the house of Confucius, 壁中, a copy had also been hid, together with other classic books, by a descendant of the Saint. Though *Khung Gan-kwoh*, 孔安國, in presenting the transcript of those recovered tablets to the emperor (97 B. C.), did not present this Canon, yet it is commonly stated, that the ancient text 古文 has come down from Liau Huen 劉炫, and that the commentary upon it is by Khung Gan-kwoh himself. A great deal of discussion has been going on about the two texts, to the disgust even of the authors of the imperial catalogue. The records of the Sui 隋書, already call the ancient text an imposture, 僞. In the year 719, a commission presided over by 劉知幾, investigated the matter, and gave 12 reasons for the ancient text in the critic of Ch'ing. Another commission, however, superintended by 司馬貞, decided against Khung. From that time the ancient text went into oblivion, and the modern text met with general acceptance, until Tchu Tsz 朱子, revived the quarrel.* The ancient text was in 22 chapters, whereas the modern is in 18. It is said that the differences between the two texts are very trifling. The division of the chapters is accounted for in this way, that the chapter 三才 has been divided into two, also 聖治, then 不愛其親 etc., has been one chapter, etc.

The present text contains 1903 characters; the old, it is said, contained 1872, the whole difference in the number of characters (other writings) is about 400.

The edition 孝經正義, the text and commentary of which have been used for this paper, is an imperial edition by the emperor Huen tsung, 元 (origin. 玄) 宗 of the Shang dynasty. He reigned 713-755 A. D. The work first appeared in the emperor's tenth year, 723; a revised edition followed in 743, which was cut in stone in 750. This Shang edition formed two books.

In the time of 咸平, 998-1003 of the Sung dynasty, Ying Ving 邢昺 enlarged it to three books. No regard is paid to the ancient

* 朱熹 and 吳澄 both emended (刪改) the Canon of Filial Piety, but each of them differently, 又各不同; a counter criticism is given by 西河 in 孝經問.

and modern text. All different readings are however, appended to the chapters in the edition given in 十三經註疏.

The imperial catalogue speaks of 20 different works on the Canon of filial piety numbering in all 70 books (卷).

EXTRACTS FROM 孝經義疏, BOOK 1360 of 皇清經解.

This is a work by 阮福, though called an explanation, it gives only desultory and detached notes of more or less value, but no continuous commentary. I have selected only a few remarks from this work which seemed to me of some interest.

The Canon is supposed to be the genuine work of Confucius himself. But why has the Saint called it the Canon of filial piety?

The *Shows Wen* explains the character 孝, as serving well father and mother, from old, abridge, and son, the son supporting, 丞, the old. I-ya says: good towards father and mother is 孝. According to the Canon itself, 孝 means 畜 = 養 rearing, nursing. These explanations appear in the time of the Han. The character 孝 is first mentioned in the Canon of Yao (Shu I, 12), where it is said of Shun, that he 克諧以孝, kept harmony by filial piety, with his wicked father, mother and brother. The word is said to have been formed in the time of the yellow emperor, 黃帝, and made of double importance, 更重, by Yao and Shun. (It is certainly remarkable, that by the above quoted short sentence, 孝 is made the fundamental principle of statesmanship in the very beginning of the organisation of the Chinese state.)

The character for Canon 經, is from 絲 silk, the warp of a web; also the constant law 常法, of ancient and modern times, which ought to be followed, the great way 大道.

Filial piety is called 經 in the book itself, see chapter III. No one of the other classics is called so in any of them, they are always referred to as 傳 records, traditions.

The Canon of filial piety is quoted* in the 漢書, Han shu, in 蔡邕月令論 in Ts'ai Yung (A. D. 133-192) on the calendar, in 呂氏春秋 Chronicle of Mr. Lui (chapter 先識覽 38 characters) and in the 史記 the first Chinese history, chapter 魏文侯, also in the Shwoh Wen. The first commentary is written by Ching 鄭, the objections that this is not 康成 127-200, but his 裔孫 descendant, 小同, are discussed and decided in favour of the latter scholar. One

* In the Canon chapter VII, the same expressions are used as Tso chuen X, 25; 2 by 子大叔 but they are given as originated from 子產 but all is attributed to 禮 and not to 孝. 毛西河, in his treatise 孝經問, answers the objection taken from this instance against the Canon of filial piety, by pointing out similarities with other classics. The Han catalogue quotes the same sentence writing 孝 and not 經.

of the objections referred to, is, that Hang-sching distinguishes six heavens, but the Com. to the Canon of filial piety, says in one place that Shang-ti is only another name for heaven.

Pan-Ku's 白虎通 (92 A. D.) says, that the Canon of filial piety was written by Confucius, after the Spring and Autumn, and as a supplement to its doctrines 相輔之大義也, to which other writers of the Han dynasty agree. Of Confucius a word is quoted: 吾志在春秋行在孝經, "my mind is in the Spring and Autumn", the conduct in the Canon of Filial piety." In the 孝經注疏序 however, a somewhat different chapter of this quotation is given; there it runs: 孝經緯曰孔子云欲觀我褒貶諸侯之志在春秋崇人倫之行在孝經.

In the Canon, the phrase 不敢 is used nine times. It has reference to the preservation of one's own body as a duty of filial piety. In the ten chapters of Tsang Tsz (text and translation of them will be given soon after this) the phrase occurs 18 times.

In 大戴禮, chapter 60, Confucius is quoted as saying that 孝 is the beginning of virtue 德之始, brotherly precedence is its order 序, belief 信, its richness 厚, devotion (loyalty) 忠, its correctness, 正. Sin 參 (the name of Tsang Tsz) is in the centre of the four virtues.

The character 敬 occurs 22 times in the Canon. It is derived from 苟 read 亟, and 支; 苟 also means 敬, the 文 is only added for the sake of clearness. The old dictionary 釋名 explains it by 警 to caution, to arouse,—*i. e.* 恒自肅警也, to give constantly, fair attention to oneself, not daring to become lazy and dissipated 不敢怠逸放縱也. As a posthumous title, the meaning is, according to the 周書謚法, early and late, to be reserved; is called *king* 夙夜警戒曰敬. This hits the meaning in the classic; not the common explanation of 心中恭敬之義, a feeling of respect in the heart; but it is *active*, 立事, as shown in the specified services for the father and for the prince.

From the saying of Mencius, 仁之實事親也 "the reality of humanity is to serve the parents" the conclusion is drawn, that humanity and filial piety are the same thing. According to Anal. I. 2, filial piety is the basis of humanity, and the superior man tends to the root; if the basis is established, then the way (tao) will be produced. Those who are filial and brotherly will seldom offend against their superiors and will never be fond of disturbances. From the above it is taken as granted that to be unfilial is to be inhumane.

Confucius said: The filial piety of the common people (without rank or office) does not go beyond the care for the body, and economical consumption in order to provide for the parents 庶人之孝不

過謹身節用以養父母而已. Mencius' saying, in regard to the five things which are by the common people considered as unfilial (see M. IV, I xxx, 1-5) comes to the same point 皆言不顧父母之義.

It is expressly stated that the sacrifice to the deceased really means *to nourish their spirits.* The Kwang Ya 廣雅 says 享養也, 祭統云, 祭者治所以追養繼孝也, 蓋緣孝子之心畜養無已, 故於祭祀追而繼之, 謚法云協時享曰孝.

As a proof the Ode (Shi IV I (i) IX) is quoted from 降福穰穰 to the end.

"Blessing is sent down abundantly,
Blessing is sent down in large measure;
Our deportment is elegant,
They (the spirits) are intoxicated and satiated,
They return happiness and emoluments for it.

(Dr. Legge differs.)

The above translation is authorized by the explanation of the meaning of these lines, which runs: 此言人德義茂美神歆享醉飽乃反報之以福也. Two lines below, the phrase is used 祭則鬼享之 if sacrificed to, the demons enjoy it.

In the 大戴 Li-ki, chapter 盛德 it is said; Everything not filial is produced by want of love, and want of love is produced by not clearly understanding the rites of mourning and of sacrifices. By means of the rites of mourning and sacrifice, love is taught. This sentence, as it stands, would make us believe that filial piety consisted only in the relation to the deceased; there is, however, no other love acknowledged but that to the departed. The Canon of filial piety keeps free from such eccentricities.

A work of great pretension appeared by Imperial orders in the Hang-hi period, with the title 御製孝經衍義, *an amplification of the Canon of filial piety* in 100 books, 卷, bound in 32 Vols. Vol. I, contains the prefaces and an index, the arrangement is explained 衍經之序, the so-called five kinds of filial piety, 五孝, are made the principle of the divisions (see the Canon, chapters II-VI). The explanations in this Vol. I, are nothing but mere extracts from the Commentary of Ying Ying 邢昺. We find the peculiar names for the filial piety of the emperor as 就, readiness, expressing his virtue to organize the empire, his beneficence to reach all things, that beginning and end are completely ready. Of princes, it is called 度, because they take up the pattern *(regula)* from the emperor—but we look in vain for the names for filial piety of governors etc.; and

find the commentary has also no such names. I feel, however, extremly happy to be in a position to help an Imperial Chinese production somewhat in the knowledge of Chinese, by referring to Li-ki chapter 祭統 and 廣雅釋詁, where the filial piety of governors is called 譽, praise; of graduates 兌, informed, searched out; and of common people 畜 feeding.* The text of the first six chapters of the Canon is then given and some remarks upon it. Under the heading 述經之旨 an explanation is given of the meaning of 孝 and of 經, and there are given *in extenso* the sayings of a great many scholars on the Canon and on filial piety.

All the above expositions are counted as prolegomena 卷首.

The book I begins with the development of the sense of utmost virtue 衍至德之義. This highest virtue, the Imperial Majesty pleases to call 仁, humanity. The reader will be astonished, in comparing chapter XIII. of the Canon, to find nothing whatsoever of 仁. All passages of the classics referring to 仁 are then given, and full explanations added; but the Sung philosophers are favoured exclusively. There is the clue to the above imperial *eisegesis*, and to the tendency of all imperial bookmaking of the Hang-hi period.

Book II gives extensive quotations from the compilation called 性理大全 *i. e.* 太極圖† etc. (The mystic figures on the origin of nature, and the practical duties of filial piety, brought here into such near connection by the pleasure of His Imperial Majesty, present such a contrast that the author of the Canon, would certainly not keep from laughing, if he could see it).

Books III—VI give to righteousness, propriety, wisdom and faith 信, the same treatment as to 仁.

Books VII and VIII give an enlargement to the sense of the important way 要道, which begins with the number five, the virtues, relations, elements etc. Then the relation of father and son is treated in the same way of putting quotations together. It must seem strange to all not matter-of-course-worshippers of a Chinese Imperial majesty, to find that after all the show of learning and perspiration, the matter is not exhausted at all. From Mencius, for example, only *one* sentence is given, viz., that humanity has to exist

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* Remark. In the Li-ki it is said 孝者畜也 which is explained 順於道不逆於倫, agreement with the Tao, no opposition to the relationship. Those five names are quoted from a work 援神契. It is further said that 孝 and 畜 have had the same pronunciation and were used *promiscue*. Kwang-ya, see 皇清經解 677 a.

† Thai-Kih-Thu, text and Tchu-His, commentary in Chinese, translations in Mandchu and German, introduction and remarks, has been edited by Georg von der Gabelentz, Dresden, 1876, R. v. Zahn Schlossstrasse, 22.

between father and son 仁之于父子也, VII, 6; XXIV, 2; comp. Lehnbegriff, des Mencius §§ 140-142 and 276-293. Sentences of the beloved Sung philosophers follow them, and after them some extracts from works on history.

Book IX treats of prince and minister; X of elder and younger brothers.

Book XI of husband and wife; XII of friends, and as appendix, of teacher and pupils.

Book XIII enlarges the sense of 教所由生之義 (Canon of filial piety chapter I), where education springs from. A sentence of Tsang-Tsz, says it is from filial piety. Here, however, it is traced back to propriety (customs). Book XIV goes on with this subject; XV and XVI are occupied with music. Music is brought in connection with thunder, (hear, hear!) and said to be invented for sacrificial purposes, (the meaning is however not "a sacrifice of time.") see I-king 豫 diagram.

Books XVII and XVIII speak of administration 政; XIX and XX of punishment 刑; Books XXI—LXXV treat of the filial piety of the emperor, 天子之孝, and are subdivided into XX—XLI love to parents, and XLII—LXXV respect to parents. Each has again minor divisions.

Book XXI on love to the parents in general; XXII on early teaching 早諭教; XXIII on equal affection (to all the children) 均慈愛; XXIV earnestness in respect to friends 敦友恭; XXV attachment to the nine kinds of relatives, and as appendix, on giving merit to old (servants) 勳舊; XXVI of the organisation of minister's works, they are one body with the ruler 體臣工; XXVII on regarding it as important to keep the orders 重守令; XXVIII on loving the subjects 愛百姓; and, as appendix, on loving things (productions) 愛物; XXIX—XXXI exhortation to cultivate the fields and mulberry-trees, 課農桑; and as appendix, the emperor's own example for agricultural labour, 藉田; XXXII—XXXV slight taxation 薄稅斂, and as appendix, statistics of houses and population, 戶口, and of occupations 職役; XXXVI and XXXVII readiness against calamities and scarcity 備凶荒; XXXVIII and XXXIX on diminishing of punishments 省刑罰, and as appendix, to outwit robbers 弭盜; XL and XLI of sympathy with the frontier guards, 恤征戍, because they are far away from their homes.

We now come to the other subdivision. Book XLII treats of respect to parents in general; Books XLIII and XLIV of service to heaven and earth 事天地; XLV—XLVII, of taking ancestors as a law 法祖宗. We read here at the beginning, tracing the prosperity of a king it must have its origin 原本 in the merits of the

ancestors and in the virtue of the fore-fathers. Books XLVIII—L of offering splendid sacrifices at the round hill and in the bright hall, 隆郊配; LI—LIII of being strict in regard to the ancestral temple 嚴宗廟, and as appendix, on going up to the tumulus (mausoleum) 上陵. Books LIV and LV speak of the importance of learning 重學校, and as appendix, of feeding the old people 養老; Books LVI—LIX on veneration of the holy learning (Confucianism) 崇聖學. Appendix *a* speaks of the academy 講筵; appendix *b* of the collection of the classics and their literature 經籍; Books LX and LXI of the teaching in the inner palace 教宮闈; LXII—LXV of deliberation on the talents of the officials 論官材; appendix *a*, selection of the proper men 銓選, appendix *b*, examination 考課; appendix *c*, of raising the retired ones 舉逸; Book LXVI of complaisance to the great ministers 優大臣; LXVII and LXVIII on the formation of the censorate 設諫官; LXIX on the correction of the relationships 正紀綱. It is here said that prince and minister, father and son, husband and wife are the three bonds (kong), all the fathers (incl. grand-father, great grand-father etc.,) brothers, clan-members, uncles, teachers and principals, lastly the friends make the six connections (ki).

Book LXX treats of distinguishing between excellent men and such who are not 別賢否; LXXI and LXXII speak of the management of the necessities of the state 制國用; LXXIII—LXXV, of the amelioration of the general customs of the people, 厚風俗 (comp. my work on Mencius §§ 366-374; 426-516).

Books LXXVI—LXXIX treat of the filial piety of the princes of state 諸侯之孝. There are only four heads *i. e.*; LXXVI love to their relatives 愛親; LXXVII respect to them 敬親; LXXVIII not to be haughty 不驕; and LXXIX not to be extravagant 不溢. (This Imperial amplification is meager indeed. Comp. the Canon chapter III, and my work on Mencius §§ 317-365).

Books LXXX—LXXXIX treat of the filial piety of governors (Canon chapter IV); LXXX—LXXXII of love to their relatives; LXXXIII of respect to them; LXXXIV of legal dress 法服; LXXXV of legal words, 法言; LXXXVI—IX of virtuous conduct 德行. (Compare my work on Mencius §§ 394-425).

Books XC—XCV treat of the filial piety of the educated class, ncl. lower officials and candidates for office 士之孝. (Canon, chapter V). Book XC of love to the parents; XCI of respect to them; XCII and XCIII of faithfulness in serving the prince 事君忠; XCIV and XCV of devotedness in serving their principals. (Compare Mencius §§ 192 ff. and §§ 375 ff.)

Books XCVI—XCVIII treat of the filial piety of the common people 庶人, XCVI of love to the relatives; XCVII of respect to them; XCVIII on using the way of heaven, dividing the gain of the earth, care for one's self, economical consumption 用天道分地利謹身節用. The concluding Books XCIX and C, give some details of great devotedness 大順之徵. (Compare Mencius §§ 276 ff. we may say to § 316.)

Such are the contents of the work before us. We cannot help thinking that it had its origin in secret opposition to the teachings of the Jesuit padres. I myself, and certainly other missionaries too, have had the same experience many times; if the Chinese feel pressed by the Christian doctrines, yet unwilling to submit, they take refuge in their sanctuary of filial piety. We may be sure the Chinese authors, three most renowned Han-lin have their names put to the work, have done their best to give the best of what Chinese literature possesses to meet or paralyze the doctrines of Christianity. Love and reverence are excellent principles, which are, however, working more perfectly in Christian lands, because not the parents, living or dead, are their only object, but the eternal God, Creator, Redeemer and Sanctifier. To make a love and reverence as effective as is required for all the duties of private and public life, the object of it must be omniscient, or he will be cheated, and the influence becomes immoral, as we see it among the Chinese; he must be omnipresent—near to all, and at all times, in all places, an uninterrupted communion; he must be omnipotent, the ruler of all things, else we cannot hope for the desired blessings. It seems strange that the Chinese should not feel conscious of these defects of their system, but it is an undeniable fact that they do not, even in the face of the superior teaching of Christianity. I shall attempt, toward the end of this paper, to give proofs that the Chinese aversion to Christianity, is not from religious, nor from moral, but from political reasons, though both religion and morals are in connection therewith.

To have all human duties brought under the control of one principle is nothing new to us; though the connection of some of the governmental duties with filial piety must seem strange to every one not subject to the "Son of heaven." Piety toward the heavenly *father* would suit incomparably better. If the Chinese, however, like to call all such things filial piety, we will not raise any objections—*de gustibus non est disputandum.* His Imperial Chinese Majesty and the three Han-lin, may even be justified from the very words in the Canon of filial piety. Beyond doubt, even from a superficial glance at the work under notice, the Chinese *notion of filial piety* is very comprehensive.

Of the literary merits of this comprehensive and costly* work, I am sorry not to be able to express a favourable opinion. The compilation gives me the impression, that it is a kind of a pupil's note-book (Collegheft), perhaps prepared by the three Han-lin, for the personal use of His Imperial Chinese Majesty. The sentences are merely put one after another under their respective heads, and in many instances some extracts of commentaries, or notes by the compilers are appended, but nothing of a digest is given. (German works called *Concordanzen* are, most of them, far superior in that respect.) We get in this work nothing better than a collection of materials, incomplete and one-sided too. Some proofs of this assertion have already been given above. We may say of the modern Chinese literature in general, that the writers are commonly well fit to work in details, and to shape sentences accurately and nicely; they also bring out now and then a good thought, amongst their old rubbish; they write small essays tolerably well, though phrases predominate over thoughts. To start something new, or to write something like an organic whole, they want impregnation from the stronger minds of foreign thinkers.

SOME OTHER ESSAYS ASCRIBED TO TSANG TSZ.

Tsang Tsz is often quoted by Chinese writers, a work with his name being mentioned even in the imperial catalogue; but in spite of all research in Canton bookshops, I have not been able to find a copy. At last I stumbled over the edition in the Hwang-tsing-king-kai, and then I found to my astonishment that I have had this work, called *Tsang Tsz*, in my library for many years, as portion of the 大戴禮記 chapter, 49–58 in the Han-wei-tsung-shu. In the 皇清經解, books 598–7107, there is a Commentary on the whole of Ta Tai's Li-ki, *i. e.* chapters 39–81, as the first 38 chapters form the canonical books of the Li-ki,† incl. great learning, 'and the Mean.' This Commentary is written by Khung Kwang-sin 孔廣森, and is complementary 補註, to the Commentary by 盧僕射, of 周 557–581. In the same grand compilation of works bearing on the Classics, we have (books 803–806) a Commentary on Tsang Tsz. The text is the same as in Ta Tai. The Commentary is not so abrupt as Khung's; there are besides many parallels given from ancient and modern authors under the designation of 釋曰. Khung is quoted many times with his title 檢討, (one of the grades among the names of Han-lin.)

* As the work is very rare, in Canton, I had to pay about 20 dollars for my copy. If one of my readers should like to form a better opinion of it than the one given above, I shall *will* him the complete work for the said price, with great pleasure.

† The present division of the Li-ki into 49 chapters is Siau Tai's 小戴.

The Chinese critics seem to agree that the ten chapters under consideration were written by Tsang Tsz himself. The heading of the chapters, however, have been added by Tsang's disciples, in Ta Tai's edition. They are not the same with those in circulation before. The first chapter, for example, is mentioned as **修身**, in the Han Catalogue, and in other works. Filial piety is treated of only in chapters II–V; but I have thought it of advantage to begin with chapter I, which gives a description of Tsang's idea of a moral character. This chapter will be especially useful to us at another time, for other investigations.

I.

CHAPTER.—I. TSANG TSZ STATING THE SUBJECT (49TH, OF TA TAI.)

曾子立事 第一章 曾子曰,君子攻其惡,求其過,彊其所不能,去私欲,從事於義,可學矣.

1. **Tsang Tsz said: The superior man, who attacks his own wrongs (not those of other persons), searches for his transgressions, forces what he is (else) unable to accomplish, removes selfish desires, and follows righteousness in every thing, may be called educated,* (learned).

不能=What is difficult to learn. **彊**=**勉彊** to force.

學無私黨, study has no partiality. Ta Tai, chapter **官人**, says **日强其所不足**, he uses effort every day for what he is yet insufficient in.

君子愛日以學,及時以行,難者弗辟,易者弗從,唯義所在,日旦就業,夕而自省,思以歿其身,亦可謂守業矣.

2. *The superior man who loves to study daily and to put it into practice in due time, who does not evade what is difficult, nor follow what (he finds) easy, but keeps to the right, who repairs to his duties every morning, examines himself in the evening, and thinks to finish his life in such a way, may well be said to adhere to his duties.*

辟=**畏避** to evade for fear, to shun. The evil thing among students, is that they seek a high name (honors), and shun anything which to accomplish is difficult. The moral character only looks for the right and exerts himself for it. **曲禮** says: **所習必有業** his exercises will be in connection with his duties, (*i. e.*, he will not study nor practise at random and trifle his time away, but have his powers confined to his definite object of life.) **省**=**察** investigate. Tsang Tsz said of himself, that he investigated himself thrice a day (5. Lun-yu).

思以歿=**思將終身行之** to intend to practise it all his life long.

* The division into paragraphs has been made by me to facilitate future references.

君子學必由其業，問必以其序，問而不決，承問觀色而復之，雖不說，亦不彊爭也.

3. *The superior man's studies will be in the way of his duties; his questions will be in order; if the question remains unsettled, he avails of an opportunity, watches the temper,* (colour of his master), *and puts it again; though no explanation* (follows), *he will not force it out,* (as the teacher may have reasons for his silence).

由其業 Khung remarks, he does not attack strange doctrines 不攻異端也. In the first chapter of Ta Tai, 王言, an example is given of Tsang, who asks Confucius; but does not get an answer.

君子既學之患，其不博也，既博之患，其不習也，既習之患，其無知也，既知之患，其不能行也，既能行之，貴其能讓也，君子之學，致此五者而已矣.

4. *The superior man feels troubled that what he has already learned is not comprehensive; if he has its comprehensiveness, he feels troubled that he has no experience; if already experienced, he feels troubled to have no insight; if he has already* (gained sufficient) *insight, he is troubled that he cannot execute it; being able to execute it, he values highest to be able to yield to others* (humility). *The study of the superior man aims at nothing except these five things.*

博＝大通也 great comprehension. 習者温故知者知新, the experienced are mature in the old, those who have insight know something new. 寔不以已而能競於人, he esteems it important not to glory over other men by his abilities. 致＝致密 to keep close to.*

君子博學，而孱守之微，言而篤行之，行必先人，言必後人，君子終身，守此悒悒.

5. *The superior man studies extensively and observes* (what he has learned) *minutely; he speaks and acts unreservedly; in action he desires to be a head of, in speech behind, other men. The superior man keeps these things anxiously all his life.*

孱＝小貌不務大 pedantic, or ＝迮 to be pressed up, ＝約 condensed. 篤＝厚, large, unreserved. Confucius said: the superior man desires to be stammering in speech and fluent in action 君子欲訥於言而敏於行. 悒悒＝不安 or 憂念 anxiety.

* Confucius and his school, lay great stress upon extensive studies, but only such studies as are of immediate practical value in society; they never recommend mere learning, or so called scientific researches, but the common human duties, especially those required of the officers of a well organized state; which might be called *political morality*, but individual morality is not disregarded, as may be learned from this very chapter.

行無求數，有名事無求數，有成身言之，後人揚之，身行之，後人乘之，君子終身守此憚憚.

6. *In his actions, he does not seek quickly to have a name* (fame); *in business, he does not seek perfection in a hurry. After he has spoken men spread it; after he has acted, men lay hold of it* (imitate it). *The superior man keeps these things diligently all his life.*

數＝促速 quick. In 說苑 chapter 雜言 Tsang Tsz, is quoted as saying the (merit) of the superior man is first made perfect and the name follows it 君子功先成而名隨之. 揚＝揚其名 spread his name, the reason is, he only speaks what is legal and acts what is virtuous 非法不言非德不行. 憚憚＝勞心，怛 or 憂惶.

君子不絕，小不殄微也，行自微，也不微，人人知之，則願也，人不知，苟吾自知也，君子終身，守此勿勿也.

7. *The superior man does not destroy what is little nor exterminate what is small,* (and thence not yet manifest). *In practice he* (considers) *himself small, not other persons; if other persons understand him, then his wish* (is fulfilled); *if they do not understand,* (he thinks) *if I myself* (only) *understand. The superior man keeps these things attentively all his life.*

微＝幽, occult, not in the light or 匿 hidden 殄＝絕. Confucius said, be not chagrined that men do not know thyself 不病人之不已知也. 勿勿＝勉勉＝黽勉 or 密 close application to his work.

君子禍之爲患，辱之爲畏，見善恐不得與焉，見不善者，恐其及已也，是故君子，疑以終身.

8. *The superior man takes misfortune as grievous, and disgrace as dreadful; seeing what is good, he fears not to gain it; but seeing what is not good, he fears it will overtake him. Hence the superior man spends his life in reflecting thereon.*

與＝及 to get at. Confucius said: (in Lun-yu) 見善如不及見不善如探湯 seeing what is good (to use effort) as if not in reach; seeing what is not good, as if touching boiling water (soup). 疑, doubt, here pondering, lest he should not become good but wicked.

君子見利思辱，見惡思詬，嗜慾思恥，忿怒思患，君子終身守此戰戰也.

9. *The superior man meditates on disgrace when he sees profit; he meditates on slander when he sees bad things; in desires, he meditates on shame; in wrath, he meditates on affliction. The superior man keeps these things tremblingly all his life.*

詬 = 恥 or 罵. Confucius said: 一朝之忿忘其身以及其親 the wrath of one morning ruins one's self and involves his relatives. 戰戰 = 恐.

君子慮勝氣, 思而後動, 論而後行, 行必思言之, 言之必思復之, 思復之, 必思無悔言, 亦可謂愼矣.

10. *The superior man designs to overcome his impulses; he thinks, and then he moves; he reasons, and then he acts; acting, he takes into account to speak about it; speaking about it, he takes into consideration repeating it; considering the repetition, he will contemplate (premeditate) not to repent of speaking;—such may well be called carefulness.*

氣 = 血氣 the animal impulses; their predominance would injure the body (persons) 害身; the mental power of thinking 思慮 has to overcome them. Confucius said (in Lun-yu) 信近於義言可復也, if faith is near to what is right, the words may be repeated; there is no harm done by saying much on what is right, the matter would be different were hypocrisy lying underneath). 復 = 覆行之絕無偏倚 in repeated actions, no one-sidedness; Li-ki chapter 緇衣 Confucius says: 故言必慮其所終而行必稽其所敝則民謹於言而愼於行 hence, in language, one has to consider the aim; in actions, one has to reflect upon the deficiencies; the people will then be cautious in words, and careful in actions.

人信其言, 徙之以行, 人信其行, 從之以復, 復宜其類, 類宜其年, 亦可謂外內合矣.

11. *Other men believe his words and follow them by practice; they believe his actions and follow by repeating them; repetition makes his kindred harmonious; the kindred make his years harmonious;*—(such) *may well be called agreement of the external and internal.*

宜 as in the Odes = concord among men. 類 = 朋類 friends. 行內言外, the actions are internal, the words external (the text seems to point to private and public actions). Confucius said: 言顧行行顧言 the words have regard to the actions, and the actions to the words.

君子疑則不言, 未問則不言, 兩問則不行其難者.

12. *If the superior man doubts, he speaks not; if not asked, he speaks not; if asked double* (from two sides), *he does not go the difficult way* (of the two possibilities).

疑 = 闕, defective, deficient. Confucius said: 不憤不啓不悱不發. Anal. VII 8, I do not open up the truth to one who is not eager to get knowledge, nor help out any one, who is not anxious to explain himself. (Dr. Legge's rendering. Observe the shortness of the text and the length of the translation.) Li-ki chapter 學記

compares the questions to a teacher, with striking a bell 撞鐘; if beaten a little, it sounds a little; beaten strongly, the sound is strong. He shows to the inquirer the easiest way, does not force difficulties upon him.

君子患難除之，財色遠之，流言滅之，禍之所由，生自纖纖也，是故君子夙絕之.

13. *The superior man removes difficulties, puts riches and beauty far off, destroys bad rumours. As from triflings calamity is produced, the superior man early eradicates them.*

流者無根源之謂 rumours (floating words) is talk without root, and fountain—unreasonable hearsay. 纖纖＝小 small, or 銳細 short, and tender, hence acute, crafty, subtle; it could, therefore, be translated in the above sentence by *spinosity* or *prickliness.*

君子己善，亦樂人之善也，己能，亦樂人之能也，己雖不能，亦不以援人.

14. *The superior man, himself being good, is also pleased with the goodness of other persons; himself being able, he is also pleased with the ability of others; though he himself should be without ability, he will not therefore urge on other persons.*

援＝引 to lead; the meaning is, he will not lead on other men to the same inability, envying the prominence of others, and fearing lest they reflect his own insignificance, 忌人之長恐形己短

君子好人之爲善，而弗趨也，惡人之爲不善，而弗疾也，疾其過，而不補也，飾其美，而不伐也，伐則不益，補則不改矣.

15. *The superior man likes everybody* (men) *to be good, yet he is not in haste; he dislikes anybody to be not good, yet he becomes not angry. He is angry about their faults, and covers them not; he adorns their excellences, and attacks them not; to attack them is of no profit; if covered over, no change takes place.*

趨 rid. 不促速之 he does not hasten them on, lest they should get tired, 倦, he on the other hand treats them gently, and induces them to seek it for themselves, 故曰優而柔之，使自求之. Confucius said, 人而不仁，疾之已亂也, to be angry with men who are inhuman is already a deep confusion. 補＝遂 or ＝文. Another explanation is＝改, to amend, the two 其 are then taken as reflexive, his own *viz.*, the superior man's. 伐＝功. Confucius said, 過而不改是謂過矣, to have faults, and not amend them, this is to be called a fault.

君子不先人以惡，不疑人以不信，不說人之過，成人之美，存往者，在來者，朝有過，夕改則與之，夕有過，朝改則與之.

16. *The superior man does not precede others by wickedness, nor bring doubts on others by not believing; he speaks not about the faults of others, but he completes their excellencies; he observes what is going, and notices what is coming; faults of the morning, which are mended in the evening, he forgives; faults of the evening, which are mended in the morning, he forgives.*

The explanation of the first sentence is 不億不信不逆詐, he does not mind disbelief, and does not oppose falsehood (?) 說 = 述, *i.e.* he does not divulge the faults of others. Confucius said: 君子成人之美，不成人之惡, the superior man completes the excellence of men, not their wickedness. 存 and 在 = 察, he investigates the past, and the coming behavior of men to know whether their faults are mended or not, 與 = 許.

君子義則有常，善則有鄰，見其一，冀其二，見其小，冀其大，苟有德焉，亦不求盈於人也.

17. *The superior man is constant in his righteousness; he has associates in his good deeds* (stands not above); *seeing one, he expects the second, seeing little he expects much; if there is, however, some virtue, he will not seek completion in other persons.*

有常=無變更也, no changing. 德不孤, virtue is not solitary, not left an orphan. 不求盈, if he sees the tendency to what is good, he will not urge to the difficult things to seek completeness, 不責難求備.

君子不絕人之歡，不盡人之禮，來者不豫，往者不愼也，去之不謗，就之不賂，亦可謂忠矣.

18. *The superior man does not disturb the pleasure of others, nor does he fulfil* (all) *their customs. He is not longing for what is coming, nor cares he for what is going,* (passing away); *he departs,* (from office) *without murmur, and comes near without bribe;—this may also be called devotedness.*

In the 曲禮, it is said 君子不盡人之歡，不竭人之忠, to complete his connection with the people 以全交也. 豫 means, to prepare for, to expect, 未來而推度之也. His connections are not for profit, his official career not for emoluments 不以利交不以祿仕. 忠 devoted to his prince, and friends (the translation of 忠 by *loyalty* is not comprehensive enough.)

(To be continued.)

THE FAMILY SAYINGS OF CONFUCIUS.

By Rev. A. B. Hutchinson.

(Continued from Vol. IX, page 453).

Chapter I.—Minister of Loo.

CONFUCIUS first took office as the Chief magistrate of Chung Too, *(Chung Too, was a town of Loo). He established regulations for supporting the living, and for burying the dead; old and young were not to †eat at the same table; (as the Lai-ke says, at fifteen years old change places at table ‡), the strong and the weak were to follow different avocations (this refers to exerting strength in business, any one carrying on a business requiring strength should not employ weak people). Men and women were to keep on different sides of the road. What was lost on the road no one was to pick up and appropriate. Vessels were not to be engraved falsely (engraved lines not required for adornment and colour, were not to be used to deceive). The inner coffin was to be four inches, and the outer shell five inches thick;‖ wood was used for the outer coffin), the steep hill sides were to be used for graves (so as not to have to raise up a hillock by bringing earth), and trees were not to be planted (the fir tree and the cypress).

He carried out these regulations for one year, so that the ruling princes on the Western border imitated him. (Loo Kwok was on the East,§ therefore it says, those on the West.

Duke Ting,¶ said to Confucius, how would it be if I learned to use your regulations to govern Loo? Confucius replied, If one were to use them to govern all the Empire it would answer, and not simply for the state of Loo.

Now the next year Duke Ting made Confucius assistant superintendent of works, and appointed him,** to distinguish the nature of the five Earths, (the five Earths' nature is 1st, mountains and forests; 2nd, rivers and streams; 3rd, hills; 4th, fertile valleys; 5th, marshes, plains), and what sort of trees each was suitable for producing, each according to its sort.

The Chief of the Ke, had buried Duke Chaou, on the south side of the road to the grave, (Ke Ping-tsze, persecuted Duke Chaou, to death, in Kon Han; Ping-tsze altered the position of the spot in which

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* Wang's annotations are enclosed in brackets. Those which merely refer to characters I omit. Confucius took office, B. C. 500. Legge's Ch. Cl. Vol. I. proleg, p. 72. † Or the same food.

‡ The Huk Lai 𠂤 has similar passages: but I do not find this.

‖ Lai ki, Song Tai ki, 22; and China Review, Vol. VII. p. 21.

§ By the Sea.

¶ Ting Kung. See Legge's Ch. Cl. Vol. I. proleg, p. 73, for this and the following incident.

** A Topographical survey with a view to agriculture.

he should have been buried, to show that he was not worthy to be buried by the side of the former Dukes).

Confucius dug a ditch, and so included his grave with the others, saying *to Ke Oon-tsze, "to blame a ruler and show that he has sinned is not proper. Now I include his grave with those of his ancestors so as to hide the fact that your father did not show proper loyalty to his ruler."

After being assistant-superintendent of works, Confucius became 大司寇 minister of crime, and established many regulations which were however not required, owing to there being no criminals.

Duke Ting† had an interview at Keă Kuh, with the rule of Ts'e. Confucius managed as Minister of State, and said, I have heard that in civil matters one certainly ought to make military preparations, in military matters, one certainly should have civil preparations. Of old time when any monarch left his own kingdom, he as a matter of course, prepared many officials to follow him. Please prepare the President and Vice-Presidents of the Board of War.

Duke Ting followed his advice and went to the place of interview; at the altar place where steps of earth led to three platforms, were used the ceremonies for meeting (the ceremonies of meeting are very brief) a salute, and respectful motion and then you ascend, an offering is presented and returned and all is over. T'se sent half-savage men with weapons, who made a great tumult, to overcome Duke Teng. (The Lae men are savages on the border of T'se; they made a tumultuous shouting). Confucius ascended the steps and having finished his business retired, saying, "Let every one prepare his weapons, our two sovereigns meet for peace. How dare these savage vassals from the borders disturb us with their weapons! It is surely not thus that the ruler of T'se will give his commands to the other princes. We cannot let border tribes plot against our great country, nor the eastern savages throw the flowery land into disorder. (Ha wa is the name of China). Captive vassals have nothing to do with treaties, soldiers may not upset a peaceful meeting; as to the spirits, this is inauspicious; as to virtue, it is not agreeable to principle; as to man, it is to abandon all propriety. Your ruler must certainly not act thus." The ruler of T'se, hearing this, felt inwardly ashamed; he motioned with his hand and sent them away.

After a little time the musicians all played the imperial palace music, and a dwarf actor danced in presence [of the dukes]. Confucius ran up the steps, and on reaching the first called out, "If the lower

* A great official in Loo, son of Ke Ping.

† This incident is related in Chinese Classic, Vol. I. proleg p. 73, and in Vol. V. part II, p. 777, in the Tso Chuen.

classes wave about before him despising their ruler, their crime ought to be punished with death. Please send the Officer of the Board of War, to punish this at once.

On this they cut off the dwarf's hands and feet. The ruler of T'se was afraid, and his face wore an expression of shame. In making out the solemn agreement, the T'se men added to the document as follows, "When the soldiers of the state of T'se cross their borders, if you do not send 300 chariots to follow us, let it be according to this treaty. Confucius sent Tsze Woo Suen, (a great officer of Loo) to say to T'se, "If you do not give back to us the estate of **Wan Yang*, and we are expected to obey your orders let it be to us as you say."

The ruler of T'se was about to perform the ceremony of giving of presents.† Confucius by means of Leang K'ew-keu said, Have you my good Sir never heard of transactions between T'se and Loo, in old times? The affair to day is finished. If you have now to go through the ceremony it will only be giving trouble to the officials. Moreover the sacrificial vessels cannot leave the temple. Fine music [or instruments] may not be played in a wilderness. If the ceremony is already prepared, it would be a throwing away of the rites; if the requirements are not ready, it would be using tares instead of wheat. To use tares would be a cause of shame to the sovereign, to throw away the rites would be scandalous. Why Sir, should you not reflect upon this? This custom of presents is meant to illustrate virtue. If this cannot be done better have none; thus it came to pass that they did not make any presents. [Dr. Legge's annotations to the T'se Chuen, should be consulted here as to the probable truth of these incidents.]

The ruler of T'se returned and blamed his officials saying, "The state of Loo uses the doctrine of the superior man to assist its superior men, you only use the doctrine of the northern and eastern barbarians to instruct me, and so put me in the wrong in this matter." He then restored to Loo the‡ four cities which were formerly captured, with the estate of Wan yang. Confucius said to Duke Teng,‖ the Great Families ought not to keep armour, their cities ought not to have walls with a hundred embrasures.§ This was an ancient custom, but now the three families defy authority, please order them all to be reduced, and give orders to the head of the Ke family, Chung Yau (Tsze lo), to break down the Chief cities of the three.

Shuk Suen could not agree with Ke, (Shuk was the 2nd of the Three), because the rulers of Pae, Kung Shan, Fat In, with the men of

* See Ch. Class. p. 51. This originally belonged to Loo. † Ch. Class. Vol. I, p. 94.
‡ The 4 Cities were Wan, 鄆 Oo, 謨 Kwai, 龜 Yam 陰. See Ch. Cl. Vol. I. p. 51.
‖ See Ch. Cl. Vol. I, p. 11, note for these names, &c.
§ 10 ft. high and 10 ft. broad, is called t'o 堵 3 t'o is a chi 雉.

Pae, made a foray on the state of Loo. Confucius caused the Duke with Ke Suen, Shuk Suen, and Mang Suen, to enter Pe she's palace.

They ascended Mo tsze's terrace, the Men of Pe fought them and came up to the side of the terrace. Confucius commanded 申包須 *Shin kau su* and 樂傾 *Yoh K'ing*, to descend quickly with soldiers, and drive them away. The men of Pae fled, and thus he was able to reduce the walls of the three chief cities. He established firmly the Duke's authority, and weakened the power of the families, making the ruler to be honoured, and putting down the officials. Government orders effecting reforms were promulgated far and wide.

Before this, in Loo, the dealers in sheep, by the surname, 沈猶 *Shin Yu*, were in the habit every morning of blowing water into the carcasses, in order to deceive their customers, and as to those named *Kung Shin* 公慎, their wives were adulterous, and they could not restrain them; and there were the 慎潰 *Shin Kwei*, who were wasteful and extravagant contrary to law; the Loo men who sold the six domesticated animals, [*i.e.* cattle,] used to dress them up with paint, &c., to increase their gains [dishonestly.] When Confucius made his regulations, the Shin Yu left off blowing water into the carcasses; the Kung Shin divorced their wives; the Shin kwei left the kingdom with all their belongings, after 3 months, the sellers of cattle and horses were content with just profits; sellers of sheep and swine left off making them look in good condition. Men and women walked on different sides of the way, what was dropped on the roads no one appropriated. All the men were gladly loyal and faithful, all the women were gladly chaste, and obedient. Strangers coming as guests from all quarters to Loo had no need to resort to the courts, [for redress] for they were as if at home.

Chapter II.—His First Execution.

Confucius being President of the Board of Punishments in Lo, and managing affairs as minister, exhibited much joy in his countenance.

Chung Yew* (Tsze-loo) asked him, "Superior men, when troubles come are not fearful, when prosperity comes are not elated, but you, sire, are now elated, why is this?" Confucius said, It is so as you have said, but is it not also said, "The joyous ought not to esteem themselves above others."

Confucius having carried on the government for a week, he put to death that author of political trouble the great official, †Maou,

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* See Legge's Classics, Vol. I. Proleg, p. 116. No. 6.

† See Legge's Classics, Vol. I. Proleg, p. 75. Note. Dr. Legge rejects this as apocryphal.

the Shaou Ching. He put him to death under one of the side porticoes of the palace, and exposed his corpse for 3 days in the palace yard.

Tsze Kung* coming in said, "Maou, the Shaou Ching was a man of repute in Lo. Now you are carrying on government, and beginning by executing him. Possibly you are wrong.

Confucius said, Be seated, and I well tell you how it came about. The Empire has 5 kinds of great evils, robbery and violence not included. The first is the rebellious and treacherous heart—the second is the thoroughly irreclaimable and depraved character—the third is the hypocritical talk of the subtle wrangler—the fourth is the ready memory of the scandal-monger—fifth the flatterer of evil who praises it. If a man has only one of these 5, he ought not to escape capital punishment from the superior man.

This Shaou Ching Maou had every one of these evils. Where he lived he was able to collect a great crowd of disciples; when he discoursed, he with his glosses† and praises, glorified the people; firm in resisting, he could pervert good principles setting up his view as alone being right. He was the most audacious villain alive. It would have been wrong not to have got rid of him. In the Yin dynasty (B. C. 1766) ‡ T'ang executed, *Yin shai*. The Emperor || Wên slew *P'wan ching* (B. C. 1122). § Duke Chow (B. C. 1100), slew Kwan and Tsoi. ¶ T'ai kung (B. C. 1100), slew Wa sz. Wang says here, this Wa was a false and hypocritical fellow, with a great following. Han-fi says Wa sz cultivated the soil and so ate, digged a well and so drank, although he was such a man, T'ai kung slew him. How does this agree with the common report of Tai Kung?] ** Kwan Chung, slew Fu üt (B. C. 645). †† Tsze ch'an, slew Sz hor (B. C. 580).

All these bad men were not all of the same generation, but all were put to death. Although they were not of the same era, they were all alike evil, therefore they could not be pardoned. The Shi King, says,‡‡ "My anxious heart is full of trouble; I am hated by the herd of mean creatures." If evil disposed men assemble in mobs it causes much trouble.

|||| When Confucius was the Minister of Crime in Loo, a father and son accused each other. He threw them both into prison and bound them. After 3 months in which he made no difference between them,

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* See Legge's Classics, Vol. I. Proleg, p. 117. No. 8.

† These remarks seem after 23 centuries to have found an echo during the past year amongst rival statesmen in England.

‡ M. M. p. 218-705. || M. M. p. 177-570.

§ See Kang Kin e chi luh. and Legge's ch. Cl. Vol. II, p. 100 note.

¶ See Mayer's 81, 257. ** See Mayer's p. 91, 293.

†† Mayer's p. 221. ‡‡ Legge's Ch. Cl. Shi p. 40.

|||| See Legge's Classics, Proleg p. 74, Vol. I.

on the father's request Confucius pardoned them both. Ke sun hearing it, was much displeased, and said, "That minister of crime is trifling with me! He used to say that the chief thing for the Government to insist upon was filial piety. What hinders him from putting to death this unfilial one, and thus teaching the people to be filial? Why has he pardoned him?" Yen yew told Confucius who, heaving a sigh answered, "Alas! When superiors fail in their duties and then seek to put to death their inferiors this is not right. If you do not teach people to be filial and then put them into prison, it is slaying the guiltless. The Commander-in-chief of a state being defeated, it is not right to decapitate the troops; if the people are not taught to avoid imprisonment, it is not right to punish them. How is this? If the instructions of the ruler do not make way amongst the people, the cause of wrong doing does not rest with them. *To issue orders which are obscure, this is to injure men; to collect by extortion without due notice, is oppression; to demand everything from the people without regard to their ability is cruelty. If the laws avoid these three evils, then punishments may be awarded." The Shoo King, says,† "capital punishment, as well as others, must be righteous, and must not be warped according to your own inclinations; and you must say perhaps they are not yet in accordance with right." That is to say, you must first instruct, and afterwards punish. (Wang here remarks, "you ought diligently to say of yourself 'perhaps I am not yet in accordance with what is right' then set forth both principles and practice, and so bring them into loyal obedience, 'not using capital and other punishments' this is called accordant with right; it is first to teach afterwards to punish.) Yet having set forth both principles, and their practice, in order first to bring them (people) into loyal obedience; if this will not do, then reward the worthy, and exhort the people; if this also will not do, and if leaving them to themselves also will not do; then use majesty to overawe them; if this is done for three years the people will be reformed. If amongst them there are still those stubbornly erroneous who will not attend to your instructions, you can employ punishment in their case and thus the people generally will understand (the principles of) punishment.

The Shi King, says,‡ "He should be aiding the Son of Heaven, so as to preserve the people from going astray." (Wang says, this means that the grand master Yin ought to help the empire, &c.)

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* See Anal, p. 217. 'The four evils'—only three are here enumerated.

† See Legge. Vol. III. Pt. II. p. 391.

‡ See Legge's Shi, p. 311, and note.

Now to have this terrible majesty, and not need to use it, to lay aside punishments, and not use them, (because not needed)—the (government of the) present age is not like this.

Instruction is confused and punishments are multiplied, thus the people are led astray, and fall into misery, and then they are oppressively coerced. Because punishments are increased more and more, banditti become innumerable.

If at the threshold there be the 3 feet high boards, an empty carriage cannot go over them. Why? Because of the height; yet a heavy load can ascend a mountain of a thousand feet. How is this? because of its inequalities, (ups and downs.) Now the inequalities of the present age are of long standing, although there are punishments are not the people able to get over them? (*i.e.* by * taking advantage of the inequalities of the law.)

(To be continued.)

A VISIT TO PEKING.

(With some particular notice of the worship of Heaven, Earth, Sun and Moon &c.)

By Rev. A. P. Happer, D. D.

AS most visitors to Peking proceed thither as far as T'ung Chow by water, they approach the city from the east. The road from T'ung Chow to Peking, when it was first made some two hundred or more years ago, was a marvel of road-making skill. The whole space set apart for the road is 100 feet in width. As the soil is alluvial, the earth was thrown up from both sides to the centre, making a raised platform of some four to six feet high, and twenty-five feet in width. On this raised surface there was first placed a layer of cement; and on this cement large flat stones of some 16 inches in thickness, were placed. They were laid perfectly smooth on the surface, and were most accurately fitted at the joinings. Some of these stones are eight feet long by two and a half feet wide. When it was made, there was probably no road equal to it in excellence in the world. A road of this kind was not only made on the 12 miles from T'ung Chow to Peking, but such a road is found through the central part of the city, from south to north, and on the west side of the city, and on the way to the Summer Palace; so that there must be nearly

* Regarding the occurrence which gave rise, to this discusion, it is a singular fact that during the past few years preachers of Confucian doctrines in Canton, have asserted that the disciples of Maou fled, after his death, from China, and established the doctrine of Jesus in foreign lands, to oppose Confucius, and that they are now returning, and preaching Christianity to overthow Confucius, and thus avenge Maou.

70 miles of this stone-covered road, in and about the city; but everywhere it is in a state of dilapidation. On each side of this great thoroughfare from T'ung Chow to Peking, there are seen many honorary portals and stone gateways, which are the entrances to family burying grounds; for in North China, it is common for many families to have their own private cemeteries. They are beautifully planted with funereal trees, and these verdant plats are very pleasing objects in the landscape. It would appear, from the number which are seen on both sides of this road, as if it was considered a favourite place for them. But, as he proceeds, the visitor's attention is on the alert for the first appearance of the wall which surrounds the Imperial Capital. The expectations which have been excited by the descriptions given by former visitors are not disappointed. The appearance of the solid wall, some 40 feet high, and especially of the towers over the gateways, is very imposing. The towers are seventy feet high, and are pierced with four tiers of loopholes for cannon.

The city is commonly spoken of as divided into two parts, the Manchu city, and the Chinese city. The Manchu city is square and about twelve miles in circuit. It has nine gates, each one having an imposing tower over it, as above described. Three of these gates are on the South side, and two on each of the other sides. About the centre of the Manchu city, the Imperial City is located. In it all the palaces are found. It cannot be entered by the people. The Chinese city is to the south of the Manchu city, and is wider than the Manchu city from east to west. The south wall of the Manchu city, is of course, the north wall of the Chinese city, and the rest of the wall around it is only 22 feet high. The circuit of the walls of both cities is about 22 miles.

When traversing the city, it presents in every respect a very different appearance from all the cities of middle and southern China. While there are some narrow streets, many of them are *very wide*. Some of them are 50, some 70, and some 100 feet in width. While in South China, all the streets are flagged, here in Peking, with the exception of the stone covered roads, they all have loose earth surfaces, so that in dry weather they are dusty, and in wet weather they are muddy. There is no uniformity in the style of building, hence there is everywhere the most variegated appearance. On some streets there are fine large business houses and shops, and in immediate contiguity to them, there are small and old houses. From almost every point of observation in the Manchu city, some Imperial palace, or Imperial heathen temple is seen, presenting a very striking appearance. In the principal streets, honorary portals and large

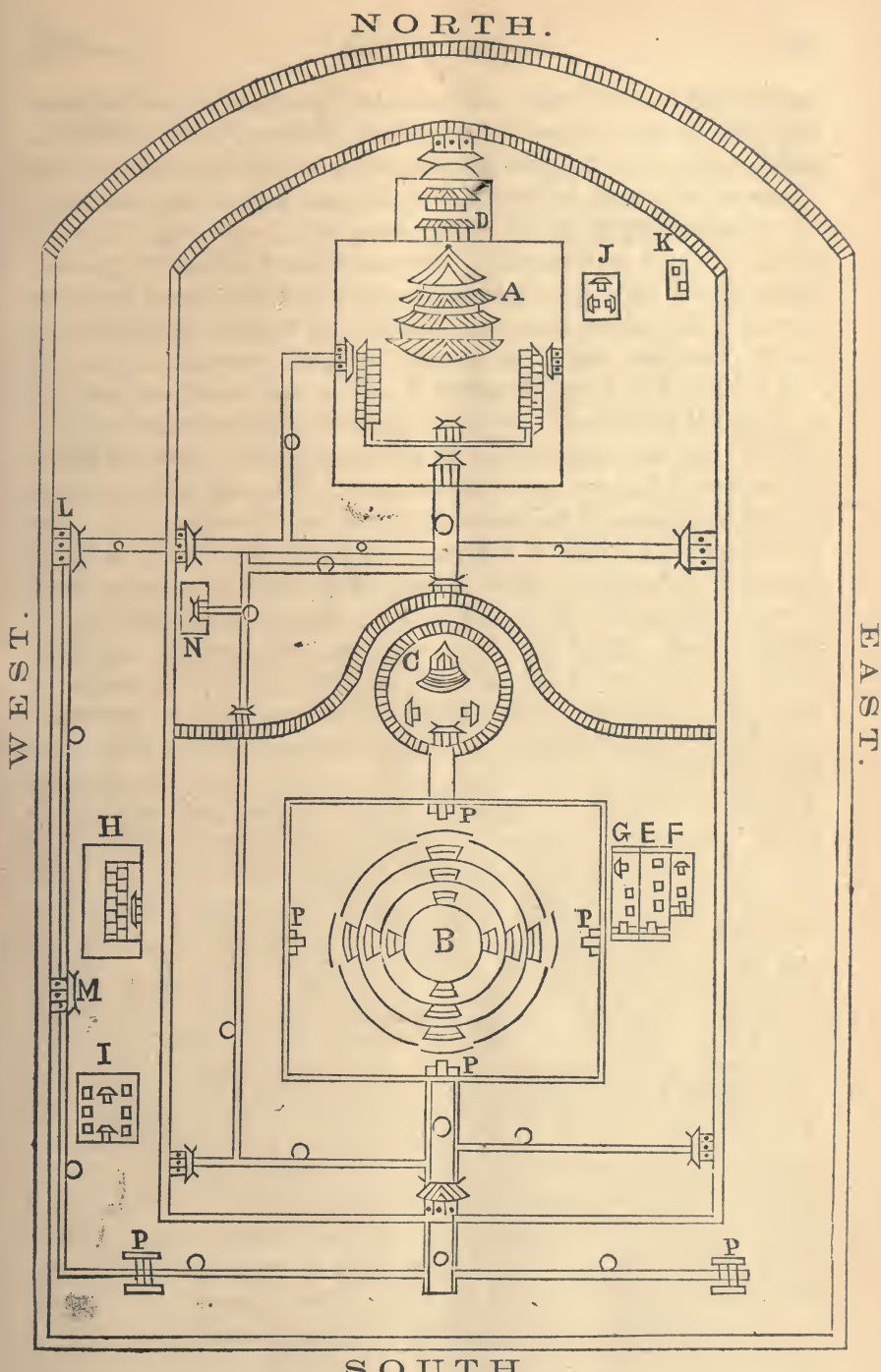
gateways are very numerous. There are two marble bridges in different parts of the city, which are objects of attention.

But perhaps there is nothing which more arrests the attention of a visitor, than the number, size and costliness of the temples which have been built by the Government, and which are supported by its revenues. Some of these temples are connected with one or another of the three systems of religion that prevail in China—the Confucian, Budhist and Tauist. Their great number serves to deepen the impression that the Chinese Government is idolatrous; that it is wonderfully committed to the support of idolatry; and that the Government, as well as the people, may be spoken of as Paul said of the Athenians; "Ye are too superstitious." It would be hard to say to which religion the Government patronage is most given, it is so *lavishly given* to all three. There are temples for the support of Lamas from Thibet, and Lamas from Mongolia. There are temples of each kind within the precincts of the Imperial City, as well as in its immediate vicinity. The places for state worship *in connection with Confucianism*, with the exception of the ancestral temples, the temple of Confucius, and the three-storied temple to Heaven, in which the prayer for a fruitful year is offered, are *only altars* without any buildings over them; but the various temples connected with Budhism and Taouism, are large buildings which attract the attention of all visitors. Hence a casual observer is likely to get the impression that they are the most supported by the Government; but more careful inquiry will show that Confucianism is the one most *essentially connected* with, and supported by the Chinese Government. The number and costliness of the temples and pagodas of every kind, which were built and are supported by the Government, give the impression of very lavish expenditure in the support of idolatry, as well as a high idea of the skill in architecture of their builders.

Confucianism arranges the objects of worship under three classes, viz: Heaven, Earth and Man. In the first class are included Heaven itself, and all its parts, as the Sun, Moon and Stars, and powers of nature as connected with Heaven. In the second class are included the Earth, and all its parts, as the mountains and hills, seas and streams. The third class includes all the sages, benefactors of mankind, and ancestors. The worship of the first and second class is performed at open altars. The worship of the third class is in temples. The grounds and buildings of the temple for the worship of Confucius, are very interesting and imposing. Some of the cypress trees in these grounds are the finest to be seen about the capital. So also is the temple to the ancestors of the present dynasty, and the sages of all

ages; but I cannot enlarge on these places, though they are of great interest and importance. I pass on to speak of that which claims our attention now, viz: the altars to Heaven, Earth, Sun and Moon, and the worship connected with them. These altars are located one upon each of the four sides of the city. The altar to Heaven, is in the southern part of the *Chinese* city, the altar to Earth, is in the northern; the altar to the Sun, on the eastern, and that to the Moon is on the western side of the Tartar city. Each altar stands in a large park, the greater part of which is planted with trees; and in the grounds connected with each altar, there are erected various buildings which are used for different purposes connected with the ceremonial worship at their respective altars. There are buildings for storing away the tents and all the sacrificial utensils. Some of them are for the accommodation of the large retinue that attends the Emperor when he goes to perform the worship. Most of these buildings will be cursorily noticed in the account of the worship. There is a general uniformity in the manner in which the grounds are laid out. They are all four square in shape, and surrounded by walls. They have well paved roads and imposing gateways leading to them. The park connected with the altar to Heaven, occupies the south-east part of the space enclosed within the Chinese city. The approach to it is by the broad stone road, which runs from the gate of the *Imperial* City, through the principal gate of the southern wall of the Tartar City, to the gate of the southern wall. The visitor after passing through the part of the Chinese city which is occupied by buildings, comes to an open space some 300 yards wide, between the walls which surround the park of the altar to Heaven, which is on the east side, and the wall which surrounds the altar to the god of agriculture and other gods, on the west side. There are two stone paved roads, running from east to west, connecting the gates of these two parks. The entrance to the park of the Temple to Heaven, is therefore from the west. This park is nearly a mile square, and encloses some 500 acres of ground. This space is divided into three unequal divisions by partition walls running from north to south. The western subdivision, which is the one first entered, is planted with cypress trees in rows. It is traversed by a broad paved road from west to east, leading through a large gateway having three doors, into the middle division. The middle division is subdivided into two unequal parts by a wall running east and west. On the east side of the second division wall, and on the right side of the principal road which continues towards the east, is the fasting palace, where the Emperor spends the night previous to the sacrifice, in fasting and contemplation. The second, north and south partition

Plan of the East Division of the grounds of the Altar to Heaven.



REFERENCES.

A. *Temple in which to pray for the year.*
B. *The Altar to Heaven.*
C. *Imperial Expanse Temple.*
D. *Imperial Heaven Temple.*
E. *Depository for sacrificial vessels.*
F. *Pavilion for slaughtering the victims.*
G. *Depository for sacred utensils.*
H. *Hall for the musicians.*
I. *Stables for the sacrificial animals.*
J. *Depository for sacred utensils.*
K. *Pavilion for slaughtering the victims.*
L. *Gate entering from the west.*
M. *Gate entering from the west.*
N. *Fasting palace.*
O.O.O. *Paved roads through the grounds.*
P.P. *Stone gate-frames or portals.*

wall, has also an imposing gateway with three doors. The eastern subdivision of the park, is divided into two parts by a wall from west to east, and each of these parts is occupied by an altar, called respectively the northern and the southern altar from their position; but the proper name of the northern altar is 祈穀壇 "the altar for praying for grain;" and the other is the altar to Heaven. Both altars are round, and built precisely the same way, with three terraces, each terrace surrounded by a balustrade of white marble richly carved; and each is ascended by four flights of steps, one from each of the four points of the compass. Each terrace is paved with marble tiles so shaped as to be laid in concentric circles. The size of the altars is nearly the same. The dimensions of the southern one are 210 feet diameter at the base, 150 feet at the middle terrace and 90 feet at the top, and it is about 27 feet high. On the top of the uppermost terrace of the northern altar, 祈穀壇, is erected a very imposing structure in the shape of a three-storied dome. This is commonly called the Temple of Heaven, though it is styled in the tablet placed on it "The hall of prayer for a propitious year" 祈年殿. This building, by reason of its high elevation, its beautiful dome shape, in three successive roofs, covered as it is with azure-colored tiles, is the most striking feature in the park, though it is by no means regarded as the most important object. When standing at the foot to the south of the altar, and looking up to the building, this structure on the top of this three-terraced altar, presents a very grand appearance. In its shape and color, it is designed to represent Heaven, the object which is worshipped there. In the rear of this temple there is a square building, called "Imperial Heaven's Temple," 皇乾殿, in which the tablets to Heaven and the tablets to the Imperial ancestors are deposited, which are used in the service at this altar, and from which they are brought into the "Hall for prayer" at the time of the annual prayer for a propitious year. In the temple are the permanent shrines upon which the tablets are placed at the time of the worship. As the building is round, the space inside is circular. The tablet to Heaven is placed near the north side of the circle, facing the south. There are four shrines on each side of a passage way from the tablet of Heaven, to the south door, facing east and west, in which are placed the tablets of the Imperial ancestors arranged according to their rank. The first one upon the left side, as the place of honour, is the first founder of the dynasty, and on the right side is the first occupant of the throne of China, and thus successively in the order of their rank. The Imperial worshipper kneels in the passage way made by the location of the shrines, before each several tablet successively, render-

ing the same worship, in the order of precedence, beginning with the tablet of Heaven. As the glass rods which are placed in the circular openings of the window blinds are azure colored, the light which comes into the building through them is tinged, the ethereal blue.

The east and west wall, which separates the grounds of the northern altar from the southern altar, has also a fine gateway with three doors. The gates are very massive. The middle gate is some fifteen or more feet high, and twelve feet wide. The gates are some 8 inches thick, of solid wood, with the heads of the copper nails dotted over their surface. When shut, they are barred with a large beam of wood. The direct way from the northern altar to the southern (they are distant from each other about a quarter of a mile), is by a wide and well paved road. There is however another way of approach, by going off to the east of the grounds, instead of by the direct road. In going that way we pass through a winding passage of seventy-two compartments, of 10 feet each, leading to the slaughter house. In this part of the grounds are found the buildings where the tent furniture, coverings and poles, are all stowed away. In other buildings, the sacrificial vessels and utensils, the baskets, trenchers, trays, &c., &c., which are used at the time of offering the sacrifice, are deposited; and in others the elegantly carved throne or chair in which the tablet on which the imperial prayer is written, is carried. Also the elegantly carved and gilded seat, in which the round blue jade stone, the symbol of Heaven, is carried to and from the place of sacrifice. In the slaughter house are found all the appliances necessary for slaughtering the animals, and for receiving the blood; and there are large cauldrons of copper and iron for seething the flesh of the different animals presented in sacrifice.

After this general survey of the grounds, we come to that which is of the greatest interest, the open altar to Heaven, situated near the south-east corner of the park. The altar is not only built with three concentric terraces, but it is surrounded with two walls, of which the inner one is round, and the outer one is square. The porcelain glazed tiles covering these walls are of a blue color. Towards the four points of the compass there is in each wall a marble gateway with three doorways, but without any doors. Opposite these four doorways is the ascent by marble steps from one terrace to the other, until you arrive at the top of the third terrace, which is a round, bare surface 90 feet in diameter, covered with marble tiles in concentric circles, arranged around one large circular stone which is in the centre; and with a marble balustrade all around the outer edge, except at the four places of ascent. There are marble balustrades on each of the other

terraces. Lying around, on the different terraces, are large blocks of marble, in which there are holes, through which to pass the tent ropes and make them fast, so as to give stability to the tents. At different places in the marble tiles on the surface, there are round holes in which the tent poles are placed. There are standing in the face of the altar, five marble stands, on which are placed the five worshipping implements used at the time of sacrificing. The one in the centre is for an incense urn; those on each side of it are for two candelabra; and then, on the outside of these, are two for flower vases. To the south-east of the altar, inside of the square wall, stands the furnace for burning the whole victim. This furnace is 9 feet high and 7 feet wide, so that it is sufficiently large to receive the whole victim. Near the bottom are iron bars on which the wood to burn the sacrifice rests. On the outside are steps by which the victim is carried up and placed on the wood. This furnace is built of green tiles. To the south-west of the altar, inside of the square wall, there are three tall poles, from which at the time of sacrifice large lanterns are suspended, which throw a glimmering light over the whole scene at the time of the sacrifice in the early morning. These poles are now in a state of decay, and others have been brought, at an immense expense from the forests on the south-west border of China, to replace them. The house where the animals for sacrifice are kept, is in the middle division, west of the altar, near to the hall, in which the musicians and dancers, who take part in the sacrificial ceremonies, meet to practice. Within the square wall around the altar, are eight open work iron urns, in which the offerings of silk are burned.

On the north side of the outside wall of the altar, is a small space surrounded by a wall, having a gate-way into it, with three doors on the south side, in the same style as the other gate-ways. Inside this inclosure on the north side of it, is a *round, one-storied* building, the cover terminating in a round point, covered with blue colored tiles, which is called, "The temple of the Imperial expanse" 皇穹宇. Here are deposited the tablets to Heaven, and the tablets to the Imperial ancestors, which are placed on the top of the third terrace of the adjacent open altar, at the time of the sacrifice there on the 21st of December. These tablets are placed on the altar, at the time of sacrifice, in the same relative position which they occupy in the building from which they are taken.

I was able to get into this building, and I saw the position in which the tablets are placed there, and in this matter speak of what I saw. Each tablet is enclosed in a very finely carved and gilded case which stands on a pedestal. The tablet to Heaven, is placed on the

north side of the round hall facing the south. The tablets to the Imperial ancestors are placed four on each side of a passage-way from the tablet of Heaven to the south door, four facing to the east and four to the west. These tablets are each 8 in. wide and 2½ feet high, finely carved at the bottom and top, with a smooth gilt surface on the front, and on it is written the name in Chinese and Manchu of the being to whom it is dedicated.

On each side of the road leading from the entrance of this enclosure to the temple, is a building in which the tablets to the sun, moon, stars, wind, clouds, &c., are deposited. The tablets to the sun and the stars, are in the building which faces to the west, and the tablets to the moon, wind, clouds, rain and thunder, are in the one which faces to the east. On the 21st of December, these tablets, from these side buildings are brought out and placed in the same relative position on the second terrace. The carved cases, in which the tablets are kept, are covered with a vesture made of blue cloth.

At the time of the sacrifice, on the early morning of the 21st of December, on the northern part of the highest terrace of the altar, there is a tent erected for each one of the tablets, under which the tablets of Heaven and the Imperial ancestors are separately placed in the same order as they are placed in the one-storied temple.

Before the tablet to Heaven, are placed the round azure gem, and the offerings of meat in trenchers, rolls of silk, one calf, one platter, five kinds of grain, wine, fruits, fish, &c. There are offerings also presented before each one of the eight tablets to the Imperial ancestors, of meats, silks, wines, fruits, &c. The incense urn, the candelabra, and the flower vases, are placed on the five marble stands

On the southern part of the altar is placed a table, at which the ritual prayer is read. On the east side of the middle terrace is a tent, under which are placed the tablets to the sun and stars, and on the west side of this terrace, is a similar tent for the tablets of the moon and the clouds, rain, wind and thunder. On the middle terraces also, is a tent of yellow cloth, which is a robing tent for the Emperor's own use.

On the day previous to the sacrifice, the Emperor comes forth from the palace in great state, proceeding part of the way in a chair, and part in a chariot, attended by a large retinue, composed of members of the royal family, some of the nobility, civil and military officers of every rank, military guards, musicians, &c., to the number of nearly two thousand. He proceeds by the stone paved road, and entering the grounds by the west gate, he advances to the south gate of the outer wall which surrounds the altar, where he descends from

his chariot. He is then led by the proper officers of the sacrificial court, through the left door of the various gate-ways, to the "Temple of the Imperial Expanse" 皇穹宇, and burns incense before the tablets to Heaven and the Imperial ancestors, and kneels and worships before them. A deputized officer renders the same worship before the tablets to the sun and moon, &c., in the buildings which are in the same enclosure.

The Emperor then ascends the altar and looks at the tablet places, for all the tablets. He then goes to the treasury, and looks at the baskets, and the trenchers and the stables of the sacrificial animals.

After he has finished this tour of inspection, he returns by the same way to his imperial chariot, and proceeds to the hall of fasting, where he spends the night in fasting and meditation.

The next morning, about two hours before sunrise, an officer of the sacrificial court enters the hall of fasting, to tell the time. The Emperor, dressed in his sacrificial robes, proceeds in the chariot to the same gate as on the day before, and descending from his chariot, two officers of the sacrificial court lead him to the place of waiting, *outside* the square enclosing wall. At this time, officers of the sacrificial court enter "the hall of the Imperial Expanse," and invite the tablets of the gods out. When the tablets have been placed on their proper stands on top of the third terrace, the proper officer informs the Emperor, and leads him through the left south gate, of the outer and inner enclosure, up to the robing tent on the middle terrace. The attending imperial relatives, and the civil and military officers, all take their prescribed places. Those who assist the Emperor in the sacrifice have their position on the third terrace, at the top of the steps which lead up from the south. Other nobles have their position, at the bottom of the steps of the third terrace, and on the middle terrace. Others again on each side of the road towards the south; some within the first enclosure; others within the outer enclosure, all facing the north.

The service is opened with peals of music. All the attendants having taken their places, the Emperor then ascends to his worshipping place in front of the tablet to Heaven, and between the tablets of the Imperial ancestors. He stands whilst the whole burnt offering is burnt on the sacrificial furnace.

The scene presented at this time is one of impressive grandeur. The Emperor of these many millions, acting as the great high-priest of the nation, offers a great sacrifice to Heaven and his ancestors. The great retinue of high officers are attending him whilst performing these services. A vast multitude of attendants are gathered round in the attitude of profound reverence and adoration. As the pale light

is shed abroad upon this vast crowd from the suspended lanterns, and the lurid glare from the sacrificial furnace ascends in the distance, and the fragrance of the incense and the peals of music fill the air under the open vault of heaven in the early morning, the scene has all the elements of an imposing ceremony. It is however a most distressing consideration, that this worship and impressive ceremony is an idolatrous service.*

The presenting of the offerings, the frequent and repeated kneelings and worshippings, the presenting the drink offerings, &c., to Heaven and each one of the ancestors, are gone through in regular order, at the direction of the proper officer, and with the appointed pieces of muisc at intervals. When all the services are concluded according to the ritual, the round azure gem, which is the symbol of Heaven, is carried away. After which the tablet upon which the prayer is written, with the rolls of silk, &c., is taken by the south steps to the open work iron urns, to be burnt. The offerings which have been made to the Sun and Moon, and Stars, &c., are carried by the east and west stairs, to the appointed place to be burnt. This last part of the ceremony is also attended with music. The Emperor watches the burning of these offerings at the appointed place, which is to the south of the altar, outside the first enclosure. When the rites are all completed, the Emperor is let out through the left south gate to the waiting place, after which the tablets to Heaven and the Imperial ancestors are returned to their places of safe keeping, in the "Temple to the Imperial Expanse." 皇穹宇. Then the Emperor ascends his chariot, and returns to the palace.

Beside the annual sacrifice on the 21st, of December, there are three other sacrifices which are performed at the southern altar. The first is a prayer to Heaven on *special* occasions. This differs from the previous one in this, that at the time of sacrifice and prayer, the *only* tablet which is brought on to the altar, is that to Heaven. The worship is, however, not rendered by the Emperor, but by a delegated officer. The manner of presenting the offerings, burning the victim, presenting the drink offering, with the accompanying music, are very much the same as in the annual offering. The second is a prayer made "for a fruitful rain in behalf of the various kinds of grain" at the open altar of Heaven, *annually* in the 4th month.

* I have been told by a Young Chinese officer, who said he saw it, that there is a painting of this scene in the Audience Hall, of the Emperor at Peking. There is also a small painting of it kept for sale by a Chinese Mohammedan Artist, who has his studio in the Chinese city, in the street where the bookstores are found. I procured copies of all the photographic views of different parts of the altar of Heaven. But I did not know of this painting of the scene at the time of the sacrifice. I mention it that subsequent visitors may know where to procure it.

At this sacrifice the Emperor is present in person. He comes on the day before the sacrifice, burns incense before the tablets in "The hall to the Imperial Expanse," makes the same inspection of the offerings and of the stables of the sacrificial animals, as at the time of the annual sacrifice on the 21st of December. A whole burnt offering is also present, but the music is all especially adapted for this service. All the other rites are the same as at the great sacrifice at the winter solstice. The third, is a sacrifice at this altar in time of *excessive drought*, with an extraordinary prayer for rain. The Emperor goes in his ordinary dress to the hall of fasting, without any music, or clearing of the streets, or parade. At the time of the sacrifice, the tablets of the Imperial ancestors are not present, but only the tablets to Heaven; the tablets to the sun, moon, stars, clouds, rain, wind and thunder, are present on the middle terrace. The offerings, the rites and musical airs, are the same as in the ordinary prayer for rain. When the services are followed by rain, thanks are to be given by a delegated officer.

I proceed now to notice the service connected with the prayer for a fruitful year, which is offered in the three-storied temple on the northern altar, which is designated in the Chinese ritual, to distinguish it from the open altar, "The prayer for grain altar." 祈穀壇. This sacrifice is offered annually, on that day of the first decade of the 1st month, which is designated "sin," in the behalf of the people, to pray for a *good harvest*. The Emperor comes to the same fasting place as when he worships at the other altar, to fast and sleep. The gate by which he enters the enclosure which surrounds the northern altar is called "the prayer for the year gate" 祈年門. When he comes from his palace on the day before the ceremony, on his arrival, he goes to the square building behind the three-storied temple, which is called the "Temple of Imperial Heaven" 皇乾殿, and burns incense before the tablets to Heaven and the Imperial ancestors. He then goes into the three-storied temple and inspects the shrines, (at the sacrifice there are no other tablets than those to Heaven and the Imperial ancestors present); after which he passes through the eastgate to the building where all the utensils are deposited, to inspect the trenchers, baskets, &c., and the stables of the sacrificial animals. On the day of sacrifice, the Emperor's worshipping place is set up on the topmost terrace within the temple door. The Emperor enters by the left door of the "prayer for the year gate," and ascends from the south by the left steps, and enters the left door of the temple to his worshipping place. The position of the royal relations assisting at the sacrifice is on the top

terrace, without the temple, at the top of the steps; the position of the numerous civil and military officers is on the lowest terrace, at the foot of the steps, When the Emperor and all the officers are in their places, the head of the Board of Rites despatches an officer to "The temple of Imperial Heaven," which is to the north of the altar, to invite the tablets of the gods out, and places them in their shrines within the "Temple of prayer for the year." The whole burnt offering is burnt, as the tablet to Heaven is coming, in a sacrificial furnace a little to the south-east of the altar.

All the other services are nearly the same, and accompained by the same kind of music, as those which are performed at the southern altar at the winter solstice.

Formerly the sacrifice to Earth was performed at an altar within the same grounds as the altar to Heaven. This arrangement existed first at Nanking, by the command of the first Emperor of the Ming dynasty. After the removal of the Capital to Peking, it was continued till A. D. 1531, when it was decreed by Kia Tsing, to provide an altar for Earth, to the north of the city.

It is situated but a short distance outside of the wall of the Tartar city, and the grounds connected with it lie four square. They are surrounded by a wall, and contain about 300 acres. The approach is from the west, through a very imposing honorary portal, and over a fine broad, paved road. The grounds are divided by division walls, and part of them is planted with trees. The buildings are in most respects the same as those connected with the worship of Heaven, except those which are connected with the three-storied temple. There is the fasting hall, the depository for the utensils used at the time of sacrifice, the slaughter house, the building for the use of the musicians, and the building where the tablets are deposited; the latter is called "the house of the Imperial Goddess," 皇祇室.

In it are the tablets to Earth and the Imperial ancestors, and between that building and the north entrance of the enclosure in which it is situated, in two side buildings, are the tablets to the mountains, hills, seas and rivers. The altar to Earth is square; and has *two terraces*, instead of three. The lower terrace is 106 feet square, the upper one is 60 feet square, and the base of the lower terrace is surrounded by a walled canal for containing water, which is about 6 feet wide and 8 feet deep. The altar is ascended by four flights of steps, one from each point of the compass. Where the steps ascend, there is a *bridge across the canal.* The terraces are flagged with *square* marble tiles, and there are marble balustrades around both terraces. Lying about on the terraces are the same kind of stones for fastening

the tent ropes as there were at the altar to Heaven. On the lower terrace there are permanent stones, in which to place the tablets to the mountains, hills, seas and rivers, twelve on one side and eleven on the other. The altar is enclosed with two square brick walls, and opposite the foot of the four flights of steps there are stone gateways with three doors in each. Between the two walls, and to the north-east of the altar, there is the pit for burying the blood and hair of the victim; and in this space, between the two walls, at different intervals, there are open iron urns for burning the silk and the other offerings. All the tiles used in building the altar and in covering the enclosing walls, and the cloth with which the tent is made, are of a *yellow color* to represent the color of the earth. The gem which is placed before the tablet to Earth, which is the symbol of the object worshipped, is also *yellow* and *square*, in conformity with the Chinese idea of the color and shape of the earth. The Emperor, when officiating at the annual service, is dressed in yellow colored robes. There is one high pole on which the lanterns are suspended. The annual sacrifice to Earth is offered on the day of the summer solstice, the 21st of June. On the day before, the Emperor proceeds in the same way, and accompanied by a similar retinue, as when going to worship Heaven. He enters the west gate, and proceeds in his chariot to the north side of the altar, where he descends from his chariot, and goes to the place where the tablet of Earth is deposited, and worships before it, and the tablets of his Imperial ancestors, which are in the same building. He then makes the same examination of the shrine on the top of the altar, and of the sacrificial utensils and animals, as at the sacrifice to Heaven. After this the Emperor proceeds to the hall of fasting, where he passes the night. The hour of sacrifice is the same as at the sacrifice to Heaven, about two hours before sunrise. The Emperor, having been apprized of the hour by the appointed officer, goes from the hall of fasting to the north side of the altar in his chariot. The services and ceremonies are in all respects similar to those of the sacrifice to Heaven.

The altar to the Sun is situated to the east side of the city, and the entrance to the grounds is from the north, by a large stone portal, from the stone paved road leading to T'ung Chow. The grounds connected with it are square, are surrounded by a wall which is in good repair, and contain some 300 acres. The buildings are of the same general character as in the grounds to Heaven and Earth, having a hall of fasting, a depository for the utensils, a temple for the tablet to the Sun, the slaughter house, &c. The altar is a square terrace of only one story. It is covered by square

marble tiles, and the outer edge is surrounded by a marble balustrade. It is ascended by four flights of steps, one from each of the four points of the compass. There are gates in the enclosing wall corresponding with the steps. This altar is remarkable for a very singular echo. If any one stands on the tile in the centre of the altar, and speaks a word or sentence in an explosive tone, a very distinct echo comes up from the ground below his feet. There was no opportunity to investigate what causes the echo. There is probably a well under the altar with channels leading out to the surrounding wall. The tiles covering the surrounding wall, and the tablet, are of a reddish color. The gem, which is the symbol of the object worshipped, is a round red stone. The peculiarity in regard to the annual worship of the Sun is, that the Sun-god is the *only object* worshipped.

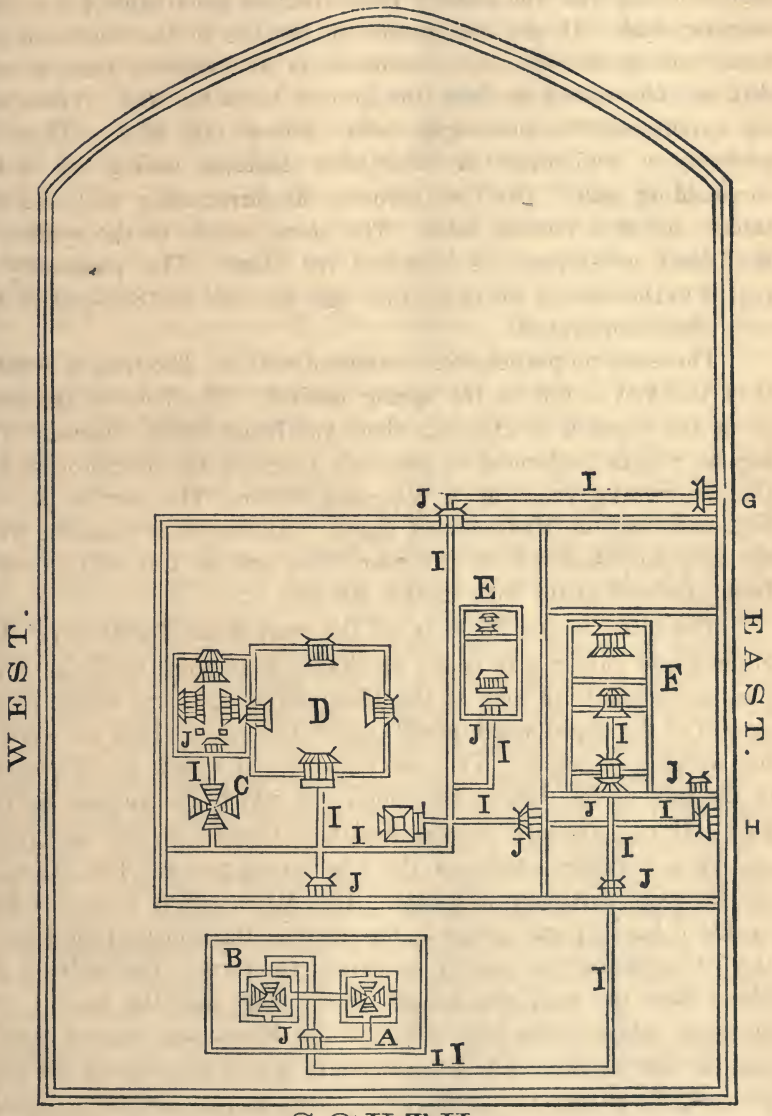
There are no participators connected with it. The time of worship is in the first month at the spring festival. The hour is the same as in the worship to Heaven, about two hours before sunrise. The service is to be performed in alternate years by the Emperor, and in the intervening years by a delegated officer. The service is very similar to that to Heaven and Earth. As the tablet faces the west, the Emperor ascends from the west steps, and all the retinue stand facing the east at the time of the sacrifice.

The altar to the Moon is on the west of the Tartar city. The grounds and buildings in nearly all things correspond to those of the Sun, except that the color of the tiles, and of the gem which is the symbol of the object worshipped, and of the robes which are worn at the worship, is white. The service is at 10 *o'clock in the evening*, of the day in the 7th or 8th month, on which the autumn festival falls. It is performed by the Emperor himself in alternate years, and by a delegated officer in the intervening years. The tablet of the Moon-goddess, faces the east. The Moon differs from the Sun, in that it has as participators in the sacrifice, the tablets of the Dipper, the 28 constellations, and all the rest of the stars. The tablet of the Moon faces the east, and tablets of the stars face the south; and all these tablets, with the tablet of the Moon, are covered with a tent of white cloth. The services are in nearly all respects the same as those which are connected with the worship of the Sun. In the grounds of the temple to the Moon, are the tablets on which are recorded the great victories of the Empire.

In the south-western part of the Chinese city is located what is commonly called by foreigners the Altar to Agriculture. The grounds are situated to the west of the altar to Heaven, and comprise nearly

Plan of the grounds connected with the Altar to the Patron of Agriculture.

NORTH.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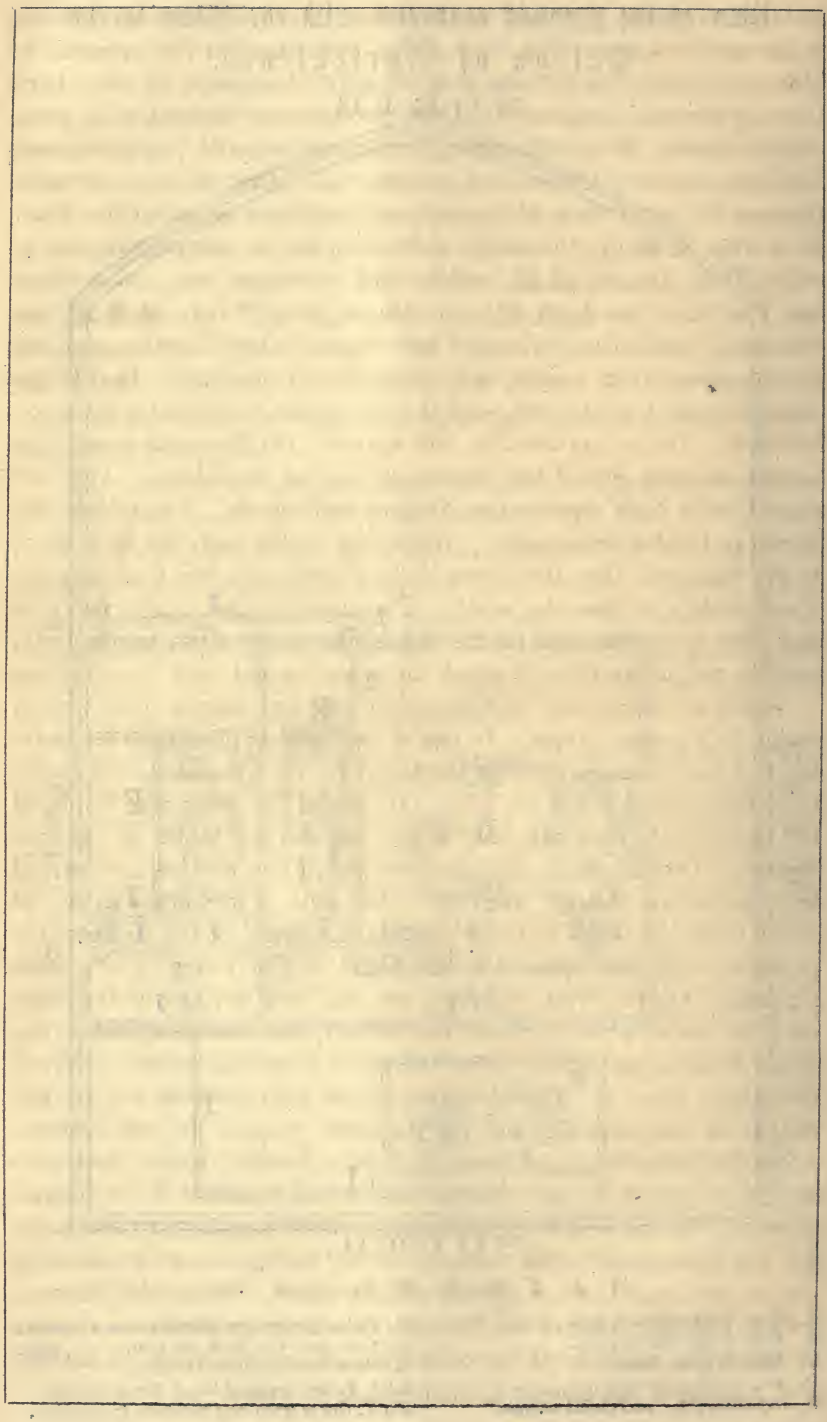

as large an extent of ground as the other. Much of the vacant ground is planted with trees; but they differ from those in the grounds to Heaven, in that, whilst there they are planted regularly in rows, here they are planted irregularly. These grounds are devoted to a great variety of uses. Within them are *four large altars*, with the appropriate buildings connected with each several one. One of these altars is devoted to the worship of the celestial gods, and is called the T'ien Shin T'an 天神壇; the 2nd is devoted to the terrestrial gods, and is called Ti Ki T'an 地祇壇; and the 3rd to the year god, and is called the T'ai Sui T'an 太歲壇; the 4th to Shin Nung, 神農壇, the teacher of husbandry. The first two altars are near together, and are square, one-story in height, and surrounded by one wall. That to the celestial gods is on the east, and the one to the terrestrial gods is on the west. The altars are fifty feet square. On the north side of the eastern altar are placed four marble shrines for the tablets. They are carved with lines representing dragons and clouds. The tablets are placed in the following order. Beginning on the east, the first one is to the wind god, then the others to the clouds, rain, and thunder gods. These tablets all face the south. The western altar is 100 feet long and sixty feet wide, and on the south side of the altar, facing north, are five marble shrines, of which three are carved with waving lines to represent mountains, and the other two are carved with a wavy design to represent water. In one of the three is placed the tablet for the five mountains, in another the tablet for the five marts, and in the third the tablet for the five hills. In one of the other two is placed the tablet to the four seas, and in the last one the tablet to the four streams. On the east of the altar are placed two shrines, one carved with mountain designs, and the other with water designs, one of which is for the tablet to the celebrated mountains of the metropolitan province, and the other for the tablet to the rivers of the same province. On the west side there are also two shrines of the same kind, on one of which is placed the tablet to the celebrated hills of the whole Empire, and on the other the tablet to the celebrated rivers of the whole Empire. The sacrifice to these gods, celestial and terrestrial, is on the same day and for the same purpose, in mid-summer. After the ordinary prayer for rain, if rain does not come, these gods are to be invoked; and thanks are to be returned for favorable answers. When rain is excessive, prayer is to be made at these altars for the abatement of the waters. If in winter, snow is withheld, prayers and sacrifices are offered at these altars. When the Emperor goes to visit any part of the Empire, he is to go in person to sacrifice to the five mountains, and appoints an officer to sacrifice to the hills and streams of the district through which he passes.

The altar to the year god, is to the god who is supposed to preside over the year. The god is designated *each year* by the cyclic character by which the year itself is designated. The god of each month is associated with the year god in the sacrifice. The sacrifice to the year god is offered on a lucky day of the first ten days of the first month of the year, and also on one day before the end of the year. Besides these annual sacrifices, the year god is to be worshipped on the same occasions and days, as the celestial and terrestrial gods.

The altar to the gods of the land and the grain 社稷 is within the Imperial city, to the south-west of the south gate of the palace. The temple to the imperial ancestors occupies a similar position, to the south-west of the gate. The altar to the gods of the land and the grain consists of two terraces, and is ascended by four flights of steps, one from each of the four points of the compass. In respect to the two terraces, it is the same as the altar to Earth. It is enclosed with a square wall. The surface of the upper terrace is covered with earth of five different colors. In the centre is the yellow colored earth, on the east is the blue, the red is on the south part, the white to the west, and the black to the north. On the north-west of the altar is the spot for burying the victim. The worship here corresponds very much to that which is offered at the altar of the Earth. The tablets to the god of the land and to the god of the grain are both placed on the south side of the altar, facing north. There are two other tablets on the second terrace; that of Kou Lung 勾龍 looks west, and that of Hau Tsih 后稷 faces east. The sacrifice is to be offered on the first lucky day of the first ten days of the second month, and thanks are to be returned on the corresponding day of the first ten days of the eight month. These services are to be performed by the Emperor in person. The square gem which is the emblem of the land god is yellow, and that which is the emblem of the grain god is light green. The Emperor on the morning of sacrifice goes from the Palace; he proceeds part of the way in the state chair, and part of the way in the state carriage. He has the same waiting and the same worshipping place as at the time of the worship to the Earth. Besides the yearly sacrifice to these gods, there is worship to be rendered on special occasions, which is done by a deputied officer. If in mid-summer, seven days after the usual prayer for rain to the celestial and terrestrial gods and the year god, there is no rain, then special prayer is to be made to these gods. Where favorable answers are received on these several occasions, thanks are to be returned. There are altars to the She Tsih 社稷, gods of the land and the grain, in all the provinces, which are to be worshipped each year by the provincial officers.

From the details of the state worship, which are all taken from the Collected Statutes of the present Dynasty 大清會典, it is clear that a most extensive worship of the objects of nature is an integral part of the state religion of China. The ritual for the worship connected with them, is regulated by official enactments; and most of the ceremonies connected with the worship are performed by the Emperor himself. The various objects which are worshipped include the Heaven, Sun, Moon, and all the Stars; all the powers of nature connected with the upper regions, as the clouds, rain, wind and thunder; the Earth and all its parts, as the four seas, the four streams, the five mountains, five hills and the five marts; the fertility of the soil, and the productiveness of the grains. It must arrest the attention of every one who considers the subject, that the great object of the services and prayers addressed to these objects of nature, is for *rain* to secure the productions of the earth, for the nourishment of the people. This statement gives an increasing fullness of meaning to the words of our Saviour, "Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after *all these things do the gentiles seek;*) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It is also a striking historical fact, that such famines have not occurred in any Christian lands from drought, as have prevailed so frequently in heathen lands. It will strike every one, how many are the points of resemblance between the sacrifices as established by the Imperial Statutes for these objects of nature, and which ceremonies have come down from the earliest ages, to those which were established by Moses, and as they were fully arranged by David and Solomon in the Jewish ritual. We find sacrificial burnt offerings, the offerings of different kinds of flesh, libations of wine, gorgeous robes and ceremonials for those who conduct the sacrifice, the burning of incense, the frequent recurrence of music, with a full band of instruments and singers. There is also the remarkable coincidence, that one of the cups of wine is called "the cup of blessing," as one of the cups in the paschal sacrifice was also called. The most natural surmise to account for these striking resemblances of the forms of worship, in countries so remotely separated, is this; that the forms of worship were carried by the ancestors of the several people, at their dispersion from the Tower of Babel, as they came down to them from their common ancestor Noah. When the nations substituted other objects for worship, instead of the true God, they continued the same ceremonies in the worship of the false gods which

had been connected with the worship of the true. It is true that in the Chinese sacrifices, there is no idea of the substitution of an innocent victim as a propitiation for the sin of the guilty, which was such a prominent idea in the Mosaic sacrifice. This is easily accounted for. The doctrine of substitution is one of special revelation. It was therefore very easy for the Chinese, while preserving the outward ceremonies which they received from their ancestors by tradition, to lose the main idea which was connected with sacrifices at their first institution. This main purpose of sacrifice was revealed to man immediately after the fall of man, and it was more fully revealed to Moses when God restored his chosen people to the promised land after their captivity in Egypt. The Chinese having, at such an early period of their history, fallen into this worship of the objects of nature, did so in company with the greater portion of the then existing nations of the earth; and they adopted that form of idolatry which has been the most prevalent of all others. This worship of Heaven and Earth, Sun, Moon and stars, prevailed in Persia, India, Greece, Rome, Syria, Phoenicia, and Egypt; or, as it is stated in Smith's Dictionary of the Bible, in the article on Idolatry: "The old religion of the Shemitic races consisted, in the opinion of Movers, in the deification of the powers and laws of nature. The sun and moon were early selected as the outward symbols of this all-prevailing power, and the worship of the heavenly bodies was not only the most ancient, but the most prevalent system of idolatry. Taking its rise in the plains of Chaldea, it spread through Egypt, Greece, Scythia, and even Mexico and Ceylon. "(English abbreviated Ed., p. 342") Even in the point of worshipping Heaven and Earth within the same grounds, if not at the same altar, there is a singular conformity with the usage at Babylon. In a translation of the Bersippa inscription by the eminent cuneiform scholar, Dr. Oppert, furnished to the American Edition of Dr. Smith's Bible Dictionary, edited by Rev. H. D. Hackett, D. D., it is stated that "the pyramid is the temple of the Heaven and the Earth, the seat of Merodach, the chief of the gods." It is stated that in a part of the same pyramid, there was a shrine to the god Sin, the *god of the month;* which is another point of resemblance to the Chinese usage.

The results of the latest researches in regard to the early nature-worship in India, is given by Prof. Max Müller, in an article in the contemporary Review for November, 1878 as follows:—

"Let us look at the origin and history of one other god, one of the oldest gods, not only of the Vedic Aryans, but of the whole Aryan race, I mean the Vedic Dyaus. His name as you know is the same as

the Greek Ζεὺς. Some scholars seem still to doubt the existence of such a being in the Veda, and there is certainly no trace of Dyaus as a god, nay, even as a masculine noun, in the later literature of India. Dyaus has there become a feminine, and means simply the sky. Now it has always seemed to me one of the most wonderful discoveries made by the students of the Veda, that a deity which was known to have existed in Greece as Ζεὺς πατηρ, in Italy as Jupiter, in the Edda as Tyr, in German as Jezio, and which we know ought to have existed in Sanscrit also, but which did not exist there, should suddenly have come to light in the ancient hymns of the Veda. In the Veda, Dyaus occurs not only as a masculine, but in that close connection with pitâ father; as Dyaush pitâ, which we find in the Latin Jupiter. This discovery of Dyaush pitâ, was like finding at last, by means of a powerful telescope, the very star in the very place of the heavens which we had fixed before by calculation.

However, even in the Veda, Dyaus is already a fading star. The meaning of the word is generally given as sky, but its truer meaning would be, "The bright or the shining one" for it is derived from the root *div* or *dyu*, to shine, to lighten; and it was this activity of shining and illuminating the world which was embodied in the name Dyaus. Who the shining one was, the word by itself did not declare. Afterwards only, Dyaus became the centre of mythological stories, while in the ordinary language it dwindled away just like Savitri, the life-giver, into a mere name of the sky.

This Dyaus then, the light or the illuminator of the sky, was no doubt, from the very first, preeminently to assume some kind of supremacy among the other devas or bright beings; and we know how completely that supremacy was realized in the Greek Ζεὺς, and the Latin Jupiter; but it was there counteracted by the general tendency of almost every Deva to assume a superlative character.

Dyaus, the sky, is frequently invoked together with the Earth and with Fire. For instance (Rv. vi. 15. 5) "Dyaus (sky) father, and Prithivî (earth) kind mother, Agni (fire) brother, ye Vasus, ye bright ones, have mercy upon us." Dyaus, we see, occupies the first place, and so he does generally in these old invocations. He is constantly called father. For instance (i, 191. 6.) "Dyaus is father, Prithivî, the earth, your mother, Soma, your brother, Aditi, your sister." Or again, (Rv. iv. 1. 10.) Dyaus the father, the creator, Dyaush pitâ ganitâ. Ζεὺς πατηρ γενετηρ.

More frequently however, than by himself, Dyaus (the sky) is invoked together with Prithivî the earth, and the two words joined together form a kind of dual deity, in the Veda, called Dyâvâprithivî, Heaven and Earth.

Now there are many passages in the Veda where Heaven and Earth are invoked as supreme deities. Thus the gods are said to be their sons, more particularly the two most popular deities in the Veda, Indra and Agni, are mentioned as their off-spring. It is they, the two parents, who have made the world, who protect it, who support by their power everything whatsoever exists." *Con. Review for Nov.* 1878, *page* 117.

Prof. Monier Williams' statements made in the *Contemporary Review* for September, 1878, are to the same effect. He writes as follows:—

"By some of the earliest hymn-composers the gods continued to be regarded as one family—children of the old pre-Vedic heavenly father (Dyu or Dyaus), while Earth (Prithivi) was fabled as a divine mother. To other sacred poets the pre-Vedic deification of *the sky* (Vauma, Οὐρανος) remained a principal object of adoration. He was still occasionally exalted to the position of a Supreme Being. A well-known hymn in the Atharva-veda, describes him as ruling the world, as penetrating the secrets of all hearts, as detecting the plots of wicked men, as sending down countless messengers who forever traverse the earth and scan its inmates, as numbering every wink of men's eyes, as wielding the whole universe in the manner of a gamester handling dice."

There is a most remarkable agreement in the ideas of the early Hindoos and the early Chinese as to the attributes and functions ascribed to Sky or Heaven deified. The statements quoted above describe the same thing among the Chinese, very accurately. The Chinese speak of Heaven as "overshadowing all things," as "ruling all things." But this nature worship has been forgotten in India. It is only known from the early writings of the Hindoos. But in China it has been very different. This early worship of nature, having been adopted as the State worship of the Chinese Government, it has continued, in connection with the continued existence of the Government, till the present time in its original form. It may be very properly regarded as the oldest form of false worship that now exists among men. It may for this reason be considered as presenting us with the *form of worship* which prevailed among men immediately after the deluge.

It has hitherto been the usage, in writing of the various objects of nature which have been worshipped, to write of them as the god of the Sun, and the god of the Moon, the goddess of the Earth. A more recent usage has been introduced by some of the best writers, in writing of the objects of worship in connection with nature worship, to

style them the sun-god, the moon-goddess, the earth-goddess. The writers who use this form of expression are the writers of most of the articles in Smith's Bible Dictionaries; Rawlinson in his Five monarchies; Dean Stanley in his Lectures on the Jewish Church, and writers in the Quarterly Review. Prof. Max Müller translates the component words of the name Jupiter in accordance with this usage. It is composed of Dyaus Heaven and Piter, Father, which is not the Father of Heaven, but "Heaven-Father." (See Chips, Vol. IV., p. 222). There is greater conciseness and distinctness in this way of designating them. In accordance therewith, I would designate these various objects as the Heaven-god, the Earth-goddess, the Sun-god, the Moon-goddess, the star-god, the land-god, the grain-god, the year-god, the month-god, the day-god, &c., &c.

This nature worship, which forms such an essential part of the State worship, is widely prevalent among the people, in a somewhat different form. The grain-god and the land-god are very generally worshipped among the farmers. The Rev. B. C. Henry, reports having seen a very particular form of the worship of the land-god in his last trip up the West River. The people were gathering in their rice crops; and by the way of giving thanks to the land-god for an abundant crop, a clod of earth from the field was selected, before which incense was burnt, and worship offered. The Earth-god at every door, and on so many altars in the street, or by the wayside, is a part of the same worship. The worship of Heaven and Earth is connected in most places with marriages, and in many places with funeral services. The worship of the Sun is found prevailing in some places. The worship of the Moon, on the 15th of the 8th month, is one of the most general festivals in the Empire. There are numerous indications of the worship of the stars still existing among the people as in the worship of the seven sisters in the 7th month, the worship of the Dipper constellation, and of the North Star. There is perhaps no field of investigation as to the Chinese religious customs that would yield a richer harvest than the search for the existing traces and influence of nature worship.

THE COMPARATIVE STUDY OF CHINESE DIALECTS.

By Rev. C. C. Baldwin, D.D.

A SERIES of articles on the above subject is being published by E. H. Parker, Esq., of H. B. M's Consular Service. He is one of the very few in China who interest themselves deeply in philological research. Like his compeers, he is doubtless ready to brave all consequences: for risks neither few nor small are surely incurred, in

this era of sifting criticism, by those who would reconstruct on paper the broken Babel of human speech. They put in many a brick, which they honestly believe to be rightly placed and firmly cemented with genuine philologic mortar, and are not at all shocked or discouraged when it topples down on their heads. We give all honor to these modern builders. Their motive is a vast improvement on the heaven-defying spirit of the ancients. For do they not build to unity of language and consequently to unity of origin of historic man? Despite all rash speculation, and the many mistakes to which the limitation of human judgment so often leads, their work is in the main good and solid. The errors answer the valuable purpose of making them the more cautious, and therefore the more successful, in subsequent labors.

I have before me at present only the Second Article of the series referred to, and will offer here a brief notice of it.

In his introduction, Mr. Parker very justly inveighs against the superficial, indiscriminating study of Chinese dialects, which he asserts some students adopt, as though "their only object" were to make themselves "understood by hook or by crook." In illustration of the point, he instances the Englishman learning to speak French, also the "pidgin" English, used in Europe and China. He descants thus on the inviting topic. "What is the object of an Englishman in learning to speak French? It is not to scramble through a number of sentences, regardless of genders, numbers, and cases; ignoring all inflection and accentuation; but, to speak the language as nearly as possible as do the natives of France themselves. Every one knows what social distinction the faculty of speaking any European language correctly and elegantly confers upon foreigners dwelling in a European capital. The Frenchman who says 'zees is ze ouse of my fazzere' is quite as comprehensible as the one who says 'this is the house of my father'; yet few would maintain that it was a matter of indifference which style was adopted by a French Ambassador accredited to the court of St. James." He thinks the Chinese language singularly unfortunate, because "the majority of foreigners speaking *kwan-hwa*, or any other dialect, speak, especially in the case of *kwan-hwa*, nothing more than a *lingua franca*, either a mixture of several dialects, or a more or less approximate imitation of some one dialect:" and he then adds, "there is nothing at all objectionable in this as long as it is frankly confessed, and as long as the speaker does not lay claim to anything further then he is entitled to. But this is not the case. Such speakers, finding that they can in most instances make themselves fairly understood, wherever they go, especially amongst Chinese

officials, at once assume that they can speak the language perfectly correctly, and that all painstaking and accurate study is a mistake, or at least a waste of time. The fact that even amongst Chinese scholars of reputation, men can be found who declare the tones to be a myth, the aspirates to be useless, and so on, is sufficient of itself to prove that the general knowledge of colloquial Chinese is as yet very superficial."

In another place he makes the following original suggestion, ending with a bit of severe advice. I almost imagine him somewhat sarcastic, though his language seems to be serious and direct. "By all means (he remarks) let those who do not wish to enter minutely into the genius of the colloquial Chinese dialects adopt a *lingua franca*, which is undoubtedly easy to acquire, and extremely useful for all every day purposes; but let them at the same time frankly admit that they are not within the pale of scientific and accurate knowledge; and let them not mislead and discourage beginners by denouncing as useless the accuracy which they have been unwilling or unable to acquire." The latter part of this advice is sound, but we must protest against the first part. In the interest of sound education and genuine knowledge, we would say let the standard be high and perfect, and let no one be able to quote the name of Mr. Parker, or any one else in defence of the crime of literary suicide.

Again, in a commendatory notice of works belonging to the more modern era of authorship, he observes "many years afterwards (that is, after Morrison) came Dr. Williams' Tonic Dictionary, abounding in improvements upon Morrison's crude work, and so carefully prepared that the living Cantonese dialect could be learnt very passably from that alone. After this appeared Mr. Wade's *Tsz-érh-chi* in the Pekingese dialect, which to this day is the only text-book that actually presents a dialect as it is; regardless of standards which exist *in nubibus*, tones, aspirates and finals, which ought to be but are not; and confining itself strictly to representing a dialect as it positively is, in a given place, at a given time. By, so to speak, nailing his colors to the mast, and fixing the attention of students to one living standard, the author has done more to advance the correct speaking of Chinese than all the dictionaries and text books put together." This strong, exclusive language must refer to the Pekingese only, for Mr. Parker, immediately adds, "besides these two works, Messrs. Baldwin and Maclay's Dictionary, of the Foochow dialect, collects with faithful accuracy an astonishing number of the every-day expressions in that language; and much the same is stated, by those who are conversant with the Amoy dialect, to have been done by the Rev. Carstairs Douglas."

In the first part of the quotations that we have made, our essayist makes a charge which we would fain believe to be far too sweeping. There are at least two distinct classes of students of the Chinese language in various parts of the Empire. For the sake of convenience, that may be called the official and the missionary classes, and the range, as well as thoroughness, of their study will depend in good measure on what they regard to be the demands of their respective vocations. In the latter class of students, the idea that "painstaking and accurate study is a mistake, or at least a waste of time," and that "the tones are a myth and the aspirates useless" will, I am sure, find very few, if any, advocates. Most missionaries learn but one dialect and, however large or small may be the measure of their success, they recognise the vital importance of the elements which enter into its structure. But, if there are any in either class of learners who set before them a lower "standard" of proficiency, we beg them to reconsider both theory and practice, and submit, with the best grace they have at command, to the lash of our essayist.

The introduction of the article under review is followed by "lists of characterless words" in four dialects—the Pekingese, Hankow, Cantonese and Foochow—which, the writer says, are not found in any dictionary or hand book of these dialects. The lists are prefaced in each instance with a few critical comments and cautionary hints to students under the captions, respectively, of "Things not generally known in Pekingese," "Waifs and Strays in the Hankow dialect," "Forgotten facts in Cantonese," "Last Pickings from the dialect of Foochow." The "Pickings" number in Pekingese, 185 words or compound terms; in the Hankow, 50; in the Cantonese, 206; in the Foochow, 80. I am unable to give an opinion about three of the dialects. But, if Mr. Parker's views should prove to be well founded, they will be valuable to learners. He thinks that students of the Mandarin dialects, especially of the Pekingese, are wholly mistaken in the idea that "the dialect, as regards the written character, is comparatively pure when contrasted with the less aristocratic dialects of the South, and that it is not encumbered with many unauthorized or characterless words." He culls his 185 words in the P. list "from memory, as the results of a short two years' stay in the metropolis," and he hopes that the contribution he makes in the list may serve in some small degree to do away with the erroneous idea just alluded to. "He would (also) take this opportunity of warning readers not to accept as Pekingese the local colloquialisms of Manchu garrisons at Chinkiang, Canton, Foochow, and other places, or the *dicta* of 'Southern Mandarin' teachers. A large number of unauthorized and

quasi-characterless words are given in Sir Thomas Wade's Colloquial Series; and enquiring students must in all cases be prepared to convince themselves that many of these really valuable words are embodied in characters quite new, or at all events uncertain, to the majority of Pekingese themselves. He would also ask students to reflect how few Englishmen commend themselves as satisfactory referees upon strange and uncertain words, and beg them not to take it for granted that every Chinese is a walking dictionary, or a philological antiquarian. Each fact requires *worming* out, and demands the *consensus* of several persons before it becomes of any lexicographical value."

Passing to the Hankow "waifs and strays," he regards the dialect as one of the most unsatisfactory to deal with, and comes to these conclusions—"Unlike the Pekingese, which stagnates in a comparative seclusion, little affected by external influences, the dialect of Hankow is in a transitory state of its own proper motion, and is moreover largely affected by the speech of the numerous traders who congregate at that centre. Hence the greatest care is required not to accept blindly as local colloquialisms the chance importations from other tongues. The following list of characterless words is but small: but, when we come to point out and compare with these the similar vulgarisms of other dialects, they will in many cases prove decidedly interesting. One or two of the missionaries in that neighborhood have a high reputation amongst the native scholars of the place, and they would render valuable assistance by making careful collections of similar colloquialisms, and communicating them to the public."

Under the heading "Forgotten facts in Cantonese," he first observes that Dr. Williams' Tonic Dictionary gives so many local characters and characterless words, that, in comparing them with similar words in the Pekingese, Hankow and Foochow dialects, it will be necessary to refer readers to the Dictionary itself. He then directs attention to the "forgotten facts" thus—"The special purpose of this paper is to point out many very valuable Cantonese words, which have apparently found no place in any foreign dictionary or vocabulary. When the Cantonese Dialect is here spoken of, the expression is used in its purest sense, and refers or intends to refer, to the dialect spoken within the walls of the Provincial Capital. Colloquialisms peculiar to Macao, or to any one township, will be especially referred to where they occur. Students should not allow themselves to be deceived by apparent coincidences in sound, remembering that each dialect follows certain 'laws' or rules. For instance, a Pekingese characterless word *pi*^{4}, which, in the dictionaries, should belong to the

entering tone, might find an interesting analogue in a Cantonese word *pit, pik*, or *pat*, whilst *pi*, would on account of its even tone, be an accidental and not a regular dialectical resemblance," He also refers by asterisks in his list to what he terms "the *pin yam*, or oral *nuances* of tone, which neither Dr. Williams nor Dr. Eitel seem to have noticed," and which he explains in the appended tone-table.

"Last Pickings from the dialect of Foochow" are next introduced thus—"The dialect of Foochow, is in many respects, the most interesting of the four under discussion. Besides the fact of there remaining many strange words, belonging presumably to some aboriginal language, there exist in this dialect two peculiarities..... vowel-inflection and tonic-inflection. Suffice it, however, for the present to bring forward a few quasi-characterless and colloquial expressions, which have been omitted from the admirable dictionary of Mr. Baldwin.....The spelling used in this list is that of Mr. Baldwin, whose tonic marks also it will be convenient to use.

Having finished his four lists with the prefatory comments and strictures, the essayist next groups a small selection of words taken from the lists, which in his opinion "seem incontestably to be allied together." Such a grouping, though embracing only 34 specimens, will very naturally form a chief point of interest and study to the Chinese philologist. The table of analogous words is thus prefaced. "No notice is taken of the numerous characterless words given in the Dictionaries of Baldwin and Williams, many of which in each work will bear comparison with similar works in the other, and with characterless words, or words for which spurious characters are used, in Pekingese. Students who take an interest in the subject can work out these analogies for themselves, taking care, it is hoped, to give consideration to every point which may render the comparison one of philological value."

I select a few of the more striking of these contrasted words, venturing to correct one misspelling, and to fill blanks in a few instances (as indicated by brackets) in order to secure greater completeness.

Peking.	Hankow.	Canton.	Foochow.	Meaning.
Ko^{1}	*Ko*^{5}	.....*	K'ok›	Scab, blemish.
Kung^{3}	Kung^{3}	‹Kung	[‹K'ung]	To burrow, [to root, as swine].
Pi^{4}	.....	Pi›	Pe›	To drain off.
Pieh^{1}	.....	‹Pi	‹Pi	Leech, dogtick.
.....	Tên^{4}	Tan›	[‹Tong]	Heap, pedestal.
Ts'u^{4}	Ts'ou^{5}	Ts'uk›	[Ch'aëk]	Brand-new.

The essayist is safe in giving such a table, of which the above is a specimen, even though *some* of his analogies should be questioned: and he is equally happy in his advice to students, who may attempt

a like task. His parenthetical "it is hoped" is well timed, as all of us have had occasion to notice the chronic penchant some have for taking a very wide range in such an inviting field. He is also aware of the obstacles that the prevalence of tones in the Dialects interpose in the task of searching out genuine and perfectly reliable analogies. Hence he adds the pertinent remark "In judging of the possibility of some of the phonetic words in the preceding epitome having relation to each other in respect of their origin, it may be well to keep before the eye the table of tones appended." I will not quote here his table of tones, but a glance at the second instance given above shows at once the bearing of his remark. We have in this instance three different tones—third, second, and first—and in the Foochow word we have the initial *aspirated.*

But Mr. Parker is not content with his prefaces, lists, tone-tables, and analogues. He digs resolutely down to the hard-pan, or vowel-stratum, of three of the dialects and undertakes to show how they can be made to meet in a uniform spelling in one column. He says "Following this epitome will be found a table shewing the exact vowel sounds of the words spelt so differently by Wade, Williams, and Baldwin; and giving, in a separate column, vowels which may be privately used by students for their own convenience, and to prevent anomaly or confusion in any notes which they may make of peculiarities gathered from the works of the three writers mentioned. Nearly all the words in the....four lists find more or less probable counterparts in Wade, Williams, or Baldwin, as the case may be, or in the lists themselves." His vowel-table is furnished with a descriptive heading thus—"The accompanying table of words and diphthongs will serve to render clearer the probabilities of any resemblances which students may detect in the words given in the four lists." It goes through the vowels, etc., No. 1 to No. 40, arranged in columns, of which the first eleven will suffice as a specimen.

No.	Spelling of Wade.	Spelling of Williams.	Spelling of Baldwin.	Spelling modified so as to suit all dialects.	Explanation of sound intended to be represented.
1	a	á	a	a	E. father.
2	„	„	ă	ă	E. back.
3	„	„	á	ae	F. éteindre.
4	„	„	aë	aö	G. beinah ölig.
5	„	ai	„	ai	F. naïve.
6	ai	ái	ai	aai	G. Kaiser.
7	„	au	„	au	E. brow.
8	ao	áu	au	aau	G. aus.
9	„	e	ĕ	e	E. send.
10	eh	é	é	ee	F. père.
11	ei	ei	e	ei	E. feint.

This operation deserves the credit of being delicate and ingenious —a sort of synthetic surgery, which must have cost Mr. Parker many a perplexing thought. Two or three questions—perhaps sharper eyes will see as many more—at once arise in regard to the experiment. One is whether the "modified spelling" fairly represents and may be substituted for the three. This of course is merely a question of fact or the reverse. In regard to the spellings of Wade and Williams, I need not take the time to study out an opinion. As to the Foochow spelling, the substituted modifications suit pretty well, unless a question may arise in the minds of some in regard to *ei* in the French *éteindre* being the same as the difficult sound of *a* in the *sá* final, and whether *ae* can be carried safely through all the seven tones in that final. Another question is whether such a modified list, admitted to be possible and exact, would be available for the use proposed, which is the "private use by students for their own convenience, and to prevent anomaly or confusion" in noting peculiarities in the dictionaries. Mr. Parker has succeeded very well in avoiding a frequent use of diacritical marks, which is always (other things being equal) a recommendation of a proposed orthography. But, aside from all this, it is seen at once that it would require a very lively, ubiquitous memory to retain all the distinctive notations of vowels, diphthongs and marks, and apply the proposed spellings. Still the feat is possible, and the overburdened memory will have always the alternative of referring to a *written* list, which may be all that the essayist means in his suggestion. The only other inquiry which occurs is what will Mr. Parker do when he undertakes to modify the spelling of a dozen, not to say a hundred, dialects instead of only three. The pertinency of this inquiry will appear below in the Shaowu sample, which is but one of many. The essayist has managed the three or four dialects with admirable skill, and will probably succeed as well in the future, if he confines himself to central sources of groups and varieties of dialect, which may be regarded as the fountains of innumerable streams.

Beyond this general work, it would seem to be next to impossible to elaborate a "modified spelling," though comparatively easy to contrast words from a score or a hundred dialects in groups and thus furnish plausible evidence of common origin. We have an instance at hand in the Sept.-Oct. number of *Chinese Recorder*, pp. 349-351, which aptly illustrates the difficulties with which we seek to entangle our essayist, in the event of his going much farther than he has already ventured. Rev. J. E. Walker, in the September Recorder, speaks of the wide and perplexing variations of dialect in the Shaowu region in the north-west of Fookien province. He puts the case so graphically

that we imagine he had in his mind's eye some extravagant specimen of Chinese pantomime in time of excitement, at least so far as *tonic* inflection is concerned. He says "But what a Babel of brogues and dialects there is among those wild mountains! A native can hardly pass the limits of his own village but his speech will bewray him. The tones are the most unstable element.....seem utterly lawless. They shoot up to the sky, they plunge into the bowels of the earth, they stiffen straight out, they double up and twist about; they sing, cry, whine, groan, scold, plead; here, are musically plaintive; there, are gruff and overbearing. Perhaps sometime it will be found that each tone has certain limits of its own which it cannot pass. But I cannot imagine what possible limit there is which each tone does not overpass in some dialect or other." After giving a table of the six tones of the Shaowu dialect, he says "Ten miles into the country will vary them all." He then states some striking peculiarities of the dialect, and the many variations met with in tones, vowels, and consonants. He also furnishes an apt illustration of the sort of bricks used in his individual Babel, by putting on the witness-stand Shaowu's next-door neighbor, which bows Shaowu out somewhere near the Kiangsi border. This rude borderer, instead of *ʿhang*, *ʿhien*, *ʿhu* for I, Thou, He, says *ˌa*, *ʿni*, *ʿké* and has a habit of changing *tʿ* to *h*, calling heaven and earth, *ˌhien hi⁵*, instead of *ˌtʿien ti⁵*. Mr. Walker adds a double illustration, worth quoting in this connection—"One day as I was passing through a village near Shaowu a lad who had heard me play on an accordion, seeing it in my chair, came up saying *hom-m hom-m-m*, that is; *ˌtʿan ˌtʿan* 彈彈. I thought this a wild enough brogue, but it was far exceeded by a pagan who came one day for medicine. For *tʿung*ʾ 痛 he said *hʿng*, while his cash were also *hʿng tsʿien* 銅錢." He regards the Shaowu as resembling the Foochow, perhaps mainly as a variation—though a very wide one—from it as the original stock. But he significantly adds "There are many little things in which the Shaowu vacillates between the Mandarin and the Foochow. The city brogue shows more resemblance to the Mandarin than do the country brogues. In addition to the reading and speaking sounds of the Shaowu dialect proper, the literary men have a kind of mandarin reading sound." This last sentence is an aggravation. As though the two sets of sounds were insufficient to gratify their literary aspirations, they must needs have a third! It seems a fortunate circumstance that it is a sort of mandarin, rather than one of the hill brogues.

With our condolences to the Shaowu missionaries, we may just repeat here that the Shaowu group or groups of variations are only

one instance out of the many which, we are well assured, prevail throughout the Empire, especially south of the Yangtsz'. Indeed we have hints of this in Mr. Parker's article, even as regards the variations of *kwan-hwa*, which is everywhere largely *corrupted* by local brogues, if we are to take the Peking or the Nanking as the standard. It seems therefore a herculean task to tabulate even the main or leading dialects of groups, and to contrast their elements of vowels, consonants, tones and aspirates for philological purposes.

This notice would be incomplete without mentioning more prominently one other topic in Mr. Parker's paper. We refer to the very important matter of the tones of the dialects. He gives at present no "detailed monograph" on the tones, but intimates that his "most searching inquiry and careful reflection" point to certain conclusions, which he proceeds to state in four terse paragraphs—one for each of the dialects which form the subject of his paper. He concludes, that the Pekingese has only four tones, never modified, except slightly in a rhythmical sense, according to the grouping of the words; that the Hankow has, in practice, four tones, though five are counted, and that tonic inflection, as in the Pekingese, is practically non-existent; that the Foochow, though counting eight tones, has in practice and in fact only seven, the sixth of the eight being identical with the second; and that tonic consonant and vowel inflection are positive, rigid, indispensable and all-pervading, not only in conversation, but also, to a great extent, in reading aloud; that the Cantonese has eight tones recognised by name in vocabularies, and a ninth, so universally recognised, indirectly, in local vocabularies, that it is safe to say that there are nine *bona fide* tones in the dialect, which in conversation are modified, *not as in the Foochow from one genuine tone to the other*, but into a series of *new* tones, numbering relatively *nine*, but actually and positively only *three*, "thus reducing the 18 *nominal* tones, aside from all consideration of the consonant, nasal or vowel terminations of the words, to *twelve*." The essayist then appends a table, in which, by virtue of "some of the tones, or voice cadences in one dialect actually resembling those in another," although differing widely in name, he succeeds in reducing the 35 nominal tones of the Pekingese, Hankow, Foochow, and Cantonese dialects to "*nine* groups, each containing from two to four tones, which strike the ear in a similar manner." But there are six tones which will not fall into any of the groups, so that "for the 35 tones we get 15 cadences in all." Numbers 1, 3, and 24, however, may be differently "grouped" or "classed," so that "the actual voice cadences covering the whole 35 tones would be reduced to *thirteen*."

Without entering into the merits of this investigation, for which as regards the Canton dialect we have at present neither time nor ability, we may observe that the result if well founded, is an advance in the study of that dialect. The essayist draws attention to these "cadences," *pin yam* 變音 in his list and tone table, as a point overlooked by Dr. Williams and Dr. Eitel. Probably some students, however, have already entered this inviting musical field, though they have not published results. And it would seem that Dr. Edkins' investigations in the Shanghai Dialect yield conclusions similar to those of our essayist in the Cantonese, as he finds that the two series of tones in that dialect are modified by as many as "twelve modulations." We dismiss this topic of Mr. Parker's paper with two remarks, lying at opposite extremes of the scale probabilities in this particular case. One is that the sifting process, instituted in the article under review, if based on actual facts and principles in the dialect, will help very, materially to prove their common origin. The other remark is that those "among Chinese scholars of reputation, who declare the tones to be a myth," will find in the article abundant material for witty criticism.

The above is but a meagre review of a paper, which should be read in its entirety to be fully appreciated. In concluding the notice, we recall the convenient adage "from one learn all," and, supposing that it may have at least a partial application to "the four dialects," we venture some hints and strictures on the lists furnished by Mr. Parker. To speak only of the Foochow list, it is evident that he did not adopt the same rules in the list, as were from necessity followed in the Foochow Dictionary. The object of its authors was not to elaborate a *Thesaurus*, but to group alphabetically the words or vocables of the dialect, and illustrate their use by a moderate number of phrases. There were ample materials on hand to swell the work to a much larger size, so as to include many very valuable phrases. This however, for various reasons, could not be done. And, as to phrases that were used, the general rule was to insert them in *one place only*, under one or other of the words composing them. Again, it was needful to use much discrimination as to the spelling of a large class of words. Bearing in mind the peculiarity of certain oblique tones, as the third and the seventh, reverting to the first, when they are in regimen with a following word, it is seen at once that the phrases into which they enter might be put into three different alphabetic places, when vowel and consonant spelling are also different and when they have no *character* to fix the tone. By disregarding the facts indicated, such phrases might occupy a three-fold space, which would be usually a needless

waste. Again, the final consonants, *h*, *k*, *ng*, are often modified or elided, causing a practical change in the spelling and bringing up the double question, whether the phrases under them shall be put in places giving their full or their modified forms. Again, in such a work there is some danger of accepting "chance importations from other tongues," to which Mr. Parker alludes in his Hankow preface, and blindly taking them to be "local colloquialisms." I went over the *Foochow* list with two Chinese teachers, and they seemed to suspect that it contained a few just such "importations." They may, however, be wholly mistaken, and the list consequently quite pure in that respect. We would be glad to feel sure that the Dictionary itself is also free from such excrescences, unless appearing in their true character as such. Again, as a rule, mere reduplications were avoided; and some unimportant euphonistic forms, adding little or nothing to the sense, were not granted the dignity of place in the regular alphabetic order, though often appearing in phrases scattered through the work and thus fairly represented. To make them too prominent would be somewhat like taking a syllable from the end of a word and foisting it into the regular order of words in an English Dictionary. A careful inspection of Mr. Parker's list of words shows that he has not followed closely these rules to his list, correcting its misspellings, and counting in words, which he evidently overlooked in the Dictionary, and a few found in the *Manual*, the list will be reduced about one-third; that is, about one-third of his single or leading words and some of the phrases are met with in those works.

But, after all deductions, we frankly admit the real value of Mr. Parker's list. There still remain many valuable words and phrases. Such "Pickings" as he has furnished, and other independent vocables that time will gradually bring to light, will make future editions of such works more complete. To make them convenient for daily use and reference, however, too much care cannot be taken in systematizing the material on some such principles as we have just stated. It is scarcely necessary to add that, the more fully we get the simple vocables of a dialect and compound terms conveying single ideas, the more satisfactory and valuable the work will be to learners.

In taking leave of Mr. Parker's valuable contributions to the study of the dialects, we feel the more convinced of the importance of a thorough investigation and drill in the rudiments. No constitutent of a dialect can be safely ignored by students, if they would attain to the power of clear, intelligible address; and the omission or change of a tone or aspirate is often more fatal than would be the dropping out or slurring over whole syllables in English speech, for the simple

reason that such omission or change would make the word radically different. A fork is *ˌch'a*, not ˌch'a (wood): a quire of paper is *ˌt'ó*, not ˌtó (knife). A Frenchman may be tolerably intelligible to others, when he uses too many z's in speaking of his father's house, but it will not do for us to say that our father has *ˌchio*, pearls or beads, when we wish to say that he has *ch'io'* or *ch'wo'*, houses. If, therefore, Mr. Parker succeeds by his article in nothing more than to emphasize the importance of a thorough study of rudiments, he has done a very good work.

ADDRESS DELIVERED AT ST. PAUL'S COLLEGE HONGKONG, December, 3rd 1878.

(Being the Day of Intercession for Missions.)

By Rev. A. B. Hutchinson., C. M. S.

BEING afforded by the kindness of our Bishop, the opportunity of addressing you this evening on the subject of missions, I have with a view to brevity committed to paper the few remarks which I purpose offering on this great subject. I am happy in being able this year to observe with you, for I suppose the last time, this Day of Intercession at the season of its first introduction—as you may be aware it is probable that in future years in accordance with the recommendation of the Bishops at the Lambeth Conference, a day will be appointed later on in the church's year (viz. the Tuesday before Ascension Day.) This is the seventh occasion on which Christ's people have gathered together to intercede for the Messengers of the Churches not simply here in Hongkong, but throughout Christendom and I may say throughout the heathen world. During these seven years one mighty tide of prayer has rolled upward, year by year in ever increasing volume, ever deepening intensity, to the Lord of Missions for his help and presence in our midst,—for this presence with us by His Holy Spirit, in all the fulness of His illuminating, converting, teaching, sanctifying, influence upon the hearts of all men. And my friends, when I here record my most solemn conviction, that those our prayers have been abundantly answered—far beyond the most ardent expectations which we entertained seven years since, I am only uttering the convictions of hundreds of my missionary fellow-labourers among the heathen, and of tens of thousands of our brethren and sisters in Christ who, whilst unable themselves to come forth to the field, yet by persevering prayer, labour to uphold those warriors of the Cross, who, in the providence of God are set in the fore-front of the battle, and called upon to bear the burden and the heat of the day in this great vineyard of the Lord of Hosts.

Suffer me to offer one suggestion as to the way in which the real utility of this Day of Intercession may be enhanced a thousand fold. I take it that we all agree that we should sadly mistake the idea which first prompted this observance, if we were to imagine for a moment that our energetic, prayerful interest in Mission work were to be reserved for, or confined to this day of Intercession. Prayer must be continuous if it is to be availing in the upholding and continuance of such efforts as are necessarily involved in the gradual evangelization of the heathen world. And let me add also that such prayer should not be regarded as the peculiar business of a few who, as it is conventionally termed, "take an interest" in Missions. I hold the Christianity of that man who does not take an interest in Missions, to be of a very doubtful character indeed. It is possible, that at the time when a fellow man is passing through an experience of such tremendous importance to himself, as when he is first brought under a sense of sin, and is first enabled to see the glories of deliverance which cluster round the Cross of Calvary, he may be for a while too absorbed to think of aught else; but that a man can go on for years, calmly enjoying the security and peace which the gospel gives, and yet be unmindful and careless of a world around lying in wickedness, indifferent to the direct teachings of Holy Scriptures, neglectful of his Saviour's express wishes and commands, is simply incredible. To claim an eternal interest in the Saviour and yet to ignore the work which Scripture tells us lies nearest to that Saviour's heart, is so plainly a contradiction in terms that we wonder how any can be found quietly to acquiesce in such a state of things, as quite proper and even desirable. In the primitive Church. it is said that "they all continued with one accord" in prayer and supplication, "they continued daily with one accord," and whether to thank God for past deliverances vouchsafed, and mercies conferred, or to seek help for the future, "they lifted up their voice with one accord," instead of leaving it to a small percentage as is the fashion now-a-days, to show by their lips as well as by their lives, their conviction that the Gospel of the Lord Jesus Christ is still "the power of God unto Salvation unto every one that believeth." Christians are, I believe, improving in this respect. Every year more come forward to confess before men that all influences to the contrary notwithstanding, they are not ashamed of the Church's Missions to the heathen. The very observance of this day throughout the world, may well cause us to thank God and take courage.

We need to have our courage revived from time to time. Difficulties well nigh insuperable at times threaten, now one position,

now another, of the work, with destruction. I allude more particularly to such attacks as the recent out-break at Foochow by the literati, and their mob on the Church Mission premises, followed up by a cowardly and mendacious pamphlet, the work of an ex-Christian, who owing his success in life and the high position he has attained in the world to his early training in St. Paul's College, has now, most ungratefully, allied himself with the enemies of the faith and revilers of the work of Christ. Writing recently to my brethren thus assailed and asking, what are you doing? What are you going to do? The reply came, whilst neglecting nothing that we ought to do, we are yet "waiting" on the Lord. In Him is our trust, and not in man.

Following out the idea thus suggested let me say a word or two on waiting. The dying patriarch Jacob, in the midst of his parting blessing to his children, sums up his view of the believer's life thus, "I have waited for thy salvation O Lord." That word "waited" is taken up and reechoed through the pages of Holy Writ. It teems with promise—in the Psalms of David—and in the prophecies of Isaiah, "I have waited for the Lord, my soul doth wait, and in His word do I hope." "They that wait on the Lord shall renew their strength." "Wait on the Lord, be of good courage and he shall strengthen thy heart, wait I say on the Lord." It is the "endure" "enduring patiently," "the enduring of all things" by charity which meets us in the new Testament. It is the expression of that intense interest, and confident expectation which becomes Christian men always, but especially when engaged in a work which Christ has most solemnly committed to his whole Church, for which he has bidden us in every form to pray, and the end of which is predicted in language affirming nothing less than the subjugation of the kingdoms of this world to His, whose yoke is easy and his burden light, to Him who is to reign for ever King of Kings, and Lord of Lords! We miss my friends the blessing promised to those who "wait," who "endure," who expect with all the tenacity of hearts inspired with the Spirit of God, if we are content to remember Missions in prayer, only on this Day of Intercession.

If we really love our Lord and Master we must love his work, and can we affirm that we love that, if we never put in a plea for Missions into our daily prayers, social as well as private? Let us not shrink from looking into this matter with full purpose of amendment. Hardly can there be the ready jest at Missions and Missionaries which so often pains the ear in society, hardly that merry witticism which so readily passes current, or that attributing of low and unworthy motives to mission workers, hardly that constant

depreciation of native Christians, and denial of success,—which find such ready acceptance in the columns of an unbelieving if not infidel press, were all Christians of "one accord, and one mind" like those of old, "Continuing instant in prayer," "Waiting on the Lord" in this matter of his Church's Missions to the heathen. When English troops are summoned to the field to defend the honour of our native land and maintain the rights of our beloved sovereign, English hearts throb with sustained anxiety until the issue of victory is attained. Every phase of the struggle is watched with prayerful anticipation, the fortune of every division of the army, in every scene of conflict is followed with the keenest interest. It is felt not only that the fate of husbands, fathers, brothers, friends, is involved, but issues big with importance to the nation and the world,—this is the kind of feeling, this the intense interest, which should characterise the attitude of each and every Christian, yes, of all the Church towards this great conflict with the hosts of Satan.

We are called upon to join in thanksgiving for success, specially in India and China. Do you ask where? In what department of the field? I would reply everywhere and in every department. If you look to individual cases I can tell you of men who have so learned Christ as to esteem the privilege of working for Him far beyond the riches of the Egypt of to-day. Men who are willing to labour as Evangelists, for one-third of the salary they can readily obtain as interpreters. Mr. Lechler can tell of those, who during the past two years were driven by poverty to emigrate, who have just now sent him about 150 dollars as a present to the Mission to which they owed the possession of the true riches. He will tell you how, notwithstanding the recent public allegations of an unhappy foreigner bribed by Chinese authorities to revile Missions, Christian servants are eagerly asked after here, and many Christians after ten years service in police employ have left with the highest characters. Or take a wider range, compare the state of Chinese Missions seven years ago, when first this great movement commenced, this summing up of the Church's daily prayers in one day of annual intercession. Missions have not merely doubled, they have in many instances multiplied five-fold, seven-fold the number of their converts. Take one instance only, that of Foochow. 450 have during that time increased to over 3000. Take all China to witness. Seven years since, Missionaries hardly liked to claim more than 5000 Christians, and now there are nearly* 30,000 adherents to the Churches. In India

* Dr. Legge at the Missionary conference in October, (held in London) claims 50,000 and says also the increase has been 2000 fold in 30 years allowing only for communicants.—

during that time Christian Missions have risen to a po sition which has claimed the official recognition of that government, which to say the least, is the slowest of all Christian Governments to recognize the claims of our common Christianity. I refer to the well known pages of the Indian Blue Book, of the past three or four years. During this very year we have been called upon to recognize with devout thanksgiving, the marvellous accession to our beloved Church of England, of 20,000 natives in the southern province of our Indian empire. May that tide of blessing speedily rise over all the East.

Nor have we alone been thus blessed. The prayers of Christians are for the extension of Christ's kingdom, and not of individual Churches only. Mr. Lechler I doubt not will let me tell you how during the past two years it has been his privilege to receive into Christian fellowship hundreds of Chinese, who abandoning their idols, have been led to confess Christ Jesus and Him crucified, on the opposite mainland almost at our very doors. Time fails me to tell of new regions made accessible *e. g.* Central Africa and Persia, additional funds supplied, (our own Society's income raised ⅓ in the past seven years from £150,000 to £200,000,) and of additional workers, native as well as foreign, raised up and called forth we believe in answer to the prayers of God's people stimulated, and refreshed and nerved anew to continued efforts, by this annual Day of Intercession.

If one thought be wanting beyond the sympathy called forth by a consideration of the wretched state, mental and spiritual, of the heathen around us, to stimulate our constant prayers, let us find it in the reality of the conflict in which we are engaged. It is not all success; it is not a triumphal march through a land hailing a delivering army,—cities throwing open their gates,—music clashing, banners waving, songs of joy greeting our onward progress. It is a stern, real conflict. Foes are around and before us, and too, too often in our rear. The Church's foes are far too often, they of her own household; who, lodging under the wide spreading branches of Christian profession, are doing their best to destroy that mighty tree under whose foliage they have found their shelter. Prayer for Missions must include in its all-embracing reach the Christian lands from which Missions start, and the Christian people by whom they are supported. For "if the foundations are destroyed what shall the righteous do?" Let us pray that those who are set over us in both Church and State, may ever be found faithful to the protestant reformed religion, which takes as its foundation, its chief standard, its court of ultimate appeal "the Bible, the whole Bible, and

nothing but the Bible." Then we shall not have to deplore sad spectacles, such as that lately presented in the Bombay presidency of the representative of her Majesty, attending a solemn idolatrous festival, nor as in the Government Central School of this colony, the loss of splendid opportunities of commending to young idolators that precious volume which our Queen is not ashamed to own before heathen monarchs as the secret of England's greatness.

We have to enter on this struggle, conscious of many foes in our rear, and it behooves us on behalf of Missions, earnestly to pray for the Church's deliverance from all false doctrine, heresy, and schism. Whether hindrances arise from the only half disguised hostility of professing Christians, or from the craft and malice of the governing classes of these heathen lands, or from the unreasoning ignorance of the masses held in thraldom by the legions of darkness, our duty is clear, individually and collectively, to "Wait on the Lord." "Wait" all of us, every one, with earnest, anxious expectation for the promised blessing. "Those that wait on the Lord, they shall inherit the earth." God has promised, the blessing must come to his people. God has spoken in his holiness, it must be according to his word. Though it tarry *wait* for it, for it shall surely come, it shall not tarry. "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "Remember O Lord the word unto thy servants upon which thou hast caused us to hope." Amen!

NOTE.—In reference to the word "Wait it may be noted that some eighteen or nineteen Hebrew words are translated in the E. version, wait," of these the word *Kavah* occurs only in Gen. xlix, 18: Job. vi, 19: xvii, 13: Ps. xxv, 3: 5: 21: xxvii, 14: xxxvii, 9, 34: xxxix, 7: xl, 1: lii, 9: lvi, 6: cxix, 95: cxxx, 5: Prov. xx, 22: Isa. xxv, 9: xxvi, 8: xxxiii, 2: xl, 31: xlix,23: li, 5: lix, 9: lx, 9: Jer. xiv, 22: Lam. iii, 25: Hos. xii, 6. It means "to hope strongly, to trust, implying firmness and constancy; to hope that a thing will be effected and to wait steadily and patiently till it is effected." In the Greek LXX, it is περιμενω, υπομενω, πειθω and ελπιξω, as these constantly occur in the New Testament it is unnecessary to give references.

Correspondence.

Book Depositories.

DEAR SIR:—

I wish to suggest that the Committee of Literature establish Depositories for all Mission publications. At least *three* and perhaps five or more. It is exceedingly inconvenient for us to obtain works from the south. The Catalogues ought to be full, for I expect many of the brethren are like myself ignorant of many of the most useful works in Chinese.

Sincerely Yours,
HAMPDEN C. DU BOSE.

Ho Tai and Jesus.

Dear Sir:—

Perhaps some western scholar, deeply engaged in studying the Chinese "Four Books" and "Five Classics," at this suggestion will write an article defensive of the Christian Faith, whose line of argument shall be something like the following.

Contrast the account given in the Chinese Classics of the miraculous birth of Ho Tai 后稷 and the account in Matthew's and Luke's Gospel of the birth of Jesus. The conduct of the two mothers makes a most striking contrast; the mother of the Chinese sage endeavoring to destroy her offspring, Mary's ascription of praise to God, with her whole deportment, being in perfect keeping with the announcement that her child was born of the Holy Spirit.

The Gospel narratives most wonderfully carry out the expectations raised by the declaration made at their very outset that Jesus was born miraculously. In tracing Ho Tai's 后稷 life, is the same success found in making his character and actions consistent with the assumed miraculous birth?

I should like to see such an article both in Chinese and English and I think others would also, therefore pardon the liberty of making the suggestion. J. F. C.

One Bible.

Dear Sir:—

All must feel thankful to Dr. Williamson for his labor in collecting and collating the views of the senior and representative Missionaries, as to the "desirability and practicability of an Uniform Version of the Sacred Scriptures in Wen-li." A few extracts from his "conspectus." "All are agreed that both versions, though valuable, require most careful and thorough revision." "There are others who think that while of course the two versions will remain for reference, yet revision is to some extent thrown away, inasmuch as the defects of each are so great, that *only a new version will meet the wants of China.*" "It thus appears that *a sense of the need of some action is universal.*" "Judging from what I have gathered, I think there is a great deal more harmony of opinion existing as to the *principles of interpretation* than formerly. The general feeling seems to be that the version should be as literal a translation as possible, consistent with clear intelligibility and easy and idiomatic Wen-li."

This settles the question of *desirability*. The *practical* difficulty at the "Peking Meeting," was that "the hands of the Missionaries qualified for the work are so full at the present time, that men cannot be spared to undertake the task." This seems to place the question at rest.

Two remarks.—1. The work might be *initiated* at the present time, looking forward to two or three years in the future when the "hands" now "so full" might leave the oxen with which they are plowing. Q. However it may be at Pekin, at the South one of the Fathers is now devoting himself to a revision of one of the existing versions, and there is a standing Committee for the revision of the other. So that many of the Missionaries are now "spending *thought* and *time* in revision.

It is easily seen that if the old versions are "patched up" and revised editions published, the "shadow in the sun dial" of the New and Uniform Version will return more than "ten degrees backward." Two reasons.—1. In a new dress they will be tolerably acceptable. 2. Those who have laboured upon the old will be loth to begin the new.

What the consequences of having Two Bibles will be, not only in the practical matters of concordances, commentaries, quotations, &c., but also in promoting schism in the future native church, it is hard to foretell.

There is "need of some action." Now.—1. That some *initiatory* steps be taken, so that it may be generally understood the work has *fairly started.* 2. That the repairs on the old buildings, whether at Jerusalem or Gerizim should cease.

In order to meet the views of Dr. Baldwin, the elder, that the translation committee be "representative" might it not be suggested that there be a provincial partition of the books of the Bible? The New Testament to three provinces and the Old to four; (the Yang-tse stations considered a province). The Committees to refer for criticism as in the revision of King James. It would hardly be necessary for the portions of the Old Testament to be referred to more than one or two other provincial committees. As A to B, B to C, C to D, and D to A would bring each into correspondence with two others. It is surprising how evenly distributed the missionary body is provincially. Each province appoints either a large or a small committee at its pleasure and fills vacancies.

Though the work should be *initiated* at once, it ought to be proposed to carry it on till after the completion of the English revision, accepting their version as authority upon doubtful points of the original and so take out the double rendering as in some cases in the Mandarin. Perhaps for a final revision there ought to be a meeting of a select committee from the different provinces. In the assignment of the different portions, one of the Southern provinces should be given a part of the Old, and one a part of the New. Also Kiang-su and Cheh-kiang from their proximity be united.

As the Classic language has made the prophets and apostles speak in divers tongues, every colloquial has been a "law unto itself," but when this trumpet gives forth no uncertain sound the Mandarin and the Dialects will take their places in line and present a united and unbroken front, and Chinese Protestants have ONE BIBLE.

SOOCHOW, *Dec.* 10*th*, 1878. H. C. D.

P. S.—Since writing the above, in the last number of the *Recorder*, is Mr. Muirhead's, request for "emendations" to the Delegates Version. This venerable Missionary, was one of the first to propose the New Version, but since the *Pekin quietus* on the movement, I suppose he gave up the scheme as hopeless and so now wishes to revise the Old.

In the Minutes of the recent meeting of the Synod at Hangchow, presented to me a few days since, I find the following:

"The Rev. A. P. Happer, D.D., was elected principal, and the Rev. J. McIlvaine, alternate, to take part in the revision of the Wên-li Bible." This looks forward to "another" Bible than the above. There are none more ready for union in every good work than our Northern Prosbyterian brethren, and no doubt the Synod would hail with pleasure any feasible proposals for a New Version.

Jan. 27*th*, 1879. H. C. D.

THOUGHTS SUGGESTED BY THE READING OF

"SUNDAY IN THE CHURCHES"

See "Chinese Recorder" for Sept.-Oct. 1878.

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[1]One Sabbath morn, as "through the corn,"
The Master and disciples passed,
"An hungered," they—forthwith assay,
With ears of corn to break their fast.

How will this please the Pharisees
That canting crew, that hateful horde,
Who to the *day*, such homage pay,
And yet could slay the Sabbath's *Lord?*

Behold! they cry, how these supply
Their temporal wants this holy day!
Unlawful this most surely is;
How dare the law thus disobey?

To them the Lord replied this word,
Guiltless are those whom you reprove,
Mercy is great, your gifts I hate,
The *law* is handmaid to the LOVE.

Do ye not know, how, long ago,
David the temple's precincts trod,
And, hungry, fed—on sacred bread,
Nor yet profaned the law of God?

Have ye not read—the law hath said,—
[2]The priest the Sabbath may profane,
And guiltless be; even though t'is he
The sacrificial lambs has slain?

Guiltless says HE, who knew as they—
Blind Pharisees—could never know
The height & depth, the length and breadth,
The reach and scope of his own law.

Where CHIRST declares no guilt adheres
How shall *His* sentence be belied?
Who may condemn or censure them
Whom God Himself has justified?

True to his word, our blessed Lord,
From age to age is still the same,
And to this hour, the hungry poor
Are drawn by His compassion's fame.

By want opprest, the day of rest
They cannot honour as they would,
For each day lost is at the cost
Of the whole household's daily food.

But hark! a cry, [3]*Better you die,*
The Sabbath law unbending is,
And God demands at mortal hands
[4]*Moral impossibilities.*

[5]Your *beast*, you may, on Sabbath day,
Forth from his stall to watering lead;
But child or wife, more precious life,
Pining from want, thou may'st not heed.

[6]Should ass or ox, unorthodox,
Some Sabbath into pitfall stray,
Haste! pull him out! rescue the brute!
Lest ne'er again that ass should bray.

But heed thou not one little jot
The *man* in God's own image made
So stern and strict the interdict,
Its force *man's* hunger can't evade.

Rejoice! rejoice! 'tis not *Christ's* voice,
Not *His* such Pharisaic creed,
Beyond man's powers *He* ne'er requires
Who breaketh not the bruised reed.

Starvation? No! CHRIST says not so,
He will not man's weak strength o'ertax,
Nor His law use, His poor to bruise,
Who quenches not the smoking flax.

Still, as of yore, the hungry poor
May pluck and rub the ears of corn;
On sacred day, want's pangs allay
Nor desecrate the Sabbath morn.

DOGGE REL.

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1. Matt. xii. 1–8. Mark ii. 23–28. Luke vi. 1–5.
2. Numbers xxviii. 9.
3. "Chinese Recorder" page 365, the 40th line.
4. "Chinese Recorder" page 365, the 13th line.
5. Luke xiii. 15.
6. Luke xiv. 5

Missionary News.

Births, Death & Marriage.

BIRTHS.

At Newchwang, on the 4th of Dec., 1878, the wife of the Rev. John Macintyre, of a daughter.

At Shanghai, Feb.20th, 1879, the wife of Rev. W. R. Lambuth, M. D., Am. M. E. Mission South, of a son.

DEATH.

On board the s. s. "Achilles," on Dec., 30th, 1878, the wife of James Galt, Surgeon, of the C. M. S. Mission, Hangchow.

MARRIAGE.

At Canton, Dec. 10th, 1878, by Rev. B. C. Henry, Rev. C. Leaman of Hangchow, to Miss Lucy Crouch, Canton, both of the American Presbyterian Mission North.

NOTICE TO CONTRIBUTORS.

Contributors of Articles for the "Chinese Recorder and Missionary Journal," may receive 10 *copies of their articles in a convenient form for mailing, by intimating to the Publishers that they wish such copies. The intimation should be sent to the American Presbyterian Mission Press, and* NOT *to the Editor.*

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Arrivals.—At Hongkong, per s. s. "City of Peking," Oct. 29th, and at Amoy, per s. s. "Douglas," Nov. 2nd, Rev. Daniel Rapalje and wife, on their return to the Mission of the American Reformed Church.

At Hongkong, Nov. 26th, 1878, the Rev. John and Mrs. Grundy, to join the English Church Mission.

At Swatow, Dec. 23rd, 1878, Miss Caroline H. Daniells, M.D., to join the American Baptist Mission.

Per s. s. "Irouaddy," Jan. 2nd, 1879, Messrs. A. G. Parrott, S. B. Drake, W. L. Elliston, to join the China Inland Mission.

Per "Genkai Maru," Jan. 4th, 1879, Rev. W. J. McKee, to join P. B. F. Mission North, at Ningpo.

At Canton, Jan. 4th, 1879, Rev. H. V. Noyes and wife, Miss Mary Happer, and Miss Verdie Happer, on their return to the American Presbyterian Mission.

At Canton, Jan. 18th, 1879, J. G. Kerr, M. D., on his return to the same Mission.

At Foochow, Jan. 23rd, 1879, B. S. Taylor, M.D., and wife, to join the English Church Mission.

At Canton, in January, Rev. Mr. Hargreaves, to join Rev. Mr. Selby, of the English Wesleyan Mission, at Shiu-chau, the new station on the North River.

At Amoy, in January, the Rev. John Macgowan and family, on their return to the London Mission.

Per M. M., s. s. "Yang-tze," in February, 1879, Mr. Tomlin to join the China Inland Mission, at Yangchow and Mr. Sambrook, to join the same Mission, at Hangchow.

Per M.M., s. s. "Ava," February, 1879, to join the China Inland Mission, Miss Howland, for Chingkiang; Miss Pring, Yangchow, and Miss Kidd, Fenghwa.

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Departures.—Per s. s. "Achilles," on Dec. 27th, 1878, James Galt, Surgeon, and family, of the C. M. S. Mission, Hangchow, departed for

England, owing to the illhealth of Mrs. Galt. As will be seen above, Mrs. Galt died on the 30th Dec., and was buried at Amoy.

On Jan. 18th, 1879, per French Mail Steamer, Rev. A. J. Cook, of the Am. M. E. Mission, Kiukiang, for U. S. A.

From Amoy, in Feb., 1879, Rev. L. W. Kip and family, and Edwin Talmage, son, of Rev. J. V. N. Talmage, D. D., of the American Reformed Church Mission, for the U. S. A. *via* Europe; and Rev. Gordon and family, of the English Presbyterian Mission, for Great Britain.

From Canton, in February, Rev. George Piercy and two children, and Miss Simpson, of the English Wesleyan Mission, for England.

From Foochow, Feb. 2nd, Miss A. M. Payson, of the American Board's Mission, for the United States, *via* Europe.

From Swatow, Feb. 11th, Rev. H. L. Mackenzie and family, of the English Presbyterian Mission, for Great Britain.

Per French Mail s. s. "Yang-tse," on Saturday 15th February, 1879, Mrs. Wm. Muirhead, of the London Missionary Society, for England.

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Canton.—Rev. R. H. Graves, M. D., of the American Baptist Mission, has baptized three new members since Januany 1st.

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Foochow.—The American Methodist Episcopal Mission, has recently completed a new chapel at the district city of Ku-t'ien (古田.) It was dedicated, with appropriate services on Sunday, February, 2nd. The dedicatory sermon was preached by Rev. Hü Sing Mi, from II Chronicles, 6, 40-41. The sermon is spoken of as one of great power, and exceedingly appropriate to the occasion. The chapel cost when completed, including the lot on which it stands, about $1,400. The deeds of the property were duly stamped by the local authorities, approved by the high officials at Foochow, and registered at the U. S. Consulate. Rev. Li Yu Mi, preached an excellent sermon on the evening preceding the dedication. On Sunday afternoon, a sort of historical experience meeting was held, at which several members of the church narrated their experiences of persecution and trial in past days; and preachers who had been connected with the charge gave their reminiscences. In the evening, Rev. F. Ohlinger, preached on the "powerlessness of the gates of hell to prevail in the conflict with the church of Christ;" after which the experience meeting was continued to a late hour.

In the latter part of January, Ting Futai, came to Foochow to settle the difficulties concerning the Church Mission premises at Wu-shih-shan. It is hoped that matters will be satisfactorily adjusted, securing the rights of the Mission, the rebuilding of the school-house, and the punishment of the instigators of the riot. Mean-time H. E. Ting, has sent deputies to Kien-ning-foo, and Lo-yuen hsien, to release imprisoned Christians, made proclamation of the treaty rights of converts, and forbid any persecution of them on account of their profession of Christianity.

HONGKONG.—We are indebted to the Rev. A. B. Hutchinson, for the following items sent December 15th, 1878:—

The schools of the C. M. S. in Hongkong, have been during the past week, December 15th, examined by the Rev. Dr. Eitel, Government Inspector of Schools, with the following results as to secular Education:—

Baxter Memorial School, Girls';

31 presented, 30 passed. Standard I to V.

S. Stephen's Church, Boys School.

99 presented, 96 passed. Standard I to VI.

Saiyingpun Boys School.

38 presented, 37 passed. Standard I to IV, which is equal to 97 percent in each case. Several pupils have become Christians during the past 2 years.

Aided by the collections of last year, a considerable extension of the work has taken place. Five additional Native Preachers have been sent out, seven Students have been taken into training for the same object, and after encountering great difficulties and disappointments, six cities or districts on the mainland, in parts entirely closed against Foreigners, have, it is believed, been permanently secured as stations for the Native Agents.

The Parent Society has appointed an additional Clergyman to the Hongkong Mission, so that, on his arrival, the entire staff will amount to Twenty-four, *i.e.*: 2 English and 1 Native Clergymen, 9 Catechists, 3 Schoolmasters, 1 Schoolmistress, 1 Bible woman and 7 Students.

During the present year the Church has been increased by the baptism of 20 adults and children.

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SOOCHOW.—Rev. H. C. DuBose, writes as follows:—In Sept., I opened a chapel outside the Foo Mên (South-east Gate); 23+30 feet, that will seat a 100. It is within 300 yards of where we live and to this busy street all the country people, from 3 to 5 miles around, come every morning to drink tea and buy a little oil and vegetables. There are large congregations every morning and it is hoped that the field will be one of promise.

There are six chapels in Soochow; four in connection with the Southern Presbyterian Mission, and one each for the Northern Presbyterian, and Southern Methodist. The latter have recently given up one of their chapels to the use of the school and expect soon to open a larger. All of these chapels are opened daily. The Northern Presbyterian and Methodist Missions, have both outstations at Quên-san and the former a station at Moh-doh.

In Soochow there is one single lady missionary, and four married missionaries. There are five native preachers, one of whom, Rev. Mr. Marshall, resided several years in America. There are two boys' boarding schools, and four day schools. There are 22 church members; about one-third of them natives of Soochow. The *special field* of Soochow and Chin-kiang, consists of *ten million souls*. Much colportage work is done in the adjacent cities and towns, which reacts upon the work in the central chapels.

Swatow. Bible-Women.—I have a class of eight women studying here, nearly all of whom give promise of great usefulness as Bible-women. They are to review the compendium of the Gospels, during the next two months, and then go out to the country stations, while fifteen women who are now out at work in the villages will come here for four months' study of the book of Acts, which Mr. Partridge has had printed in the colloquial.—Miss. Fielde, *in American Baptist Missionary Magazine*, August, 1878.

A Tour in Kieh-yang District.—In March, Miss Thompson and I, made a tour of the eight stations in the Kieh-yang district. Nothing but work is needed for the gathering of a great harvest from those fields. The Christians of these stations are doing more for the support of the Gospel than is done at our other stations, yet they do but little. This district is, perhaps, the richest in this prefecture. The best land, ricefields from which two crops a year are taken, is valued at one hundred dollars the Chinese acre, which is about one-sixth of an English acre. The government tax is fifteen cents per acre per annum. From three to five dollars must be spent for bean-cake and other fertilizers for each acre of land every year. A strong, active man can till about ten acres of land; and the income to a man working his own land, even in favourable years, is less than fifty dollars per year. Nearly all the rice-fields are irrigated by means of pumps worked by treadles. The fertilizers dispensed to every stalk of grain are carried to the fields on men's shoulders, and none but the most primitive agricultural implements are used. The rice-fields, and the gardens in which sugar-cane, sweet potatoes, and various vegetables are grown, are about equally profitable to the cultivator. Those who hire land do so for half its products, reckoned at eight chaldrons the acre in rice. Rice in the husk sells, in ordinary years, at one dollar the chaldron. The great mass of men are farmers, cultivating their own fields. The arable land is divided up into very small sections, and being tilled by the owner, is made to yield its utmost. Middle-class families live at an average cost of a dollar a month for each person, and every member of the family, except the very old and very young, earns as much as the cost of his food.—*Id.*

School-Work.—At Peh Tah, fifty miles west from here, I opened a day-school in the new chapel, with one of the oldest boys from my school here as teacher, and twenty-four boys, all Christians, or the sons of Christians, as pupils. The parents furnished the benches and desks for the school, and six dollars towards the teacher's wages. I hope the school will eventually become self-supporting; but as, while I was at Peh Tah, these same parents subscribed fifteen dollars for painting the chapel, and eighty cents per month toward a Bible-woman's wages, and as they have been giving what they could toward the building of the chapel, I did not press them to do more this year. The only text-books to be used in the school are the Bible and its commentaries.—*Id.*

PERSECUTION AT MI-OW.—Monday, the 9th, I spent in visiting in the neighbourhood of Mi-ow, most of the day being spent at the village of Khoi-kie, in a visit to a young man who for more than a year has been the victim of bitter persecution. His is the only case (besides the Lu-fung one) for years, in which we have asked the interference of the British Consul. But as this man, his father and whole family were driven out of their village, after being plundered of their fruit-trees, crops and household furniture (for no other reason that we can discover than that the father and son worshipped God and refused to contribute for idolatrous purposes), we thought it our duty to try to secure the right of living unmolested in their own village. Accordingly the matter has been for about a year in the hands of the Consul and the Chinese magistrates, with no result as yet. The family are still living in another village, not daring to return to their own; formerly the family were very well off, having olives and other fruit trees, which, along with their fields, gave them a considerable income. But last year's crop, both of grain and of fruit, was for the most part carried off by their enemies, and many of their trees have been cut down and carried off. This plundering was still going on, and we hoped that my visit, while comforting the sufferers, might have an indirect influence in checking the depredations. It also enabled me to give evidence to the Consul, from personal inspection, as to the amount of damage done, and so to correct the false report given by the local district magistrate.—Rev. J. GIBSON, Swatow, 20th September, 1878.—*The Gospel in China.*

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

Correspondents residing at ports south of Foochow, may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

THE *North China Herald*, of the 24th January, contained an editoral article on Romanist Missions in China. The object of the writer seems to be to bring to notice some remarkably silly stories of demoniac possessions, and of wonderful cures of sores and disease by the Virgin Mary, recently narrated in the *Annals of the Society of the Holy Childhood.* But, after the general fashion of the secular press of the

East, he does not seem to be able to say what he has to say about these Romanist absurdities, without casting some aspersions upon Protestant Missions at the same time. While indulging in this favorite pastime, however, he is very unfortunate in his facts. For example; "The Protestant sects * * * have gloried in untidiness and the absence of ceremony. The most irreverent carelessness has been made in a certain sense a point of conscience, and, in order to protest against all the errors and corruptions which are linked up with a formal system, there has been a studied contempt for everything which a Chinaman of taste and culture respects and esteems."

Now, we venture to assert that the writer of this "railing accusation," has not been at much pains to make himself acquainted with the practices of Protestant Missions; but has instead evolved his ideas from his inner consciousness, while sitting in the quietude of his sanctum. Certainly he never attended the simple, yet beautiful and reverent service of the Chinese Church under the care of Rev. Dr. Nelson; or that of Rev. Mr. Lambuth, where we have seen heathen men looking on, apparently deeply impressed by the reverent demeanor of the Christians; or that of the London Mission, inside the native city of Shanghai, where the "tidiness" of the place and the people particularly impressed us.

Our writer further asserts that "the Missionaries are perpetually going home broken in health and bowed down with disappointment, regretting that they ever entered on what seems an impossible vocation." In an experience of twenty years at one of the Mission stations, we have known a few missionaries, who have gone home broken in health; but we have never seen one who felt that he had entered on an "impossible vocation." This sort of talk is the sheerest nonsense, and entirely unworthy of a respectable journal.

We do not object to the statement that "the Romanist Missionaries have been distinguished for their erudition," except as, from the connexion in which it stands, it seems to imply that the reverse is true of Protestant Missionaries. The early Jesuit Fathers were men of great learning; but the Roman Catholic Missionaries of later days have been in no wise specially distinguished in this respect. Most of the valuable literary work that has been done within the last seventy years has been done by Protestant Missionaries; and a body that can point to the names and works of Morrison, Medhurst, Williams, Legge, Edkins, Martin, Wylie, Nevius, Williamson, and many others, whose ample knowledge has been employed in opening the stores of Western science to the Chinese, and in making known the lore of China to foreigners, has no reason to fear comparison with any workers whatever in the same field; and least of all with the Romanist Missionaries, who for more than a century past have done comparatively little in this line.

The writer in question says that "the Great Protestant Society has up to a recent date set its face against schools, and encouraged its Missionaries to begin preaching

before they had any real acquaintance with the language." We presume that there is not a particle of evidence to support this reckless statement. All the leading missionary societies have supported schools from the beginning, and some of them give very special attention to this branch of the work. Geographies, arithmetics, histories, astronomies, works on algebra, trigonometry, &c., have been prepared by Protestant Missionaries, and used in these schools for years past. Has this writer been snoozing in Rip Van Winkle's sleepy valley? Or what has he been about that he can write such trash as this in this year of grace 1879?

Where is the Society that encourages its missionaries to begin preaching before they have any real acquaintance with the language? We never heard of it, and never knew of such encouragement being given by any body. Let us have the name of such a Society, and the proofs of its action; and we will publish them to the world.

Soberly, it is high time that such careless and slanderous writing should cease. If papers like the *North China Herald*, think it necessary to constantly manifest an animus against Protestant Missions, let them at least preserve sufficient reverence for the truth to prevent the publication in their columns of such utterly baseless and uncalled-for slanders as disfigured the article upon which we have animadverted.

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In all respects one of the very best papers that come to our table is the *Lucknow Witness*. Its views of missionary work are broad and comprehensive, and its light shines with clear and steady flame on general topics as well. We append three extracts from a recent number, which will be of special interest to many of our readers:—

The London Secretary of the Church Missionary Society, has addressed to the one hundred and seventy Native Clergymen connected with that Society in its various Missions, a circular letter replete with good advice. He urges them to work earnestly for the early development of the Native Church into an independent body attached by affection to the Church of England but free from its control. He reminds them that "The money given by English Christians for preaching the Gospel to the heathen must not be spent in providing religious instruction and the means of religious worship to Christian Congregations." And he further adds, "Also stir up your people to labor for the conversion of the heathen. Some Native Christians do this to a certain extent, as for example those in the Fuh-kien province of China, and the Indians of North-west America. Let this example be followed everywhere. The proper work of the Native Church is both pastoral among Christians and also evangelistic among the heathen."

These are good words, and the Secretary's purpose in so putting the matter as to stir up the Native Church to the utmost diligence is every way admirable. At the same time we presume that he would not object to the modification that religious instruction must still be provided for Native Churches in

many places for a good while to come, in part at least, by English money, and that this is a most legitimate application of that money.

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We have now the facts about that reported murder of missionaries in New Zealand that went the round of the papers a while ago. It was not in New Zealand but in New Britain, an island off the east coast of New Guinea. Those massacred and eaten were a native preacher, two native teachers, and a lay helper, all attached to the Wesleyan Mission. Summary vengeance was taken on the murderers by the Rev. George Brown, the head of the Mission, assisted by a party of friendly natives and resident foreigners who considered their lives in imminent danger. Some sixty of the hostile natives were killed, many huts burnt, and peace restored. Mr. Brown feels certain that the action has been most beneficial, working toward the present and future good of thousands, and the mission efforts on the spot are on a much better footing. No other course, he says, seemed to be open to ensure the safety of the large number of persons who looked to him for protection. This appears at first sight strange business for a missionary of the gospel, but even they have to do police work sometimes. We have no inclination to condemn Mr. Brown. Our own experience in India would suffice to convince us, if we did not know it before, that persons at a distance can not fairly sit in judgment on those who, being on the spot, can alone be in possession of all the facts.

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An eloquent American editor, in a recent missionary speech, made the following statement:—

"Not a road or bridge in China has been repaired for two thousand years. Their streets are six feet wide. The sewers are built up against the sides of the houses. The filth has accumulated, in some places, for sixteen hundred years."

We wonder where the excellent Doctor obtained his facts. We happen to live in a region where roads and bridges are frequently repaired; and we feel quite certain that not as many lives have been lost in China, in consequence of imperfect bridges during the last thousand years as have been lost from that cause in the United States within the last twenty years. We admit that there is plenty of filth hereabouts, but we do not recall any of those sixteen-hundred years accumulations, as having come under our observation. Surely a good missionary speech does not need such statements as these to give it point; and they have the disadvantage of being at variance with the truth. The same speaker asserted that the Chinese "have scholars who can, in their own lives, mock the wisest men we can furnish." This rhetoric is also rather wild. They have indeed some very respectable scholars; but there is nothing to justify such a statement as that just quoted.

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We are glad to learn the Chinese Officials and Merchants in many places, and particularly at Shanghai and Chefoo, have subscribed most liberally to the series of Text Books to be prepared under the auspices of the Committee appointed by the Shanghai Conference. Many foreigners are also manifesting their interest in the matter by donations. This manifestation of confidence in the enterprise is very gratifying; while, at the same time, it throws greater responsibility upon those who have undertaken to prepare the books, to make their works worthy of the occasion. The books ought to be, and we believe they will be, of a superior class, and of permanent value. The maps and charts, also, ought to be executed in the best style, and to make full use of the latest information on the subjects of which they treat. There

is every prospect that there will be ample aid to carry through the project in the best possible style. This ought certainly to stimulate all concerned in it to thorough work, and thus secure complete success.

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The talk preliminary to the second lecture of Mr. Cook was on "The Regeneration of Asia," a topic that certainly concerns us here. The chief point on which he dwelt was, "that religious rather than political causes must be relied upon to regenerate Asia Minor." "My feeling is that until religious efforts have been carried much further in Asia Minor than they have been heretofore, its manipulation by the strong political grasp of Russia and England may break the wax indeed, but not mold it into the patterns desired by those who apply the political pressure." The preachers, teachers, and physicians there, the faithful, hard-working missionaries, have been promoting "an imperialism before which all the glittering fancies of a Beaconsfield pale," and upon them, more than upon anything else, rests the hope of reform in Asia Minor. The same might truthfully be said of other parts of this great continent, for until the peoples are renewed in the spirit of their mind by a power from above, mere surface changes can accomplish little.

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We learn with great pleasure that the Rev. Griffith John, of Hankow, has undertaken the preparation of chapter headings for the whole Bible, and also of tracts, which may be used as prefaces, or inserted loosely in the books. He will follow the usual English headings, as far as it may seem advisable to do so; but will be at full liberty to adapt them to the Chinese. No better selection could have been made. It is pre-eminently a case of "the right man in the right place." We have no doubt that he will make the Bible more self-interpreting and acceptable to Chinese readers than ever. He has the work already in hand, and it is hoped that the New Testament will be ready for the press by June. Rev. Dr. Williamson, has contracted for its publication, at the Presbyterian Mission Press, in Shanghai, under the auspices of the Scottish Bible Society, with a Map of Palestine, and one of Paul's Travels, and with tables of weights and measures. The edition is to be bound in a great variety of tasteful bindings.

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We admit, with some reluctance, the effusion of "Dogge Rel," in consideration of the respectable source from which it comes. If those whose views are represented by it are satisfied with that sort of argument, their opponents have no reason to complain. It will be found no easy matter to so detach the Fourth Commandment from its place in the Decalogue as to make it of no binding force, while the other nine commandments retain their authority; and to endeavor to build up a Christian church in China, under teaching that absolves its members from the duty of keeping holy the Sabbath, is a hopeless task, which can only end in confusion to its promoters.

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The Mildmay Missionary Conference, seems to have been fairly successful as far as we can judge by such accounts as have come to our eyes. We had thought of republishing some of the papers and addresses relating to China; but we suppose that all of our readers who are interested in the matter will be supplied with accounts of the Conference, and will prefer that our columns should be reserved for other subjects.

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Now Ready. Catalogue of books in the depository of the Presbyterian Mission Press, at Shanghai, January 1st, 1879. Free upon application.

FOR SALE.—"CHINESE RECORDERS."—Vol I, Nos. 2, 8, and 11, at 25 cents each. Vol. II, No. 1, one copy; No. 2, two copies; No. 3, two copies; Nos. 4, 5 and 9, each one copy; at 25 cents each. Vol. III, one full sett at $3. Nos. 5, 9, 10, 11, 12, at 25 cents each. Vol. IV, one sett, except No. 6, at $2,50. Nos. 3, 7, 8, 9, 12, at 25 cents each. Vol. V, No. 1, 6 copies. No. 2, 5 copies. No. 3, 1 copy. Vol. VI, No. 1, 1 copy; No. 3, 3 copies; No. 4, 3 copies; No. 5, 2 copies; No. 6, 4 copies. Vol. VII. No. 4, 1copy; Vol. VIII., No. 2, 1 copy at 50 cents each. One complete sett. Vol. VI, at $3.

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WANTED.—CHINESE RECORDERS.—Vol. I, Nos. 1, 3, 4, 5, 6, 7, 12, for which 30 cents each will be paid; or $4 will be paid for a bound volume of No. I, complete.

Address "E. V. L.," Care Editor of Chinese Recorder, Foochow.

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WANTED.—Nos. 1—5 inclusive of the "*Missionary Recorder*," for 1867, published at Foochow. Please send to the Publisher *Chinese Recorder*, American Presbyterian Mission Press, Shanghai.

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ALSO, CHINA REVIEWS.—Vol. II, Nos. 3, 4, 5; Vol. IV, No. 6; Vol. VI, Nos. 3, 6; Vol. VII, No. 1, at 50 cents each.

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WANTED.—Vol. I, Nos. 9—12 inclusive, Vol. II, Nos. 4, 8, 12 of the *Chinese Recorder*.

Notices of Recent Publications.

The China Reviews; November, and December, 1878.

MOST of the articles in this number are continuations of articles begun in previous numbers. In addition, "Tonic and Vocal Modification in the Foochow Dialect," is discussed by Mr. Parker; a translation of Dr. Plath's article on Legislation and Law in ancient China is begun; and Mr. Sampson makes a plea for "Fan-kwai." The plea is *ingenious* and is perhaps intended by its author to be *ingenuous;* but his able pen could very easily find better employment. The department of notes and Queries in this number is especially interesting.

Our China Visitor. Mission of the M. E. Church South, U. S. A., Shanghai, China. January 1st, 1879.

THIS number contains articles on the Inner Life of the Chinese, the Darkness of Heathenism, Chinese Methodist Preachers, the Recent Famine in China, Chinese Beggars, Peking Carts, the Worship of General Vung's Spirit, the Shanghai Conference, the Nestorian Tablet the Dedication of Taylor Chapel, the First Quarterly Conference of the Mission of the M. E. Church South, for 1878, a letter from Rev. Mr. Dsau, and a continuation of the translation of the Book of Instruction for Females. Such a periodical ought to be widely circulated among the home churches, where it could not fail of awakening much interest in the cause of missions in China.

Catalogue of Books in the Depository of the Presbyterian Mission Press at Shanghai, January 1st, 1879.

THIS publication is eminently worthy of notice, as showing the extent and variety of the work done by the Presbyterian Mission Press. It embraces 37 different scriptural volumes, 9 Commentaries, 112 Religious Books and Tracts, 13 School Books, 6 Medical Works, 18 works on the Chinese Language, and 59 Miscellaneous Works. There are English books, books in Wen-li, Mandarin, and in the Colloquial dialects of Shanghai and Ningpo. In size, we have every variety, from Dr. Williams' Syllabic Dictionary, Dr. Doolittle's Vocabulary, Dr. Martin's translation of International Law, Mr. Wylie's translation of Herschell's Astronomy and Dr. Williamson's Natural Theology, down to Wall Maps, one set of which, consisting of three Maps of Judea and Paul's Travels, is sold for four cents. Although the press is Presbyterian, Episcopalianism is is represented by Mr. Moule's translation of the Thirty-nine articles, and Methodism by Mr. Lambuth's translations of Binney's Theological Compend and Ralston's Elements of Divinity. Missionaries in all parts of the Empire will find it to their advantage to have a copy of this catalogue at hand, and to send liberal orders to the Press for its publications. We are sure that the present able and energetic Superintendent, Rev. W. S. Holt, will attend to their orders in such a satisfactory manner, as to induce their repetition.

Minutes of the second session of the Foochow Annual Conference, of the M. E. Church, held at Foochow, October 10—17, 1878.

THESE minutes show gratifying progress in the matter of self-support, in the adoption by the Conference of a report showing that two circuits are already self-supporting, and providing that two others shall only be aided one year longer; two, three years; two, four years; and fourteen, five years—so that, at the end of five years, there will be twenty-two, self-supporting circuits. The Conference took action in favor of Training Schools for Bible Women, in order to make that branch of the work more effective. Schools, Sunday-schools, and the Opium Question received due attention. Dr. Trask's Hospital Work for women and children was highly commended, especially by the native preachers. The statistics show the following totals — Members, 1355; probationers, 660; baptized children, 581; total of the three classes, 2596; local-preachers, 91; deaths, 19; expulsions, 45; Sunday-school pupils, 725; children baptized the past year, 66; adults, 126; total baptisms, 192; Contributions—for the Missionary Society, $162.02; for Preachers, $278.96; for presiding Elders, $306.34; for the poor, $53.69; for Church Building, $537.51; for Church Expenses, $164.02; Total contributions, $1502.54; Average per member, $1.11. The proportion of sexes in the membership is as follows: — Members — male, 939; female, 416. Probationers—male, 449; female, 211. Baptized children —male, 385; female, 196. Total—males, 1773; females, 823.

The Controversy among the Protestant Missionaries on the Proper Translation of the Words God and Spirit into Chinese. By S. Wells Williams, LL.D., Professor of the Chinese Language and Literature in Yale College.

THE "Term Question" seems to be one of those things that, like Banquo's ghost, "will not down." We do not propose to violate the rule that was adopted just before the present editor of the RECORDER

took charge, excluding from these columns further discussion of the vexed question. It is appropriate, however, that a pamphlet like that now before us, by so eminent a writer, of so long a service in China, and who has justly earned so enviable a reputation, should have its appearance noted in the RECORDER.

This pamphlet originally appeared as an article in the number of *Bibliotheca Sacra*, for October, 1878. The object of the author seems to have been to give the history of the controversy among Protestant Missionaries, in all its essential details, and in an impartial spirit. In this attempt, we think he has succeeded to a very fair degree—quite as well, in fact, as any person who can say in regard to the controversy, "quorum pars fui," could be expected to succeed. It is evident enough that the history is written from the Shin side of the controversy; but the purpose to do justice to the Shang-ti side, is equally clear. But slight reference is made to T'ien-chu, which term indeed has little place in the literature of the controversy.

Dr. Williams enumerates eight pamphlets on the Shin side, and thirteen on the Shang-ti side. The list is by no means exhaustive, and perhaps omits some pamphlets more worthy of mention than some of those contained in the list. Rev. L. B. Peet's pamphlet in favor of Shin is named, while his subsequent pamphlet advocating Shang-ti is not mentioned. Notwithstanding the amount of literature that has accumulated upon the question it still remains true in the main that the essential arguments for Shin are to be found in the original pamphlets of Bishop Boone, and those for Shang-ti in the pamphlets of Drs. Medhurst and Legge. Bishop Russell has presented some new points, and given some old arguments a new dress, in his pamphlet, which is a model of Christian courtesy in discussion. "Inquirer" has entered upon some hitherto unworked lines of investigation, which may yet prove of great importance. Dr. Chalmers, also, has given us some new and forcible puttings of the arguments for Shang-ti. But the main arguments to-day, on the respective sides, are those which were wielded by Boone, and Medhurst, and Legge, thirty years ago; and these arguments are concisely and fairly stated by Dr. Williams, whose pamphlet will pass to a permanent place in the literature of the controversy.

The Friend of China, November, 1878; December, 1878.

THIS is the organ of the Anglo-Oriental Society, for the suppression of the Opium Trade, and is ably edited by the efficient secretary of that Society, Rev. F. S. Turner. The numbers now before us contain translations of the decrees issued by the Chinese Government prohibiting the cultivation of the poppy; some items showing increased anti-opium activity in China; an account of the Opium question at the Mildmay Missionary Conference; a protest against the opium traffic from the Chapter of the Deanery of West; Mr. Hanbury's speech to the Manchester Chamber of Commerce, in reference to the Chefoo Convention as to its bearings on the Opium Trade; an article by Rev. H. C. DuBose on opium in Soochow; some remarks on "China's Commercial Suicide," based on a sentence in a report made to the Congress of the United States, by Hon. W. M. Evarts, the secretary of state, who after giving a summary of the exports and imports of China, says: "The opposition of opium and tea in the above statement is a commercial exhibit not paralleled by any other nation

for suicidal consequence to itself—sending out to all the nations of the earth tea to the value of $53,000,000, and receiving in return opium to an almost equal amount!"

We quote the remarks of Dr. Legge at the Mildmay Conference, and the reply of Ambassador Kuo to the Rev. Mr. Edmunds, who addressed him in favor of organizing total abstinence from Opium Societies in China:—

The Rev. Dr. Legge said,—"Many of you, no doubt, have seen the Chinese Ambassador. I am going to tell you of an interview I had with him not very long after he had taken up his residence in London. Being in London, I went to see him, and was received very cordially by him and his colleague, who is now the Chinese Ambassador at Berlin. In the course of our conversation his Excellency said to me, "Now, you know both countries. You know England, and you know China. I wish to put a question to you. Which of the two countries do you think is the better?" Well, I told him, though it was with hesitation, that I thought England was the better country. He seemed rather surprised, and he said, "Well, I grant you that England is the cleaner country of the two; and you have larger and finer buildings than we have; and you have more engineering skill, and more mechanical ingenuity. But look at the two countries from the moral stand-point. Look at them with reference to benevolence, righteousness, and propriety, and which of the two countries do you say is the better?" I explained my views to him a little, and concluded by saying that again, even looking at it from a moral stand-point, I must pronounce England to be the better country. I never saw a man so surprised in my life. He pushed his chair back a couple of yards, got upon his feet, walked across the room once or twice, and said, "You say that, looking at them from the moral stand-point, England is the better country of the two? How, then, does England insist upon our taking her opium?" I had a long discussion with him on that subject, but the time will not permit me to enter into any detail of it; but after entering into some defence of the opium traffic, I said to him, "Well, now, I talk thus with you for the sake of argument, as I have often done with your countrymen in China, but you are not more opposed to the opium traffic than I and other missionaries are; and, besides, not only am I opposed to the traffic, but I feel ashamed whenever I think of it." I cannot take up the subject at this time of the evening, and especially in the time that it is proper for me to occupy your attention; but I cannot avoid taking this opportunity of expressing the deep feeling of sorrow that I have that our national character and our Christian influence should be so compromised as it is in China, by this opium traffic. I sympathize with what I have heard and read during the last two years, about Turkish atrocities in Bulgaria. I was excited by what I heard and read about Russian cruelties in Khiva and in other places; but when I thought of those things, I felt pained in my heart, and could not but allow to myself, that while that opium traffic lasted Englishmen had no right to take a stone and throw it at either Turkey or Russia. It was soothing that all of us in this meeting would come to a very harmonious conclusion that the sooner it was done away with the better. And if any one asks me, as I have often been asked, what practical measures I can propose—what plan I have in order to make up to India for the revenue that it is deriving from this opium, I say I have many plans and many thoughts about it in my mind; but it is not for me to put forward the plan that the Government of this country ought to adopt in order to rid the country of the shame and of

the calamity of this opium traffic. No, I take my stand on the old prophet's ground, and I address to the Government of this country the message that Isaiah, by the direction of God, addressed to Judea and to the people of Jerusalem, "Cease to do evil: and learn to do well." Cease to do evil; give the traffic up; and learn to do well. God will not forsake the country that is eager to put away the evil of its doings. In darkness there will arise light In its perplexity there will arise guidance and wisdom; and if England is to have the great and glorious future which we are fond of auspicing for her, and which we all earnestly and sincerely desire for her, it is only possible by putting herself in a position before God and man which will render it impossible for any heathen statesman to put such a question as the Chinese Ambassador put to myself, —"How, then, does England insist upon our taking her opium?"

5 Avenue du Roi de Rome,
Paris, 20*th July*, 1878.

Dear Sir,—I was much pleased to find in your letter of the 12th inst. another of the many gratifying proofs of the philanthropic interest which the people of England take in the happiness and welfare of my countrymen.

I thank you with all my heart for the sympathy and assistance which you have extended to that portion of them who are now undergoing such fearful suffering in the north of China. I refrain from making any remarks as to the part taken by the English ministry which introduced the clause legalizing the import of opium, but supposing them to have erred, I would be wanting in gratitude if I only remembered that, and forgot the really phianthropic endeavours which have been made by many of your countrymen in order to rescue the people of China from a vice which weighs so heavily on the nation, and is the source of so much misery to almost every family in the empire.

It seldom occurs that any *one* remedy is found effective in dealing with an evil so universal as that of opium-smoking is in China; efficient action will generally be found to be the result of *many* agencies all working towards the same point, and the one which you propose for the suppression of the above vice would assuredly, in my opinion, be a valuable addition to the various societies which now exist for that purpose. The good which such a society would accomplish should not be measured by the number of members enrolled in its ranks, for a much greater number would undoubtedly derive benefit from it, often unconsciously, from the mere fact of its keeping the evil perpetually before their eyes.

Everything which tends to counteract apathy, and the acceptance of the evil as one that is irremediable, must be of service; and therefore I will hail the foundation of such a society as you have proposed with all the warmth that might be expected from one who, in his individual capacity, has, first in his own house, and next in his immediate neighbourhood, done something to eradicate the vice of opium-smoking. Hoping that you may be successful in your attempt to establish a society for the discouraging of the consumption of opium, and that strength to continue your benevolent labours may long be spared to you, I remain, dear sir,

yours very truly,
(Signed) Kuo Sung-tao,
per Halliday Macartney.

The Rev. John Edmunds,
Newport, Barnstable.

ERRATA.

"THE PLANTS OF THE BIBLE" Vol. IX.

Page	453,	Line	2,	for	"desideration"	read	"desideratum."
,,	454,	,,	11,	,,	"rendenings"	,,	"renderings."
,,	,,	,,	,,	,,	"mordem"	,,	"modern."
,,	,,	,,	21,	,,	(Muh-kw)	,,	(Muh-kwa.)
,,	,,	,,	32,	,,	"*algum algumnium*"	,,	"ALGUM.—*algummin.*"
,,	,,	,,	33,	,,	"*santaliums*"	,,	"*santalimus.*"
,,	,,	,,	35,	,,	"tender"	,,	"render."
,,	,,	after "China" insert, (,)					
,,	455,	Line	3,	period (.) after "version."			
,,	,,	,,	9,	for	"*Aquilana*"	read	"*Aquilaria.*"
,,	,,	,,	10,	,,	"Liqu	,,	"Lign."
,,	,,	,,	11,	,,	"Mat. Medhust"	,,	"Mat. Med."
,,	,,	,,	13,	,,	"helebere"	,,	"helebore."
,,	,,	,,	,,	,,	"Tatasinos"	,,	"Tatarinou."
,,	,,	,,	,,	,,	"catalogue"	,,	"catalogus."
,,	,,	,,	14,	,,	"Medhurst Sinen"	,,	"Med. Sinen."
,,	,,	,,	18,	,,	"Tatasinos"	,,	"Tatarinou."
,,	,,	,,	20,	,,	"liqu—"	,,	"lign—"
,,	,,	,,	28,	,,	"*Citrou*"	,,	"*Citron.*"
,,	,,	,,	33,	,,	,,	,,	,,
,,	,,	,,	37,	,,	"Tristram, he"	,,	"Tristram"
,,	,,	,,	40,	,,	"*laz*"	,,	"*luz.*"
,,	,,	,,	,,	,,	"*nuk*"	,,	"*nux.*"
,,	,,	,,	42,	,,	"*agallochou*"	,,	"*agallochon.*"
,,	,,	,,	43,	,,	"Sanser"	,,	"Sanscr."
,,	456,	,,	1,	,,	"Sineusis"	,,	"Sinensis."
,,	,,	,,	2,	,,	,,	,,	,,
,,	,,	,,	5,	,,	"*cegyptiaca)*"	,,	"*œgyptiaca)*"
,,	,,	,,	6,	,,	"*Balsamodendrou*"	,,	"*Balsamodendron.*"
,,	,,	,,	11,	,,	"*Bosevellia papyric fera*"	,,	"*Boswellia papyrifera*"
,,	,,	,,	12,	,,	"Sanderach"	,,	"Sandarach" in both cases.
,,	,,	,,	20,	,,	"Biber"	,,	"Bible."
,,	,,	,,	33,	after specific insert (,)			
,,	,,	,,	26,	omits s in Commentarys.			
,,	,,	,,	30,	for	"*Juniperas*"	,,	"*Juniperus.*"
,,	,,	,,	41,	after "however" insert '"is."			
,,	457	,,	11,	after Ketzioh insert (,)			
,,	,,	,,	30,	for	"Thomson"	read	"Morison"
,,	,,	,,	35,	,,	—pervinus)"	,,	—pervirens)"
,,	,,	,,	,,	,,	"Junipans"	,,	"Juniperus"
,,	,,	,,	43,	,,	"*Melanonylou*	,,	"*Melanoxylon.*"
,,	458	,,	4,	after "terebinthus)" insert (;)			
,,	,,	,,	4,	omit ( ) round *sub voce*			
,,	,,	,,	19,	Before *halepeusis* insert (, P.)			
,,	,,	,,	,,	,,	"*halepeusis*"	read	"*halepensis*"
,,	,,	,,	27,	,,	"Tatarinoo"	,,	"Tatarinou)
,,	,,	,,	,,	,,	"Sandarcae"	,,	"Sandaracae"
,,	,,	,,	37,	after Cypress insert (")			
,,	,,	,,	40,	,,	"*asberah*"	read	"asherah,"
,,	459	,,	1,	,,	"generally"	,,	"generically."
,,	,,	,,	6,	,,	"Tatarinoo"	,,	"Tatarinou,,"
,,	,,	,,	6,	after "tamarisk" insert (.)			
,,	,,	,,	10,	change (.) to (,) and include (see Smith's Dictionary) in (,,)			
,,	,,	,,	14,	,,	"lovely"	read	"lonely"
,,	,,	,,	15,	,,	"Tatarinoo"	,,	"Tatarinou"
,,	,,	,,	30,	include *Populus treumla in* ( )			
,,	,,	,,	39,	,,	"*Balscemodendrou*"	read	"*Balsamodendron.*"
,,	,,	,,	41,	after "wrongly" insert (;)			

THE

Chinese Recorder AND MISSIONARY JOURNAL.

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A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries, April, 1878. *(enlarged).*

BY REV. ERNEST FABER, OF THE RHENISH MISSION.

(Continued from Page 16*).*

君子恭而不難安而不舒遜而不諂寬而不縱惠而不費儉而不徑直而不亦可謂無私矣

19. *The superior man is reverent, but not stiff; at ease, but not negligent; humble, but not flattering; indulgent, but not loose, benevolent, and not stingy; straight, and not oblique; such may well be said to be without selfishness.*

For 無私 other editions have 知, "may be called wisdom." Stiffness, negligence, flattering and looseness are excesses of reverence, ease, humility and indulgence. He who is stingy can seldom be benevolent, and he who is benevolent cannot be stingy. 徑 = to 狄 as the hypothenuse of the right-angle 句股之弦 which is oblique 邪, Khung remarks that 徑 goes the way of barbarians 行夷之道.

君子入人之國不稱其諱不犯其禁不服華色之服不可句寧也倨其與儉寧也奢其與故曰與其奢也寧儉之言惕懼稱言而不信寧無言也

20. *The superior man entering another state will not mention what there is sanctified* (to be hidden, to remain untouched) *and not transgress*

what is prohibited. He does not wear garments of elegant colours, does not utter frightful words. It is, therefore, said: better parsimonious than extravagant; better crooked (sharp) *than negligent* (blunt); *better not to speak than to be permitted to speak where there is no faith.*

諱 = 國諱, what the state has reserved from public use (as children of the prince, of the ancestors, etc. It was not easy at that time to find out all the peculiarities of the petty, almost independent states China was divided into). 華 = 奢僭 assumption (pretension), as the superior classes wore dresses of variegated colours 采色. 懼惕 = 危厲, 言其國之隱患也, harshness, telling the secret difficulties of the state. 倨 = 鈍 obtuse, angular, 句 = 銳 acute-angled, which is, compared with the right-angle, 過 excess, and insufficiency 不及.

君子終日言不在尤之中小人一言終身爲罪

21. *The superior man remains without an error though speaking all the day; a low person commits sin for all his life by one word.*

Comp. the Canon of filial piety 言滿天下無口過.

君子亂言而弗殖神言弗致也道遠日益云衆信弗主靈言弗與人言不信不和

22. *The superior man does not let rebellious words grow, and does not help on words on spirits. The truth* (tao) *being far away,* (many) *days are of help. The belief of the multitude is no authority* (to him); *ingenious* (witty) *words he allows not; to the words of other persons, if not trustworthy, he does not respond.*

殖 = 生長也 to grow up. 神言 = 怪力亂神 strange things, feats of strength, disorder, and spiritual beings (see Anal. VII., 20). 致 = 送詣 to give reception. 云 = 矣 particle. 荀子 gives the second sentence which his commentator explains 爲道久遠自日有所益. Tsang Tsz says, chapt. IX., to travel with a superior man is as the growing of days adding profit without one's knowledge (unconsciously). 靈 is explained as 鬼神, spirits and as 靈異, ingenious, strange things. 和 = 唱和 to accompany singing.

君子不唱流言不折辭不陳人以其所能言必有主行必有法親人必有方

23. *The superior man responds not to rumours and decides not accusations. He does not make a show before others of what he is able to do; his language will have a master* (an authority); *his actions a law; familiarity with others will have a rule.*

In 緇衣, Confucius says:—大人不唱游言. 折 = 折獄 judgment. 陳 = 列 the sense of the sentence is 不多列所能示

人也. 主 as Tsang Tsz took Confucius as his authority and his law 法. 方 = 常 regularity.

多知而無親博學而無方好多而無定者君子弗與也

24. *Much knowledge and no attachment, profound learning and no rule, fondness for many things and no determination—the superior man will not allow.*

荀子 is quoted: 知所知也言汎愛衆而不能親師, 知 is what is known, the language is superabundant with love to the multitude, yet one is unable to be attached to his teacher.

君子多知而擇焉博學而算焉多言而愼焉

25. *The superior man knows many things, but he selects; he has extensive learning, but he sums up; many words, but is cautious.*

知 is here said to be knowledge of man 知人. 算 = 選 to select to choose out, or 撰 to dispose in order. 多言, viz., 壯而論議老而教誨 the many words are used in manhood for discussions, when old for teaching.

博學而無行進給而不讓好直而徑儉而好窒者君子不與也

26. *Extensive learning, without applying it; to advance and keep* (an office) *without yielding; to love straightness and be oblique; to be economical and like closeness; the superior man will not accede to.*

無行 is taken as 不能約之以禮 unable to restrict it by propriety. 給 of this kind of persons it is said, that without office their only trouble is to get into one; being in office, their only trouble is not to lose it 患失之 and for this purpose they are ready for everything 無所不至矣. 徑 = 徑 s. § 19. 儉 = 窒 = 塞不通也, closed up, it is the excess of economy. In the Li-ki, chapt. 檀弓, Tsang Tsz says: 國儉則示之以禮, if the state is parsimonious, signify it to him by propriety.

夸而無恥彊而無憚好勇而忍人者君子不與也

27. *Vaunting without shame, violence without fear, sacrifice of men in fondness of bravery the superior man will not accede to.*

夸 = 張布 to display. 忍人 = 忍於害人 to give way to injuring men.

亟達而無守好名而無體忿怒而爲惡足恭而口聖而無常位者君子弗與也

28. *Several times successful, but not keeping; fond of fame, without reality; to come in wrath, and commit wrongs* (another reading is: for

no wrong); *to have the feet reverential and the mouth holy, but to take no constant stand; the superior man will not accede to.*

亟 = 數, several times, another explanation is = 急於求 hearty in seeking (success). 好虛名而無實踐之行, to like an empty name but not the real steps of practice. The other reading is 忿怒而無惡. 足恭 = 以足便辟爲恭容也 with the feet ready for a reverential attitude, 口聖 = 自言聖也 one's self to speak of holiness. Confucius said (Li-ki 表記) 君子不失足於人不失色於人不失口於人, the superior man will not lose his feet, nor colour, nor mouth before men (that is he will keep reserved). 無常位 = 無方無定也 without means and certainty.

巧言令色能小行而篤難於仁矣嗜酤酒好謳歌苍遊而鄉居者乎吾無望焉耳

29. *Of cunning words; of insinuating beauty; of ability for small affairs, but certainly finding difficulties to execute humanity; addicted to purchased wine; fond of song, and of roving in bye-streets, yet dwelling in a village,—I have no hope for such* (because all shame must be lost in such a man).

Confucius said: 巧言令色鮮矣仁....are seldom connected with humanity. 能 = 耐 endurance.

† (Yuen's edition writes 巧言而無能). 賢者堅於事故能也 the excellent man is persistent in business, and therefore, able. 篤 = 膠 or 固.—酤 = 買. Persons under fifty years of age did not dare to ramble about for drinking, except on festivals for the tutelary gods 烝社 (the wine was distilled for sacrificial purposes).

For 鄉居 there is another reading 鄉飲 feasts in the village. (It seems that only travellers above sixty could indulge in wine. At home its use was confined to certain days; but some persons disregarded this custom and lived at home as abroad).

出入不時言語不序安易而樂暴懼之而不恐說之而不聽雖有聖人亦無若何矣

30. *Going away and coming in not in time; words and conversation without order; to be satisfied in ease* (leisure) *and to find pleasure in cruelty; though* (you) *frighten him, he fear not; you advise him, and he hears not; even a Saint could begin nothing* (with such persons.)

The meaning of the third sentence is given as 安於簡易樂於暴戾.

臨事而不敬居喪而不哀祭祀而不畏朝廷而不恭則吾無由知之矣

31. *To go on duty without respect, to be in mourning without grief, to*

offer sacrifice without reverence (fear), *to stand in the Imperial court without dignity;—I do not know whence such* (conduct) *comes from.*

The first sentence means 惰於從事 indifferent in following his duties. 不畏於鬼神 no reverence for the spirits. No dignity before the ruler and governors.

三十四十之間而無藝即無藝矣五十而不以善聞則無聞矣七十而無德雖有微過亦可以勉矣

32. *He who has no* (proficiency in the) *arts between thirty and forty* (years of age) *has none at all; he who at fifty is not yet famous in what is good, will never be heard of; he who has no virtue at seventy, though he has small faults, they may well be forgiven.*

藝 are the six arts,—propriety, music, archery, charioteering, literature, mathematics 無藝＝不能學 unable to learn, no talent for it. Confucius said 四十五十而無聞焉斯亦不足畏也已 he who at forty or fifty is not heard of, is not sufficient to command respect.

勉＝免＝不足責 venial. (The meaning of the paragraph is, he who strives for virtue, though his result may be a negative one, yet his labour has not been in vain, as it is in case of the arts, or fame.)

其少不諷誦其壯不論議其老不教悔亦可謂無業之人矣少稱不弟焉恥也壯稱無德焉辱也老稱無禮焉罪也

33. *He who in youth does not study memoriter, who as a grown man enters not into discussions, who teaches not when he is old, may well be called a man of no vocation. To be called in youth "not brotherly" is a shame; as grown man to be called "without virtue" is a disgrace, and to be called "without propriety" when old is a sin.*

The Canons of the odes, documents, rites and music (not the I-king) were committed to memory. The discussions were confined to the doctrines, 道, studied beforehand. Confucius is quoted by 荀子 as saying 少而不學長無能也老而不教死無思也是故君子少思長則學老思死則教 He who studies not in youth has no ability when grown; who teaches not when old, thinks not about death; the superior man therefore, who thinks in youth on his manhood will study, the old one who thinks on death will teach (promulgate and continue his doctrines). Another saying of Confucius is quoted as an illustration of the last sentence of the paragraph, (Anal. XIV., 46) 幼而不孫弟長無述焉老而不死是爲賊 in youth not an humble younger brother; in manhood without (good) report; in old age yet not dying,—such a man is a villain.

過而不能改倦也行而不能遂恥也慕善而不與焉辱也弗知而不問焉固也說而不能窮也喜怒異慮惑也不能行而言之誣也非其事而居之矯也道言而飾其辭虛也無益而厚受祿竊也好道煩言亂也殺人而不戚焉賊也

34. *To be in fault yet unable to change, is laziness; to act, yet be unable to achieve a thing, is a shame; to maltreat good people, and not comply with them, is a disgrace; not knowing, yet not to ask, is supercilious. To give advice* (lecture), *and exhaust not the subject; to* (show) *different feelings of pleasure and wrath is temptation; to be unable to carry out a thing, yet to talk about it, is deception; to meddle with what is not one's business, is pride. To take words of truth to adorn one's expressions, is vanity. To be of no profit, and receive a large income, is theft. Fondness for saying burning words is rebellion, to kill another person, and feel no sorrow, is savage.*

倦 = 罷, 遂 = 達 or 不能終也, 固 = 鄙固 or 專固 superciliousness, which is at the same time a mean obstinacy. 惑 is doubtful uncertainty, vacillation and temptation 愛之欲其生惡之欲其死既欲其生又欲其死是惑也.*

矯 = 詐僞, falsehood, hypocritical. 道 etc., 稱道人言加以虛飾 to praise the words of men of truth, and add empty embellishment. Khung takes 道 as verb, to discourse upon 道聽來言 etc., to talk about sayings he has heard of etc., 原受 = 受厚 or 食厚. He is a thief, because he does not resign what he is totally unfit for 煩 = 忿爭 assault. 賊 = 殘賊.

人言不善而不違近於說其言說其言殆於以身近之也殆於以身近之殆於身之矣人言善而色惡焉近於不說其言不說其言殆於以身近之也殆於以身近之殆於身之矣

35. *Not to oppose other persons, if they speak what is not good, is near to enjoying their language; to enjoy their language is almost to be near them in person; to be almost near them in person, is almost to do personally what they do. If other men say what is good, and the colour,* (expression of the face) *is unsympathetic, it is near to not enjoying their language; and not to enjoy their language is almost to be near them in person; and this is almost to do the thing in person.*

不違 = 色順之 an air of consent to it 說 and 悅 were used

* See Anal. XII., 10 Dr. Legge cannot see the sage. The sentence is, however, as obvious as possible. Men under the influence of their desires, which are moved by love and hatred, connot do what is *objectively* right, but what they *subjectively* think to be right. There is the delusion of their judgement and the temptation to their actions.

promiscuously in ancient times 古通用. 殆 = 危 dangerous, have 幾 nearly, almost somewhat 惹 = 畏難 to be afraid of difficulties. The last 近 a commentator wishes to exchange for 遠 which is, however, not necessary. The sense is discernible as the words stand now.

故目者心之浮也言者行之指也作於中則播於外也故曰以其見者占其隱者故曰聽其言也可以知其所好矣觀說之流可以知其術也久而復之可以知其信矣觀其所愛親可以知其人矣

36. *The eye, therefore, is the surface* (what floats) *of the heart; the language is the indication of the practice; what is performed in the interior, is divulged in the exterior. It is said, therefore, guess what is hidden by that which is visible; and hearing his language, it may be known what he likes; observe the overflow of his speech, and his plans may be known; by long and repeated* (trials), *what he believes may be known; observe how he loves his relatives, and it may be known what kind of a man he is.*

心行見於言目也 the mind and the conduct are visible in the language and in the eyes. 浮於外 as Mencius speaks of the eye IVa XV. 占 = 卜, to use divination. 流 = 流於口, 術 = 心術.

信近於義言可復也 if the faith is near to what is right, the words may be repeated (their sense must remain nearly the same).

臨懼之而觀其不恐也怒之而觀不悖也喜之而觀其不誣也諸色而觀其不踰也飲食而觀其有常利之而觀其能讓也居哀而觀其貞也君約而觀其不營也勤勞之而觀不擾人也

37. *Frighten him, and observe that he is not afraid; be angry with him, and observe that he is not irritated; please him, and observe that he is not deceived; bring him near to every form of beauty, and observe that he does not overstep; give him to eat and to drink, and observe that he remains constant; give him profit, and observe that he is able to yield* (to others); *when in grief, observe that he is chaste; when in constraint, observe that he is not disturbed; give him hard labour, and observe that he is not chagrined* (another reading adds 人, that he does not molest others).

悖 = 亂, 誣 = 妄 another comm. reads 輕 = 輕浮 light, inconsiderate, 近諸 etc., Li-ki, chapter 儒行, Confucius says 居處不淫飲食不溽, at home not lewd; eating and drinking, not gluttonous. 外內用情曰貞 to use his feelings at home and abroad is called chastity (*i. e.*, to do nothing against proper feelings). 約不惑亂乃爲安貧 he who does not become confused in constraint is satisfied with poverty 營 is here explained by 亂 and 惑, 擾 = 煩. The whole paragraph is the law of King Wen, to select men for office 文王官人之法, it forms the chapter LXXII of 大戴禮.

君子之於不善也身勿爲能也色勿爲不可能也色也勿爲可能也心思勿爲不可能也太上樂善其次安之其下亦能自彊

38. *In reference to what is not good, the superior man* (seems) *in person* (body) *as not not being able to do it; his blood* (*expression* colour) *is not as being unable to it; the blood is not as being able to it; the thoughts are not as being unable to it. The very first is to find pleasure in what is good, the next is to be satisfied thereby, and the last is to be able even to compel oneself.*

To put off everything that is not good without violence between the mind and the blood 無所勉强於心色之間 is what men with difficulty accomplish. 太上 = 德之最上 the utmost of virtue. This Khung explains 其心不爲, the next 其色不爲 and the last 其身不爲 when the heart is not labouring (but is changed), the same is the fact with the blood and the body in the other degrees, The saying of Mencius is quoted as illustration of the three grades VII a XXX, 1, Yao and Shun had it by nature, Shang and Wu acquired it and the leaders of the feudal princes pretended to it, 性之, 身之, 假之.

仁者樂道智者利道愚者從弱者畏不愚不弱執誣以彊亦可謂蠹民矣

39. *Humane persons find pleasure in truth* (tao); *wise ones find profit in it; fools follow, feeble ones fear; those who are not fools or feeble ones lay hold of deceit to resist it;—they may well be called reprobates.*

上者率其性也 superior ones are regulated by their nature. In Doc-Mean it is said 或安而行之或利而行之或勉强而行之及其成功一也 whether practised with ease, or for profit, or compelled to it, when the point of accomplished work is reached, it is all the same 愚者徒從不能爲 fools merely follow, they cannot do it, 弱者欲爲而畏難 feeble one's wish to act, but fear difficulties, 彊 is here 屈彊. This last kind of men is opposed to what is good.

太上不生惡其次而能夙絕之也其下復而能改也復而不改殞身覆家大者傾覆社稷

40. *The very superior ones do not produce wickedness; the next are able early to break it off; the last repeat, and are able to change. To repeat without change injures the person, and overturns the family; in a grand scale, the tutelary altars will be upset.*

The first mentioned persons have no intention to commit any wrong 無爲過之意也; the next have such thoughts, but extinguish them at once. After 次, the character 生 ought to stand 復 = 貳 twice, a second time, again. Those who early remove evil thoughts

do it not again; those who do it the second time, but change, have also no fault 猶無過也, 殛 = 歿.

是故君子出言以鄂鄂行身以戰戰亦殆免於罪矣

41. *The superior man, therefore, utters his words honestly, moves his person tremblingly, to avoid, if possible, any guilt.*

鄂 = 愕 also explained by 辨厲. In the Analects it is said: 其言之不作其後爲之難 if his words are not carried out, the consequence will be difficult.

是故君子爲小由爲大也居由仕也備則未爲備也而勿慮存焉

42. *The superior man, therefore, performs the small things as he performs the great, he lives privately as he does in office, his preparation is* (in his view) *no preparation, yet he troubles himself not about that* (is not vexed by it).

常思正也 he always contemplates correctness. 由 anciently used as 猶. At home his parents are his reverent rulers, and his descendants his subjects. 恆謙虛也 he is always humble and receptive.

The last sentence is explained by 不忘危也, not forgetting danger. If he is able to regulate his family, what should he trouble himself about the difficulties of governing the state? (it will be to him as his family), the principles are contained in this 理存乎此矣, (the principles by which the state is governed are the same as for regulating the family; a man proficient in the latter has no cause of anxiety when called to the government of a state).

事父可以事君事兄可以事師長使子猶使臣也使弟猶使承嗣也能取朋友者亦能取所予從政者矣賜與其宮室亦猶慶賞於國也忿怒其臣妾亦猶用刑罰於萬民也是故爲善必自內始也內人怨之雖外人亦不能立也

43. *As he serves his father, he may serve the prince; as he serves the elder brother, he may serve teacher and principal; as he employs his son, he also employs the subordinate* (minister); *as he employs the younger brother, he also employs the minor officers; as he is able to attract friends, he is also able to attract those who will comply with his administration; as he is a liberal donator in his private residence, he is a magnificent rewarder in the state; as he is angry with servants and concubines, he also uses the punishments for the myriads of people. The performance of what is good must, therefore, begin from within* (the

house); *if the persons of the family resent him, even the people without* (strangers) *cannot establish him.*

長 is explained by 公卿, but it seems better to keep the general meaning. 承嗣 = 丞司 = 官之偏貳 auxiliary officers 予 = 與, 從政 is said of 家臣, satellites 立 = 立名 comp. the Canon of filial piety.

居上外而不淫臨事而栗者鮮不濟矣先憂事者後樂事先樂事者後憂事

44. *He who occupies a superior station, and does not commit excesses, who proceeds to business conscientiously is seldom not efficient. He who at first is grieved with his business will afterwards be pleased with it; he who at first is pleased will afterwards be grieved about it.*

淫 = 大, 栗 = 敬 or 懼, 濟 = 成. Confucius said (Anal. VII. 10, 3), 必也臨事而懼好謀而成者也, it must be one who proceeds to his business full of solicitude, who is fond of deliberating and carries it out.

昔者天子日旦思其四海之內戰戰唯恐不能乂諸侯日旦思其四封戰戰唯恐恐失損之大夫士日旦思其官戰戰唯恐勝庶人日旦其事戰戰唯恐刑罰之至也是故臨事而栗者鮮不濟笑

45. *Of old, the emperor thought tremblingly about his empire every morning, only afraid it would not be well regulated; a prince of state thought tremblingly about his feudal-state every morning, only afraid of losing the appointment to it; governors and officials thought tremblingly about their office every day, only afraid of being unable to succeed; the common people thought tremblingly about their business every day only afraid that punishment would fall upon them; he, therefore, who proceeds to his business conscientiously is seldom not efficient.*

乂 = 治, 四封 = 四境, comp. the Canon of filial piety.

君子之於子也愛而勿面也使而勿貌也導之以道而勿强也宮中

46. *The superior man treats his son with love, but without indulgence; he employs him, but without much ado; he leads him with the Tao, and does not force him.*

面 = 不形於面 he does not betray (his feelings) in the face, *i.e.* 父貴嚴 the father prizes dignity (earnestness). 勿貌 = 不以貌勞徠之道, the doctrines of the classics. Tsang Tsz', two sons 元 and 申 became excellent men 賢.

雍雍外焉肅肅兄弟愔愔朋友切切遠者以貌近者以情

47. *In his palace he is affable, out of it he is decorous; towards his*

brethren he is cheerful, to his friends cordial. Those afar off (he attracts) *by his appearance, those near him by his temper* (feelings, sympathy).

雍雍 = 和, 肅肅 = 敬, 愔愔 = 悅, 切切言相切直也, the last sentence is explained by 阮 *yuen*: 不賢能之友當遠者, etc., friends who are not excellent and able are properly kept far off, etc. *Khung* explains 所疏尙文所親尙質 those whom he keeps as strangers value the form, those whom he keeps as relations value the contents.

友 以立其所能而遠其所不能苟無失其所守亦可與終身矣

48. *He takes friends to confirm what they are able to, and to remove what they are unable for; if they do not lose what they keep, they may well be* (his friends) *all life long.*

能 = 賢能, he establishes excellent men as his friends. (This explanation of *Yuen* would make the meaning of this paragraph the same with 47, as far at least as *Yuen's* explanation is concerned). Tsang Tsz said in another place (Analects) 以友輔仁 by friendship improve (your) humanity.

(†) We have in this chapter an outline of the authors' views on morality. All the points mentioned are excellent; the doctrines thus unfolded belong to the best which can be derived from a human ideal, to be perfected by itself, without the effective assistance of a Creator, a Redeemer and a Sanctifier. Though no striking genius is exhibited, even though every sentence might be called a common-place-truth, yet the combination of so many generally acknowledged propositions in such an array cannot slightingly be spoken of. Tsang Tsz is certainly one of the most noble minded representatives of the Confucian school. No prominence is given to conventional forms, or to mere external work, as has been done by other disciples of Confucius. Every virtuous action is here required to be a genuine offspring of a moral motion of the mind. As Christianity gives a far deeper foundation to morality by bringing man again into a vital connection with his origin, with the great source of every good quality and gift, the flowers and fruits of such morality ought to be far superior to the best which has grown on mere natural human ground. Though it is true that the excellencies of Confucian morality are kept in books, but not by men, that they are mere ideas without life, yet Christians ought to exhibit before the Chinese a character even nobler if possible, than such heathenish maxims and ideas require. We Missionaries are the foremost among the Christians in China; we are the representatives of the Christian ideas. We proclaim not only *a doctrine* superior to the best the Chinese know of, but more than that, *a new life*, a victory

over old corrupt nature, a new manifestation of the heavenly nature, a conduct as the children of God, of the most holy Being. The Chinese can, of course, only judge from *what they see*, and their judgment is guided by their own notions of what is true, good and fair. The Chinese around us have the best opportunities to make close observations, and know more of us than we ever suspect. They then compare what they *see* of our daily behaviour with that they *know* as their standard and the result of this comparison, is, of necessity, in many cases not in our favour. I speak *of necessity* without thinking it necessary to give any other proof than to refer him who doubts to this chapter of Tsang Tsz given above. We have certainly much reason to walk carefully among the Chinese, lest they make our carelessness in what they regard as *moral appearance*, an excuse for not receiving the Gospel. The rule given to us is "to appear everywhere as servants of Christ." If that were always the case with us, we could well stand the severest criticism from the Chinese moral point of view. It may, perhaps, be considered part of our duty to exert ourselves to surpass the Chinese in everything that is really good in the sight of God and of men; even the study of Chinese literature may then become of some profit to us.

We may yet go a step farther in our assertions. Confucianism ought to become a most valuable ally to Christianity. Not that I think Christianity as such, in need of human support; its efficiency and its test of truth are the divine agencies manifesting themselves through the instrumentality of Christianity. Confucianism, however, is a noble human power fit to keep multitudes from submersion in the mud of materialism. Confucianism, like Stoicism, is diametrically opposed to materialism; though it avoids pushing to the other extreme of Taoistic spiritualism, or Buddhistic abstraction. The character of the doctrines displayed in this chapter of Tsang Tsz is thoroughly idealistic. Man has to keep himself above nature, prove himself to be a master, the lord of his own heart and body and of everything surrounding him. We have to keep this in mind. Though we have to use great effort to break down Chinese superciliousness and self-conceit, to accomplish which we have to show them the inefficiencies and deficiencies of all they boast of as their best, we have to help to enlighten their minds in order to eradicate the deep rooted superstitions of the present day. But our great aim is to reunite so many souls with God by inducing them to acknowledge the Saviour, to find forgiveness of their sins and a new life in his grace. To obtain this end the very excellencies of Confucianism are in some respects an obstacle. We may often be reminded of the Lord's saying, that publicans and harlots go into the kingdom of God before the Pharisees.

Yet though the Pharisees derived their perverse peculiarity from the law, it was not the law that made them perverse, but its abuse. It is much the same with Confucianism, in its original form, and its present adherents. The elements of higher truths have been neglected, and those elements pleasing to the tendencies of the Chinese mind have been developed. We ought to prove this to the Chinese; to prove it without injury to truth, and without nourishing Chinese pride. This may be called the pedagogic way of administering the Gospel in this country; it is to become a Chinese to the Chinese.

This mode of dealing with Confucianism appears most commendable, when we consider the greatest danger to the Chinese at the present time. We all must admit that our modern sciences bear a decided anti-christian and even atheistic character. There can also be no doubt that these sciences are finding their way step by step into China. Most of the Chinese will then rejoice to accept the atheistic topics; and become, from a religious point of view, worse than they are now. We see the same thing going on in Japan, and in other countries. I think it is our duty to prepare the Chinese mind to avoid such evils as are apparent in other countries. The task is here not so very difficult as it seems. Our modern western unbelief is in its principles the same as what we find in the doctrines of *Yang-chu* (see Dr. Legge's Mencius povl. 95 ff. and my translation of Licius.) among the ancient Chinese. Though the Chinese practically may be even worse then *Yang-chu*, they will theoretically never acknowledge such doctrines, they will stand on the side of christianity against materialism, in theory at least. This may sound new and strange to many readers; it is nevertheless a fact. Confucianism is idealistic morality, and its principles of statesmanship are altogether on the basis of such morality. Confucianism is, therefore our natural ally against all kinds of materialism, and especially against its form of morality, brute or refined Sensualism. Confucianism can be regarded as a detached fort of Christianity. The idealistic form of morality must first be demolished, before the higher ground of the Christian fortress, its tenets of eternal life and happiness can be attacked. We have to make the Chinese conscious of this state of things. To prove to a heathen the truth of the metaphysical doctrines of Christianity *contra* materialistic attacks will be scarcely of any effect. The other will be the better strategy to shift all such questions from the metaphysical (or dogmatical) to the moral grounds, into the very precincts of Confucianism.

(To be Continued.)

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THE FAMILY SAYINGS OF CONFUCIUS.

By Rev. A. B. Hutchinson.

(Continued from page 23).

Chapter III.—the words of kings explained.

CONFUCIUS was sitting at home at leisure with Tsang Sin† in attendance. Confucius said, Sin! The superior men of our day only listen to the words of officials great and small, so that the sayings of superior men are of small account. Alas! I use the words of kings, with which, without one crossing the threshold or leaving the house, he can reform heaven and earth. Tsang rising up from the mat replied, I venture to ask what do you mean by the words of kings. Confucius was silent. Tsang said, I wait sir till you are at leisure. I ventured to enquire about this as it is difficult of explanation. Again Confucius was silent. Tsang being awed, was fearful, gathered up his dress and retired to his accustomed seat where he stood some

* *Note.*—This chapter I. Contains, 1760, Characters.
„ II. „ 234, „
„ III. „ 324, „
„ IV. „ 655, „
„ V. „ 361, „
„ VI. „ 570, „
„ VII. „ 480, „
„ VIII. „ 228, „
„ IX. „ 385, „
„ X. „ 591, „
Total 5588 characters.

† See Ch. Classics, Vol. I., p. 3 note.

little time. Confucius heaving a sigh turned his gaze on Tsang and addressed him saying Sin, can I deliver to you the doctrine of the excellent sovereign? Tsang replied, I dare not consider myself as equal to it, but if you will be so good, whatever I hear I can learn. Confucius said, be seated and I will explain it to you. The doctrine is that which tends to illustrate virtue—virtue is that which tends to exalt the doctrine. So that where there is no virtue the doctrine is not valued, where there is no doctrine virtue is not displayed. Whoever has the best horse, in the kingdom, and does not use the proper system for riding it, cannot accomplish any distance on the road;* he who has a wide domain with many subjects and does not use system in ruling them, cannot learn to be a leader of princes or sovereign of the Empire.† Therefore the illustrious sovereigns of antiquity cultivated internally the seven duties and externally carried out the three perfections. If you can cultivate the seven duties, you can thereby preserve the kingdom; if you can carry out the three perfections you can thereby administer punishment.

The doctrine of the illustrious kings enabled them to guard their empire, that is, they were indeed able vigorously to withstand those outside the thousand miles; they were able to administer punishment, that is, they led back their troops to peace and rest, therefore it is said cultivating internally the seven duties the ruler will have no trouble; externally carrying out the three perfections he will have no occasion for lavish expenditure. This is called the doctrine of the illustrious kings. Tsang said, can you explain to me this avoiding of trouble and expenditure by the illustrious kings?

Confucius replied, of old, Yaou and Shun, had on their left hand Yu and on their right hand Kaou Yaou.‡ Without leaving their thrones they caused the empire to enjoy peace.‖ Things being thus, how could the ruler have trouble?

If official orders are inconsistent it is the fault of the ruler. If his commands are impracticable it is the fault of the minister.§ As to taxes, they should be tithes, but if personal labour be exacted it should not be more than three days in a year. Let the mountains, forests and ponds be entered at appointed times and impose no taxes;¶ at the passes have inspection of strangers and in the market-places** let rent be paid, but have no levying of imposts:—

[The inspection is to be of their dress and of their speech.

* Chinese Classics, Vol. II., p. 72 note.
† Cf. Ch. Classics, Vol. II., only p. 91, the idea is worked out by the philosopler Seun.
‡ See Chinese Classics, Shoo. Vol. III., P. I., p. 16, notes.
‖ Chinese Classics, Vol. I., p. 159, chapter IV.
§ Chinese Classics, Vol. II., p. 117.
¶ Chinese Classics, Vol. II., p. 38.
** Chinese Classics, Vol. II., p. 75.

Markets and shops were to be exempt from taxes. This was anciently the custom].

This is verily the way to prosperity. The illustrious kings taught economy by their laws, and then how should they have had occasion to lavish their wealth ?

Tsang said, permit me to ask what do you call the seven duties?

Confucius replied, when the sovereign reverences age, his subjects will become more filial; when he pays respect to the length of years,* these become more submissive to their brothers; when he rejoices in the exercise of charity, these become more liberal; when he makes the most excellent his associates, these select their friends; when he loves virtue, these shun secresy;† when he hates covetousness, these are ashamed of quarrelling; when he is disinterestedly yielding, these are ashamed of parsimony; these are what are termed the seven duties. The seven duties govern that which is radical in the people. If official orders, and instructions be decided, that which is radical is adjusted. Every sovereign is the model for his people; if the model be adjusted what will therē then be not correctly adjusted? Thus it is that when a ruler consistently exemplifies benevolence in himself, the great officials will be loyal, the lower will be faithful, the people will be honest and guileless in their manners, men will be sincere and women chaste; these six constitute the perfecting of instruction. These being published abroad throughout the four quarters under heaven there will be no hatred. They being observed in the common round of domestic life there will be no trouble. If the people be treated with propriety, and established by righteousness and due regard be paid to them in dealing with them, the people will cast away evil as hot water dissolves ice. Tsang said, your doctrine is perfection but your disciple is unequal to comprehending it. Confucius replied, Sin! do you think it is only so? there is much more. In old times the illustrious monarchs ruled the people. It was their custom to divide the land and appoint (officials); to separate what belonged to each, and so govern the people. Consequently none of the excellent among their subjects, were hidden, and none of the violent could remain concealed. They sent officials daily to examine and constantly to try them, to exalt and employ the excellent and worthy, to degrade and censure the worthless. Thus the excellent rejoiced and the worthless were filled with fear. They pitied the widowed, and supported the orphaned and the desolate; they helped the poor, they encouraged the filial and fraternal, and made choice of the skilful and talented; cultivating these seven things, there were none to be punished, within the four seas.

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* Chinese Cl. Vol. I. p, 267 齒. † 不 隱 avoid the hidden (works of darkness.)

The ruler stood in intimate relation to his subjects just as the hands and feet are related to the head and heart. [Lit. belly and heart]* Subjects regarded their sovereign, as a little child loves his affectionate mother; thus sovereign and people entertained a mutual regard, and so commands were obeyed, institutions observed, people kept in mind the virtue of the ruler; at home there was glad submission, from abroad came those seeking alliance. The government brought this about.

To use the finger to estimate an inch, or the hand to measure feet, or the outstretched arms to measure a fathom,† these are an approximation to the standard. The Chow dynasty enacted that‡ 300 步 Pu should make one 里 Li, a thousand 步 should make one 井 Tsing, three 井 one 埒 Lieh. [Wang notes here that these are not land, but itinerary measure], 3 埒 one 矩 Kü; 50 里 made one 都 Tu, (a fief granted to princes), and 100 里 were constituted a state. And so‖ they stored up and collected necessaries and fur dresses to relieve those travellers who were in want. Because of this, although the Barbarian's (of the south and east) and Chinese differed as to their dresses and head covering's, and their speech also differed, yet no one abstained from coming to visit (the country). Therefore it is said, although there were no markets, the people were not in want, although, there were no punishments, the people were not rebellious. In hunting, fishing, or pursuing game§ they did not over fill the royal palaces. In exacting imposts from the people they did not over fill the treasuries and arsenals; they were anxious and watchful and so provided that there were no deficiencies; frugal according to propriety, they did away with all extravagances. Exceedingly trustworthy, they cared little for mere appearance. Their customs were well observed; their word was kept; their walk was imitated, just as a thirsty man drinks water; the people trusted them, just as cold and hot weather (may be trusted to) fulfil their appointed seasons.

To regard distant affairs as if they were close at hand, is not the result of doctrine, but of illustrious virtue. Possessing authority without resorting to arms, and gaining affection without conferring bounties, the people will remember their beneficence; this is termed the preserving (virtue) of the illustrious kings, enabling them to vigourously withstand those outside the thousand miles. Tsang Sin continued, permit me to ask what you call the three perfections (三

* Cf. Chinese Classics, Vol. II., p. 194.

† 尋 Sin or eight cubits. Chinese Classics, Vol. II., p. 138.

‡ These measures I have left untranslated, it being impossible to give English equivalents.

‖ 乃爲福積裘資焉 I am doubtful about the correct rendering of this passage.

§ See for Hunting, Chinese Classics, Vol. II., p. 28, for the others, Vol. I., p. 67.

至)? Confucius replied, perfect propriety without yielding, so that the Empire is well ordered; perfect rewards without lavishing money, giving satisfaction to all scholars in the empire; perfect music without sound, making the people to dwell in harmony. The illustrious monarchs diligently carried out these three perfections and were thus enabled to know thoroughly the rulers of the provinces throughout the empire; to employ the scholars of the empire as officials; and obtain the services of all their subjects.

Tsang Sin said, I venture to ask what you mean by this principle?

Confucius replied, the illustrious monarchs of old knew all the scholars in the empire who had a reputation for talent, and besides knowing their fame, they also knew their real characters; they knew as well how many there were, and where they lived, and afterwards used the different degrees of rank to ennoble them. This is what is termed using perfect propriety without yielding, so that the empire is well ordered: they used the official salaries of the empire to enrich the scholars. This is what is termed using perfect rewards without lavishing money, and giving satisfaction to all the scholars of the empire; and thus the fame of the splendour of the Empire was increased; this is what is termed perfect music without sound, making the people to dwell in harmony. Therefore it is said, those who are called the most benevolent in the Empire are able to unite with the most loving. Those who are called the most illustrious in the Empire, are able to employ the most worthy or excellent. When these three have been thoroughly grasped you may then proceed to execute justice. Therefore to the benevolent there is nothing greater than loving men; to the wise nothing greater than the knowledge of worthy men; to excellent administrators there is nothing greater than ability to govern. If the ruler of a country can cultivate these three, the result will be that all within the four seas will obey his commands. Those whom the illustrious kings punished were certainly destroyers of right principles. Hence it was* that they put to death rulers, altered the form of government, consoled the people, and did not deprive them of their wealth—therefore the government of the illustrious monarch's was like a seasonable rain fall; when it fell the people rejoiced. Thus that which they permitted prevailed extensively and they were more generally beloved by the people. This is termed leading back their troops to peace and rest.

Chapter IV.—His views on marriage unfolded.

Confucius, sitting by the side of duke Gae,† the duke asked him

* Chinese Classics Vol. II, p. 47.

† Duke Gae. The Hon: title of Tseang Duke of Loo B. C. 493–467. Conf. died in his 16th year.

saying,* permit me to enquire which amongst the principles involved in ruling men is the most important? Confucius immediately assumed a grave air of attention and replied, the ruler entertaining this subject is a kindness to the people. I dare not say I have nothing to reply. Amongst these principles, that of Government is the most inportant.† To govern means to rectify. If the ruler be rectified, the people following him will be rectified. Whatever the ruler does, the people will imitate. If the ruler does not that which is correct, how can the people in that in which they follow him? The duke said, I venture to ask which is the proper way to govern? Confucius replied‡ "between husband and wife there should be attention to their separate duties; between men and women, proper relationships; between sovereign and ministers, fidelity; when these three are adjusted then the multitude of things follows them.

The Duke said, although I am a man of little virtue and lacking ability,‖ I wish to know how to do this, may I hear from you the Doctrine of the three principles? Confucius replied, in ancient government, love to mankind was the great matter, therefore they encouraged (or established) love to man; propriety was in this the great matter, therefore they encouraged propriety; reverence was in this most important, where there was reverence the principles were manifested; marriage was of these most important therefore marriage was most reverenced. Donning the cap of ceremony and escorting a bride home was reverential; hence the superior man when reverential was affectionate; if he disregarded reverence, this was to do away with affection. To be neither affectionate nor reverential is dishonourable, for love and respect are the very root of government. The duke replied, permit me to say this much "Donning the cap and escorting the bride home" are you not attaching too much importance to this? Confucius immediately assumed a grave air of attention and replied, The good of the union of two natures was the continuance of your ancestors, posterity and the making you Lord of the ancestral hall of your state, and of the altars of the spirits of land and grain. How then can you sire, say that I attach to much importance to it? [§ The descendants of Duke Chow of Loo, observed the sacrifice to Heaven therefore it is said 'made you lord of the state.' 天下.] The duke said, your humble servant is very dense. Were I not so,

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* The Lai Ke sec. 27 哀公問 contains this chapter with slight variations and additions.

† Ch. Classic Vol. p. 122.

‡ Ch. Classic Vol. II, p. 128.

‖ The Lai Ki commentary directs, however that we translate this, "I wish to hear how I may carry out these three in practice," may I hear it from you.

§ Cf. Ch. Cl. 266—268, and notes on this sacrifice and the reasons of its being offered.

(I would not have put my former question) can I receive this present saying? I desire to ask about this, but am unable to express my thoughts. Please enlarge your remark a little. Confucius replied, If heaven and earth had not united, the myriad of things would not have been produced. Marriage is the cause of the hereditary descent of successive generations. Why do you say I attach too great importance to it? Confucius soon after said, to observe at home the ceremonies of the ancestral temple, is to bring about the union of the spirits of heaven and earth. [*this is to say, the ancestral hall is second to the spirits of heaven and earth.] Abroad to follow the rule of sincerity of speech, is fitted to establish among all classes true reverence. [If the relation of husband and wife be regulated you can carry out rectification proclaiming propriety; if individuals be rectified they can rectify others.] Things which are disgraceful are fitted to be elevated; a kingdom which is disgraced is fitted to be elevated; therefore those who govern should first use propriety. Propriety is the root of government. Confucius soon after said, of old the illustrious Monarchs, of the †three dynasties, undoubtedly held their wives and children in high esteem, for this was according to principle. The wife is the mistress of affinity, sons are the results of affinity—dare we to do less than esteem them?

On this account the superior man by no means omits reverence, and in regard to reverence, respect for oneself is most important, for we ourselves are the offshoots of affinity. Dare we then omit this reverence? He who does not reverence himself, actually injures his parents, that is, he injures the root of his being, and injuring the root of his being the branches will soon follow suit and so perish. These three are the models for the people.‡ As you treat yourself others will treat themselves; your son, others will their sons; your wife, others will their wives. If the ruler cultivates these three, then this important teaching will fill the whole empire. This was the doctrine of King T'ae of old.‖ [King T'ae went out with the lady of Keang and returned home with the lady of Keang; there were no unmarried men in the empire. If the ruler loves himself others will love themselves; if he loves his son, others will love their sons; therefore it is said, the doctrine of King T'ae]. Thus the empire will be tranquillized. The Duke said, allow me to ask what you mean by reverencing yourself? Confucius replied, if the superior man

* Wang's comment here is very obscure and differs from that of the Lai Ke.

† The Dynasty of Hia B. C. 2205–1767, Shang to 1122; Chow to 250 B. C., Mayer's p. 301.

‡ The construction here is the same as in Chinese Classics, Vol. II., p. 19. § 12. But it may also be read "as one treats himself he will treat others," &c., so Choo He. The Lai Ki is as above.

‖ See Chinese Classics, Vol. II., p. 39 note; and text for the comment of Wang here.

transgresses in speech, the people will regard what he says as right; if he transgresses in action the people will do the same. If speech is without redundancy, and action without transgression, the people will yield great reverence and follow your commands. If this is so, it is called ability to reverence one's self. Reverencing one's body is to be able to complete the reputation of one's parents. The duke said, what do you mean by completing the reputation of one's parents. Confucius replied, superior men are men who fulfil the requirement of that designation. The people's applying that name to any one, calling him a superior man, is his completion of his parents (reputation), as being "superior" and he their son. Confucius after a little said, to govern, yet to be unable to love (or secure the love of) men, is to be unable to preserve one's self; inability to preserve one's self is inability to tranquillize one's locality; inability to tranquillize one's locality is inability to rejoice in heaven [heaven is *Tau*]; inability to rejoice in heaven, this is inability to preserve one's self. The Duke said, permit me to ask how one can preserve himself? Confucius replied, to be without trangression in any way, in his conduct of himself is termed preserving himself, to be without transgression (of right punciple) is in accordance with the principle (tau) of heaven. The Duke said, why should a superior man esteem this accordance with the principle of of heaven? Confucius said, esteem it ceaselessly, as the sun and moon follow from east to west without stopping, which is the principle of heaven. To have no obstruction so as to continue for a long time [no obstruction but continually going on is to be able to continue long without coming to an end] this is the principle of heaven. To be without working yet to perfect all things, this is the principle of heaven. Being perfect and displaying it, this is the principle of heaven.

The duke said, I am both stupid and ignorant, let me trouble you to help me in my heart. [He wished to trouble Confucius to use expressions easy to be remembered] Confucius reverentially rose from his place and replied, the benevolent man does not transgress any principle; a filial son does not transgress against affection; therefore a benevolent man is one who serves his parents as he serves heaven; and serves heaven as he serves his parents; this is termed the filial son preserving himself. The duke said I have listened to this discourse, but before long I fear I shall transgress it. Confucius replied, Sire! your speaking in this way is the happiness of your subjects.

(To be continued.)

SHOULD FOREIGN MISSIONARY SOCIETIES PROVIDE PLACES OF WORSHIP FOR CHINESE CHRISTIANS?

By Rev. J. Bates.

IT may possibly relieve the minds of some if I begin by stating that it is not intended in this paper *to make out a case* for the *charitable consideration* of Missionary Societies or Boards at home. For a number of years past they themselves have never grudged their missionaries the means, when they were at their disposal, of providing convenient places of worship, where our native christians might meet together from time to time to worship God in a proper manner. I do not refer to those ecclesiastical structures which have been erected in Ningpo and elsewhere. These I believe, have been erected, for the most part, by contributions from private sources. What I do refer to are the rooms or houses which have been rented at the expense of our Societies in our various out-stations, and which have been made to serve the purpose of places of worship. It has been the general practice, I think I may say, of missionaries at this port, that wherever they have found a number of Christian converts thrown together in a certain locality, or in the immediate neighbourhood, there they have selected these rooms, fitted them up with chairs, tables and benches, and, in order that it might be publicly known to what use they were to be applied, the six characters have been written over the door "Yiæ-Su kyiao li-pa-dong" 耶穌教禮拜堂, then a catechist or assistant has been placed in charge. He is instructed that his chief business is to evangelize among the people around him; but in reality, from the necessity of the circumstances in which he finds himself, he is obliged to give a large proportion of his time to instructing and ministering to the little christian flock.

There have been occasionally exceptions to this course. Sometimes a town is selected as a centre for evangelistic work; a room is therefore hired and used simply as a preaching room. But here again, I have observed, that as converts are brought into the church, the same thing is repeated. The converts are invited to meet in the preaching-room for worship. In due course the preaching-room becomes a chapel, and the evangelist gradually finds his office, to all intents and purposes, merged into that of a pastor of a congregation.

Now having for some time past noticed one or two serious evils which have grown up in connection with this system, to which I shall presently refer, and having endeavoured to trace them to their causes, I have been led to think there may possible be something wrong in our

practice altogether. I shall therefore simply state how the subject has presented itself to my own mind.

1. It appears to me that such a system as has been described is a departure from the practice of the early church.

The history of the early struggles, progress and triumphs of Christianity is an interesting study for us missionaries. For my own part, I never read the Acts of the apostles and the Epistles of St. Paul, *at home*, as I have done since I came to China. And in the course of my reading, one thing has struck me very much, and that is the very simple and natural way in which the gospel was dissemminated "in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth." When the disciples were dispersed from Jerusalem, by persecution, we see those men, filled with the Holy Spirit of God going forth, of their own accord, to various and distant places to tell the glad tidings of salvation. The word takes effect. The number of the believers multiply; and here and there little communities of christians meet together to praise and worship their newly found Saviour. They have no difficulties in finding places where they may assemble, nor do they wait for help to come to them from other quarters. Their *own houses* supply all that is needed. In the Acts of the Apostles, I think, we may trace most distinctly whose houses they were that were then set apart to such a sacred use. At Damascus, it was the house of Justus. At Joppa, it it was the house of one Simon, a tanner. At Ceseræ, it was the house of Cornelius, the centurion. Then, coming nearer to ourselves, as we follow the great apostle amongst the heathen, we fine Lydia opening her house to the women and the brethren at Philippi. "The congregation," remark Conybeare and Howson, "met in the house, or by the river side; souls were converted and instructed; and a church consisting both of men and women was gradually built up." The house of Jason at Thessalonica was assailed by the unbelieving Jews as it was well known that there was the meeting-place of the apostles and the brethren. The houses of Justus and Crispus, at Corinth, were in all probability used in a similar way. Then we know how the apostle styles that gathering of Christians in the house of Philemon, at Colosse—"the church which is in thy house"—probably the church to whom he wrote his striking epistle. We meet with this same expression again in the epistle to the Romans. There the apostle sends greetings to "the church in the house" of Aquilla and Priscilla who before were his companions in travel and in evangelistic work, but now had returned to their house and their homes at Rome.

These instances or examples are sufficient to show us, not only the simple, earnest christian life of those early disciples; but also the relation

which the apostles maintained towards those who were the fruit of their labours. They sowed the seed of divine truth and where it sprung up, encouraged its growth in every possible way. They laid a good foundation and from the *material* which they found *on the spot* they built up a prosperous spiritual church. The buildings needed, the church workers, the pastors, were all *ready to hand*, or were to be devoloped from that very locality in which the Gospel had already taken root.

Now I know that comparisons are sometimes made between the apostolic age and our own to shew that the one furnishes very little precedent for the other to follow. The apostolic was the age of miracles of extraordinary spiritual influence. The dispersion of the Jews with their established synagogues for worship, was no doubt a great help to the early christians. The missionaries, in some instances, were sent forth by the church, but they do not seem to have received any regular support for their personal wants or for their travelling expenses. No teachers were taken up and employed as they are now. And therefore it may be said, we are not to wonder if no encouragement were given or help rendered, either in the renting of rooms or building of churches. There is a good deal, no doubt, that may be said on this subject. And yet, I think, there are strong reasons for believing that the duty of sending out missionaries and employing teachers with regular support was felt and recognised even in apostolic days. The Apostle Paul reminds the Corinthian christians that "they who preach the Gospel should live of the Gospel." We know also that private contributions were forwarded to the apostle by some of his converts for his own personal wants; whilst the travelling expenses of himself and others are incidentally alluded to as having been occasionally defrayed from one place to another. *But there is not the slightest reference given in any way, of help being afforded to christian converts to provide themselves with places of worship; or that it was the duty of any to render such help.*

I say then, it does seem to me that we have departed from apostolic practice in this matter and that to our own disadvantage and that of our Chinese converts.

2. Our past experience, I think, teaches us that the practice already described has not been beneficial to our Chinese christians.

In the first place, in my judgment, it has deprived them of *the exercise of self-reliance and self-dependence.* There can be nothing more important for the welfare of the native church than that our converts, from the very beginning, should be taught to *depend upon themselves*, upon their own exertions, upon their own means as much as possible. Foreign societies many not be able to continue the aid which they are at present

granting. Missionaries may all be withdrawn any day from their fields of labour. And, any how, we all believe that our stay as missionaries in this country is but temporary. It is our object, or should be our object, to put the native church in such a way, to train its members into such habits, that we can retire, at no very distant day, from this part of the field, and go to the "*regions beyond.*" I am sure we all, more or less, remind our converts that this is our grand and ultimate aim. But in practice how have we instructed them? We have given them everything and required nothing from them in return. They have had chapels, pastors or teachers, chapel-keepers, tea, oil, and sometimes a little rice for those who come from a distance. In consideration of their poverty—and the majority of them are poor—we have given them, to a large extent, the helping hand expecting in due time that, under a sense of obligation, they would voluntarily come forward and *help themselves.* But in reality they have not seen the expediency of doing so. The more they have received, the more they have still expected to receive. They have thought to themselves: "the Foreign Society is really very good; they have plenty of funds at their disposal, and they pity us because we are poor." And so they live on without any effort to advance beyond their present stage. They make no attempt at an honourable independence because virtually they have been told that they have not got the strength to make the trial.* I know for a fact, that when we of the Church of England Mission commenced to ask for contributions toward a Native Church Fund, many of our christians were taken by surprise; and even to this day there are some who show a disinclination to contribute, and who cannot fully understand for what purpose the money is collected. They say "we were told when we believed the doctrine, it was *without money* and *without price.*" How is it that heretofore you have treated us so and so and now wish to act differently?"

My next remark follows upon what I have just now said viz, that this system seems to be *injurious* to their spiritual life. For if such be their views as I have stated them; if such be their condition, how is it possible for us to believe that the gospel is appreciated by them as it ought to be, that the love of Christ and the redemption by Christ is so realised by them, that it is felt to be a quickening power in their hearts, weaning them from this present evil world, raising and strengthening their hopes for a better one, and constraining them to

* It is only fair to state that for, two or three years at least, several native churchs connected with the American Presbyterian Mission, have made praiseworthy effort at self-support. Four Churches in the Ningpo Presbytery, are actually self-supporting, ed.

devote all their energies and all their influence to the Saviour's service? I do not mean to reflect unduly—or indeed to reflect at all upon the christian character of our converts. I often feel thankful about many of them that with all their disadvantages and drawbacks, they are still able to "walk worthy of their high calling." What I do say is that the apathy, the indifference, the want of a devotional spirit, about which we sometimes complain, and for which we earnestly desire to find a remedy, may be traced to this cause—that such has been their training hitherto; so entirely have they been shut out from all self-effort that the salvation of Christ has not been felt really to be *their own*, that they have not considered it *apart* from foreigners and foreign societies; that the subject has not so taken possession of their minds as to create an enthusiasm, to inspire them with zeal, and to make them the holier and the better for the knowledge of it.

For these reasons then I am of opinion that Foreign Societies should not provide places of worship for Chinese Christians. I have said little, you will observe, upon the subject of ecomony. That after all by itself is but a small matter. It is the *moral effect* which the plan we have hitherto produced has upon the present and future well-being of the Native Church which I have chiefly endeavoured to bring before you. Now I am inclined to think that if we followed more the apostolic plan, if we encouraged our Christians to have their meetings for worship in their own *houses*, it would produce a most wholesome effect upon their neighbours; it would tend to disabuse the minds of the heathen of the notion that the religion of the Saviour is the religion of foreigners merely; and above all it would contribute very much to the spiritual growth and consolidation of the Native Church.

POOTOO ANCIENT AND MODERN.

A Lecture delivered before the Ningpo Book Club, January, 29, 1879.

By Rev. John Butler.

THE island now called Pootoo, is supposed to be but the surviving fragment of a larger island which once extended sea-ward several miles in a north-easterly direction. Tradition says, that ages ago, the sea-dragon inhabiting those waters, having become incensed at the bad treatment he had received from the inhabitants, in a moment of rage, opened his capacious mouth, and swallowed the larger part of the island. Whether or not the dragon performed such a noted feat is justly open to doubt, but that a good part of the island at some former period sank beneath the waves, has no inherent improbability in itself, and when viewed in connection with surviving facts, it seems to

be the most natural and plausible conclusion to arrive at. The aspect of the entire group of islands in the Chusan Archipelago suggests earth-quakes and internal fires, and when we add to this the presence of various sunken rocks seen at low water, together with a number of small green islets, dotting the surface of the blue sea in the region supposed to have been once occupied by the parent island, the most reasonable conclusion to arrive at, seems to be that which the tradition of the place maintains, viz., that the present Pootoo is but a part of a large island once known as *Lah-gyiae-saen*, most of which now lies buried under the waves of the Pacific.

But our interest is connected chiefly with the surviving part, the present rocky isle which attracts yearly so many pilgrims to its shores. As Pootoo is now considered one of the principal centres, if not the chief sanctuary of Buddhism in China, it will not perhaps be thought out of place, if I give a brief account of the manner, in which this now widely prevalent creed was first introduced into China.

In the after Han dynasty, in the 8th year of the Emperor Ming-ti (A. D. 58) the emperor had a dream in which he saw a golden image of a man 18 feet high.

An officer by the name of 傅毅 *Fu-nyi*, came to call on the Emperor the next day, when he related to him, the remarkable dream he had the night before. This officer (by way of interpreting his dream) told him that in the West there is a god, and his name is Buddha (others say his reply was, "In the West there are wise men, or a wise man). The Emperor thereupon, sent an embassy, headed by a trusty officer named *Ts'a-ing-teng*, to India, to enquire after this new god. On their arrival they made an image of Buddha, copied 42 chapters of the most important of the Buddhist classics, and set out on their return. Two Indian priests accompanied them and the Buddhists of India furnished a beautiful white horse, on whose back the classics were borne from India to China.

They brought the classics to the capital which was then at 洛陽 Loh-yiang, where the Emperor had a costly library built for them, called *bah-mó-z*, (white horse temple). The two priests learned the Chinese language, and in time translated their religious books into it. This is the way Buddhism was introduced into China, as narrated by an authentic Chinese history. It is thought by many Christian writers, that tidings of the "Holy one," who was to arise, and at this time had arisen in the west, had penetrated to China, and that the person whom the imperial embassy went in search of was in reality Christ; but having arrived in India, the priests of Buddhism imposed on the royal messengers, and persuaded them that the religion of Buddha would satisfy them.

ARRIVAL OF THE FIRST PRIEST.

There are two accounts of the arrival and settlement of the first priest on the island, one is a Buddhist legend and runs thus:—

"In the southern sea is an island called Pootoo. In that place dwells a god called 觀自在 *Kwun-z-dzae*. Repair hither, ask for the busah, study his actions and practice his doctrines. He then chanted the following ode:—

Among the islands is a hill,
Numerous are its precious spots;
Its formation is wonderful,
It is retired and unpolluted.

Flowers and fruits, trees and forests cover the land. Springs and rivulets, fountains and lakes are abundant. It is the place where Kwun-z-dzae dwells, and watches over the living multitudes."

The monk in whose ear the above instructions were repeated, found his way in the course of time to the island. On arriving on the opposite shore, he looked across the lotus sea, and longed for some conveyance to take him over. Just at that moment a large fish made his appearance, and on the back of this creature he reached the shores of Pootoo. He was struck on his arrival, with the beauty of the place, and its suitableness as a sanctuary for Buddhism.

He saw rivulets and streams meandering among the valleys; trees numerous and shady; fragrant flowers, soft and delicate; and creeping vines filling the air with their fragrance. In his rambles he saw the goddess of mercy seated on a rock, surrounded by a retinue of attendants. The monk settled permanently on the island and in time others came and joined him.

The other account is found in the history of the island and is as follows.

In the Liang dynasty, during the reign of the emperor *Tsing-ming*, (A. D. 907) a Japanese priest named We-ngoh, was returning from *Wu-dae-saen** in Shan-si, bound for his own country, with an image of *Kwun-ing* (goddess of mercy).

During the voyage, while passing outside of Pootoo, his boat all of a sudden became entangled in a net work of lotus flowers, and he could not proceed. The priest, in this dilemma, offered the following prayer.

"Is it truly fated that the living multitudes of my country, should be debarred from seeing you, oh goddess? Let it then be so; only show your pleasure, and your servant will build his hut, wherever it pleases you." Immediately the mass of lotus flowers opened, the boat began to move, and directed her course straight for the rocky

* A famous Buddhist seat.

head-land of 潮音洞 *Dziao-ing-dong*, (tide resounding cave), on the eastern shore of Pootoo. An inhabitant of the island named Tsiang witnessed this marvelous occurrence, and was so struck with the strange appearance of the vessel, and the devout demeanor of the foreign priest, that he concluded the gods must have visited the island, and so he cheerfully gave up his own house to the priest who soon converted it into a temple.

According to the most reliable accounts that I have seen, the first temple at Pootoo, was built at the Dziao-ing-dong, during the Liang dynasty, some time in the year 900, so that Buddhism, at Pootoo, is in all probability 1000 years old. The settlement of one or two priests upon the island did not create much alarm, but as the monks began to multiply, the fears of the fishermen, farmers began to be aroused and they commenced to check the ingress of more priests. In the mean time the fame of the island had got abroad, both as to its suitableness for solitude and meditation, and as being the permanent home of the Goddess of Mercy, and the theatre of her miraculous displays. The encroachments of priests upon the domain of the fishermen soon became so serious, that they were finally expelled from the island. They brought their case before the magistrate at Chusan, representing that the fishermen paid no tax, and were simply squatters like themselves, and moreover Buddha had directed his disciples to the island of Pootoo, and here the Goddess of Mercy, had already taken up her abode. The priests tried again to get a foothold, until finally a law suit was brought by the fishermen against the priests and the fishermen gained the victory. But the priests, having friends at court, brought their case before the emperor, and after a long delay it was decided that a limited number of priests would be allowed to reside on the barren portions of the island. Matters went on in this way until the Ming dynasty, when the priests made an effort to get possession of the whole island. And they succeeded to that extent that they obtained an autograph letter from the emperor 萬歷 *Wæn-lih*, 1573. This letter is cut in stone and carefully preserved, as a precious relic and an invaluable proof of the imperial favor.

The letter runs thus:—

In the 34th year of my governing all under heaven, having treated my officers with consideration, and the people with benignity, the country was at rest. The sacrifices to the gods of the hills and the streams I did not idly perform, nor did I add to the prescribed number, having a single aim, that my people should have peace, and that Heaven should be cognizant of my pure intentions. The empress mother having a most benevolent desire and a most intelligent wish to repair

noted places of worship so as to bring happiness to the people and prosperity to the country, I faithfully yielded to all her wishes and did not oppose one of her desires. She having heard that the principal temple in the South-Sea island of Pootoo, had been burned down, was troubled in her heart, and she formed the benevolent resolution of rebuilding it. I received her behests: and in her instructions she commanded that the people should not be taxed, neither should the public money be used for the purpose—thus she exhibited in private her love for the people and her regard for the country's welfare. I with dutiful reverence obeyed her; and thereupon I opened a private subscription list which I headed myself, and circulated among the officers of my palace, who also contributed according to their rank, to the work. I sent an officer to superintend the undertaking and in due time the work was done.

The Empress was greatly rejoiced on hearing of its completion and wrote an inscription with her own hand called 大明敕建護國永壽普陀禪寺 *Da-ming tsih-kyin wu-koh üong-yin, Pootoo jün-z.* "The country preserving, longevity bestowing temple, erected by the great Ming dynasty, at Pootoo."

It is situated on a hill in the sea-girt island of Lah-gyiæ-Sæn, (Pootoo) the dwelling place of *Kwun shü-ing* and the theatre of her marvelous displays. The goddess 觀世音 *Kwun shü-ing*, is most penetrating. She lights up the four points of the compass, and the 100 localities with her 32 appearances. Her 14 virtues shine out everywhere. I have no words adequately to praise her. There are temples erected to her everywhere, but the sea is the principal place of her displays. Her merciful nature by which she saves the oppressed, mortals cannot fathom. Her qualities cannot be measured. Seen from afar she appears without limit. As we approach her, she is boundless! She helps mortals to cross the bitter sea of this world and to reach the shores of bliss on the opposite side. As to understanding the secrets of her nature, it is like the sea in its vastness. But all these who perform good works in secret, will certainly be rewarded openly, and they who in the imperial palace, ask for happiness, will have answers following as rapidly as the echo responds to the sound. The empress is still in the enjoyment of happiness. Heaven has rewarded her with longevity. I, having such distinguished blessings, and they are to be handed down to my descendants, while the country is also at peace, am truly in a happy condition. Neither are these good things accidental. They come about through the mysterious power and efficacious energy of Buddha. Oh! most august image. The ancients adored thee! The present worships thee! His doctrine is most sacred! Men dare not revile it. For this reason we see such a happy result as is to-day brought about.

Begun in the 30th year of my reign, 7th month, and the 27th day. Completed, in the 30th year, 3rd month, and 15th day. It is befitting that the foregoing facts, and sentiments be cut in stone, so as to hold forth to officers and people, the virtue and piety of the Empress, and they are worthy to be held in everlasting remembrance.

This letter practically settled the question as to the ownership of the island. And the priests, now feeling a greater degree of security, and being encouraged by the tokens of imperial favor went to work with more energy, and Buddhism begun to assume signs of outward prosperity from this date. But no sooner had the priests gained their case against the fishermen and come into peaceful possession of the island, than they found new enemies more formidable and more dangerous than the fishermen. These enemies were pirates, who from the time that Buddhism began to show signs of life and prosperity, made frequent incursions upon the island, robbing its sanctuaries, and carrying away the clothing and money of the priests. The piratical inroads and the consequent robberies and injuries sustained by the temples and the priests are detailed at considerable length and with a good deal of minutia in the official history of the island. The Japanese are charged with some of these piratical inroads, but a good many of them are set down against the "*ong-mao-nying*, 紅毛人 (the red-haired men.)

I was not a little indignant on first hearing these charges brought against foreigners, by some of the resident priests, but on seeing them contained in a history of the island written by imperial authority I thought the matter was worthy of some investigation, and from what I have been able to learn of the character of the first Europeans who came to China as traders, I fear there is too much truth in the charges brought against them by the historian of Pootoo, and repeated in other quarters.

The Portuguese and the Dutch were the first of western nations who found their way to China for purposes of trade. There was a Portuguese Colony, established at Ningpo, as early as the year 1530.

This colony became famous for the extent of its trade with Japan the coasts of China and the nations of the west, but they were guilty also of acts of rapacity, piracy and oppression, which so incensed the people, that they rose against them, and murdered 800 Portuguese and burned thirty five ships and two junks which belonged to them. They are remembered with horror to this day, and there is no designation of western nations, that, awakens such mingled contempt and indignation in the breast of a Ningpo man as the title *Siao-li-song* 小呂宋. One of the practices charged against them was going into the country, seizing women and girls, and carrying them off aboard their

ships, and otherwise levying black mail upon the harmless country people.

At sea they were traders and pirates by turns. In fact most of the early Portuguese trading expeditions to China, acted in the double capacity of traders and pirates.

The most noted of these adventurers was Ferdinand Mendex Pinto, whose depredations and adventures are celebrated by Cervantes, and the dramatist Congreve. After his arrival in Chinese waters his fleet is said to have been plundered by Chinese pirates and on account of this he and his followers turned pirates themselves and for years he was the terror of the China sea from Chusan to Canton. He visited Ningpo with his piratical fleet, while the Portuguese settlement was still standing and the Portuguese account says, they were received with "great affection and Christian charity." "Prayers were offered up for them in the church, they were visited, and feasted by the richest and noblest of the settlers who assured them that the Chinese empire was in so unsettled a state that they might seize and plunder any great city along the coast without danger or difficulty." It was this man with his followers, who doubtless made frequent visits to Pootoo, and carried off their bronze urns, their bells, their clothing and valuables. That these pirates were foreigners is clear from an account of one of their expeditions where there is a ludicrous description of their efforts to get beef. A company of them came ashore, apparently in a peacable mood, and tried to communicate their wants to the priests, but failed. One large, fierce looking pirate then got down on all-fours, while his companions, fixed some protuberances to his head that looked like horns, and also contrived a caudal appendage, where upon he began to bellow like an ox. The priests at once knew that they wanted beef, which they supplied them. As the Portuguese are a black haired race, it is not easy to reconcile the application of the title *Ong-mao-nying* to them. This epithet was first applied to the early dutch traders, and as they were also early navigators of the China sea, having a flourishing settlement in Formosa, as early as 1620, it is not improbable that some of their fleets visited the Chusan archipelago and in their desperation to get beef, used violent measures to supply their wants, and I fear these dutch Christians were not satisfied with beef alone, but that their eyes also rested frequently upon some goodly Babylonish garment which, Achan like, they coveted.

THE STEALING OF THE BELL.

The native account tells of the carrying away of a large and costly bell, the gift of an emperor, by the red-haired-men, as follows. In the 4th year of 康熙 *Kan-hyi* (A. D. 1666), the red-haired-men, devasted the island of Pootoo, the great bell of the Fah-yü-z, (後寺

'*Eo-z*), they carried off to 咬噍吼國 *Kyiao-liu-pah-koh*, (perhaps, Formosa, or Loo-choo islands). While taking the bell from the ship to the shore, it all of a sudden, became unbearable in weight, fell on the ground, and sank out of sight into the earth. The thieves became frightened and fled, and the bell remained secreted in the earth for about 60 years.

A strange and plaintive sound was heard day and night about the place where the bell was buried, but no one of the people, knew what it was or where it came from.

It was regarded as haunted ground, and was avoided by the passers by. At length after more than 50 years, a courageous individual concluded he would dig into the earth, where the sound came from, and endeavor to find out what was the origin of it. He was rewarded by the discovery of this bell in perfect condition.

The then Abbot of the Fah-yü-z was a native of Foh-kyin, and his brother was magistrate at Amoy. While on a visit to Amoy, the Abbot heard of the unearthing of the bell, and recollected how the bell of his temple had been stolen by foreigners some 60 years before. He narrated these facts to his officer brother, who communicated them to his superior the vice-roy of Foh-kyin and Chih-kiang. This official sent a war junk and a complement of men to take the bell back to its original place.

By a happy coincidence, the day on which the bell was restored to its temple, a generous donation of money came from the emperor Yung-ch'ing, to repair the temple, so that the day of the restoration of the great bell, was a day of rejoicing throughout the whole island.

But the misdeeds of the first western traders to China, are in a good measure atoned for by the benefits which accrue to the country and especially to the sea coasts, from the superior knowledge, energy and power of the present western traders. However Pootoo may have been formerly devastated by the inroads of pirates, native or foreign, its complete exemption from such piratical inroads now, is owing entirely to the presence of foreign steamers, and foreign gunboats in Chinese waters. And it is a token of progress, as well as an interesting fact to know, that the intelligent Chinese recognize the great benefits that come to the nation, from peaceful seas and quiet harbors. It is not many years ago since a fleet of piratical junks came up this river and took possession of the city of Ningpo and held it until their demands for money were complied with. Such a thing could not be done now, and the reason is that foreign commerce has swept pirates from the Chinese waters and the merchant and the mariner can pursue their calling without fear.

The closing years of the Ming dynasty, were disastrous ones for

China. All the regular troops were engaged in war with the Tartars. Then the country was full of rebellions and revolts, which resulted finally in placing the present Tartar dynasty on the throne.

Roving banditti ravaged the country and plundered cities with impunity. All commerce was driven from the seas, and these were given up to pirates. During the period of disorder that intervened between the overthrow of the Ming, and the setting up of the present dynasty, all the temples at Pootoo were pillaged and burned, and the priests were scattered.

When the emperor Kang-hyi came to the throne (A. D. 1662), he wielded the sceptre of government with a vigorous and a skillful hand. He was especially noted for his religious toleration. He respected the religious convictions of all his subjects and was apparently equally well disposed toward all, but did not confine himself very closely to either. He called the Jesuit Missionaries around him, and gave money to build Catholic churches, so that the early Roman Catholic Missionaries claimed him as a convert. He showed special favor to Buddhist priests and gave large sums of money to build their temples.

His attention was early called to the state of desolation to which Pootoo had been reduced by pirates and robbers. In his autograph letter which I will presently read, he says, that on his tour of inspection throughout his domains, having arrived on the western borders of the Chih-kiang province, he sent an officer to Pootoo, to offer a solemn sacrifice to the idols, survey the place, and report to him the actual state of the case. Having heard the report of his officer, he sent money enough to rebuild the Tsiu-tsi-z, and the Fah-yü-z, *now* called the "前寺 *Zin-z* and the 後寺 *'Eo-z*" and sent officers to superintend the work. The glazed yellow tiles, which still constitute a conspicuous feature of these two temples, were brought from the ruined palace of the first Ming emperor at Nanking. When the work of rebuilding the two chief temples of the island was completed, the emperor graciously condescended to send an autograph letter, which is cut in stone and preserved with religious care in each of these temples.

KANG-HYI'S LETTER TO ZIN-Z AND 'EO-Z.

On examining Buddhist books, we find the name Pootoo, applied to three localities viz., *Eh-neh-teh-hih*, 厄式式黑 (probably some place in India), *T'eh-bah-t'eh* 式白納 (Thibet) and this island in the southern sea. Formerly, on account of the distracted state of the country, pirates from the outside seas pillaged and burned most of the temples and monasteries on the sea coast.

"In the 22nd year of my reign, after I had quelled the insurrection n Tai-waen, the seas were forever afterwards at rest, (free from

pirates). Soon after this, the priests who for years had been refugees in other parts, begun to come back, and to look out the sites of their former dwellings. They cut down the grass, cleared the trees and the brush, and began to lay the foundations for their monasteries. I, in the course of my journey through my domains, came to the western boundary of the Chih-kiang province, and from there sent an officer to offer a solemn sacrifice, and I wrote an inscription to be put up over the main gate-way at the entrance to the island. I sent also money out of my own private treasury, to rebuild the temples and to beautify and adorn the surroundings. Whether it were a stick of timber, or a stone; whether a labourer's wages, or a messenger's expenses, not a cash of the peoples' money was used. In this I was influenced first by the Empress, my mother's commands, and second, I had regard to the happiness of the people.

The books which I have studied from my youth up are the classics, history, and those works which teach how to rectify the person, control the family, and govern the empire, and have had no time to devote to the abstract speculations of Buddhism, and therefore am unable to speak of its mysterious doctrines. But as the classics say "all good is summed up in the words *jing* 仁愛 ("love.") The doctrine of Buddha also aims at the good. The two agree, and as heaven delights in imparting life to all things, and in supporting them, actuated by the same disposition, the goddess of mercy delivers people from calamity. The two doctrines are not different.

I have now governed my country for more than 40 years and have labored to bring peace to the nation. The country is now at peace, but it is still to be regretted that the people are not as well off as I would desire them to be. Although those parts of the country that were formerly disaffected have all returned to their allegiance, still the hearts of the people have not all returned to the true way; one reason for this is to be found in the character of the seasons. One season the heavens are propitious, and we have a year of plenty, another season the heavens give no rain and there is a famine. This a matter that I day and night think about deeply, and I cannot throw it off from my heart. Hereafter, trusting to the energy of Buddha, and compassion of the goddess of mercy, perhaps we may have merciful clouds, seasonable rain, the sweet dew, and balmy winds, thus the country will have peace and prosperity and the people will have happiness and longevity. This is my constant desire which I wish to have engraved in stone and handed down for the information of future generations."

This is a remarkable document, as exhibiting the religious proclivities of Kang-hyi, and at the same time his catholic spirit

towards those of opposite views. He writes a letter for the Buddhists, but he is careful to let them know that his own preference is for the claims of Confucius.

He says, that having spent his time chiefly, from his youth in studying the classics and history in order to know how to govern himself, his family and the empire, he had no time to give to the study of the abstract doctrines of Buddha; but still he supposes that the general aim of Buddhism, is like that of the Confucian doctrine to make people good, and that being the case he is favorable towards it.

"Heaven has a kind and merciful disposition" he says "towards all created things, in giving them being and in maintaining them in existence." He supposes that the disposition of the goddess of mercy, is something of the same nature, and if so he is favorable towards her.

But Kang-hyi's son, the emperor Yung-ching, took a very different course from his father in regard to religion. Suspecting the Jesuits of political designs, he early expelled them from his territory while he loaded the Buddhist priests with favors.

There are two autograph letters in the possession of the two main temples in Pootoo, from the emperor Yung-ching, in both of which he praises Buddhism to the skies. The resident priests say he made a visit to the island, but there is no account of it in the history. He sent large sums of money, to enlarge and adorn the temples which his father had rebuilt. He is commemorated on the island, by a small Indian looking pagoda, called *Ta-ts tah*, 太子塔 near the Zin-z.

But I must leave this part of my subject, and hasten to the remaining and more practical portion, viz., Modern Pootoo. Perhaps I have not made a happy division of my subject, and it may be more in imagination than in reality, but it has seemed to me that the Modern Pootoo is so different from the ancient, and even from that which was known to persons still living amongst us, that special attention should be called to this feature of the subject. This difference extends—(1), to the objects of worship on the island, and (2), to the present aspect of Buddhism.

It is worth enquiring into, what draws so many thousands of pilgrims yearly from all parts of the empire, to worship at the shrines of Pootoo. In a general way the answer may be given that they go to worship Buddha. But the vast majority of those devotees do not in reality go to worship Buddha, but the goddess of mercy. Pootoo is the home and sanctuary of this goddess, and it is the opinion of those who have studied the subject deeply, that the worship of Buddha, is all over China, being supplanted by the worship of Kwun-shü-ing. As the city of Ephesus was given over wholly, to the worship of the

great Diana; so Pootoo is almost entirely devoted to the worship of Kwun-ing bu-sah. At almost every turn on the island the traveller meets with some inscription telling of the virtues of Kwun-ing, and an account of Pootoo, without a sketch of its chief divinity, would be quite incomplete.

KWUN-SHÜ-ING (GODDESS OF MERCY.)

*A Chinese writer speaking of the three religions of China, Jü, Sih, Tao, Sæn-kyiao says, "In Buddhism no person holds so large a place in saving mankind as Kwun-shü-ing. In Taouism there is no person equal to Lu ch'en-yang. In Jü-kyiao there is no one to be compared with Confucius and Mencius."

In this extract Kwun-ing, is represented as more prominent in saving men than Buddha himself. Such is the modern development of Buddhism, and it is the Buddhism of to-day.

Kwun-ing was introduced into Indian Buddhism not long before the Christian era.

A modern change has taken place in the image of Kwun-ing. Down to the 12th century she was represented as a man.

In books of drawings and paintings, of the Tang and Sung dynasties, Kwun-ing is always a man. In later times it has become the custom to represent Kwun-ing as a woman. The popular taste seems to be rather in favor of a goddess than a god. The only reason for the change that we can see is that the attributes of mercy, and pity seem to be stronger in woman than in man. And thus the Buddhists have arrived, by a different process, at the same conclusion with Compte, the founder of the school of positive philosophy. The most common phrases applied to her, are "da-dz da-pe, kyiu-kw'u-kw'u næn." "Great mercy, great pity. Salvation from misery, salvation from woe." She may assume any one of 32 different shapes, and proceed to different parts of the world to convert people, or to save from danger or distress. Her peculiar delight is to save those that are in danger by the sea, and to bestow sons upon those who have no heirs. "Sung-ts Kwun-ing," "Son-bestowing goddess of mercy," is a very common designation of the goddess. As the goddess of sailors and sea-faring men, she seems to have become amalgamated with the "queen of heaven," and a prominent part of the worship at Pootoo, is by Foochow and Canton sailors, on their passage up and down the China sea, asking for fair winds and a prosperous voyage.

If we attempt to go farther back, and get at the origin of this god, all we can find out is that she is but a form of Buddha, coming into a world of suffering mankind in a position lower than Buddha, in order to come nearer to mortals and save them out of all their distresses.

* Records of Shanghai General Conference, p. 62,

MODERN POOTOO.

Modern Pootoo begins with the era of rebuilding, on a large and permanent scale, and this era has commenced within the last ten years.

While the fear of pirates hovered around the island, the priests were chary to bring forward their buried wealth and Buddhism appeared as dead. Now that merchant steamers are daily passing back and forth in sight of its shores, and gunboats, native and foreign make frequent visits to its waters, the fears of the priests have been quieted, and there is a simultaneous movement all over the island, to repair the old temples and to build new ones.

A distinguished American traveller a few years ago made the circuit of the globe, and on his return home published to the world that heathenism was dying out, for in all his journey he had not seen a new heathen temple going up. However this may be true of other heathen centres, it is not true of Pootoo. There, there are many new structures going up, and nearly all the old ones are undergoing repairs.

I have been so struck with this appearence of revival and activity that I have enquired of some of the oldest priests on the island, the cause, and all give the same reasons, viz., a sense of security that their buildings will not be burned nor their contents rifled, and this security and immunity from danger, is the result of foreign commerce and civilization, in driving pirates from the seas, and introducing the era of steam into Chinese waters.

This feeling of security extends also to the pilgrims who yearly flock to the sacred shrines of Pootoo. Priests and devotees from all parts of the empire may be found in some of the monasteries. They find their way from various points in the interior to some of the open ports, where they take steamers for Shanghai thence to Ningpo, where they take native boats to Pootoo.

A story is told of a distinguished statesman of Ningpo, which illustrates the difficulties and dangers, of a journey to Pootoo, in ancient times. In the time of the Sung dynasty, when the capital was at Hangchow, a famous statesman and prime minister, by the name of S mi-yün 史彌遠, a Ningpo man, was requested by his mother to fit out a boat and escort, for her to go to Pootoo to worship. The son being sensible of the risks attending such a journey, and at the same time not wishing to disobey his mother, contrived with a good deal of ingenuity and at great expense, to transform one of the islands in the Eastern lakes, into a miniature Pootoo. Here he made artificial grottoes, rocky headlands, spacious temples, and gave them all the historic names of Pootoo, and this place is now called *Siao Pootoo.*

Here he sent his mother to worship with a long retinue of attendants, who were all carefully instructed to keep up the delusion.

When the mother discovered the cheat, the son appeased her indignation by saying that he regarded her life of too much value, to be exposed to the risks of pirates, or the perils of the deep, attending a journey to Pootoo. This seemed to pacify the old lady, and the event is recorded in an old history of Ningpo, as an example of filial piety worthy to be transmitted to posterity.

THE GOVERNMENT OF THE ISLAND AND THE SOURCES OF ITS WEALTH.

The island is divided into two principalities under the management respectively of the Zin-z and the 'Eo-z, the two chief temples. Each temple is supreme in its own department. Questions affecting the whole island are decided by both. In all the temples and every principal monastey on the island, there is a head priest or abbot. In the mode of electing these head-priests, we have an exhibition of of republican principles such as you would not expect among Buddhist priests. When the office of head-priest in any monestary or temple is vacant, all the head-men of the island are invited to the chief temple in whose diocese the vacancy exists.

A dinner is prepared and while seated around the festive board, the merits of the various nominees are discussed. A single negative invalidates a man for the office. Theoretically the two head-priest, have the power of life and death, but they never exercise it. There has been for many years, considerable friction between the priests and the civil authorities at Chusan. Years ago a band of robbers took up their quarters on the island, and the priests found it impossible to drive them away. They sent to the magistrate at Chusan, and he sent down a company of soldiers, who when the robbers were expelled, were quarted on the island, and the priests required to support them, This is continued to the present time, but instead of a whole company there are only five or six soldiers on the island at one time, the others being paper men for whom the Commandant draws pay and rations.

Another great source of annoyance to the priests is the establishment of a *li-kin* office on the island, a few years ago. This is a great grievance to them and a large source of revenue to the officials.

Formerly a couple of underlings were detailed from Chusan, and the proceeds of the squeezes, were sent to the Chusan magistrate. Since the revival of Buddhism at Pootoo, the place has become fat enough to support a "lao-yia" (petty mandarin), and his attendants, and there is now a separate mandarin appointed to the place, though he spends most of his time at Chusan.

There is now a tax levied on every boat that enters the harbor. 36 cash is the lowest, and 400 the highest tariff on boats. Besides all building material, fire-wood, rice, etc., have to pay a tax before they are landed. There is also a sum levied on each temple, according to the number of worshippers they have had during the year.

REVENUES OF THE ISLAND.

Pootoo is comfortably endowed, having several thousand *mow* of land on a large island to the south. From this they get rice sufficient for their use, and in good years they have a quantity to sell. They also get wood, and some building material from their estates. Each chief temple or monastery has a steward or financial agent, who attends to renting the land and gathering the crops.

The present type of Buddhism at Pootoo is a wide departure from the ancient and as some think more orthodox creed.

Originally the priests performed all the manual labor on the island. They cut the grass and the brush, held the plough, and carried the chairs of the worshippers. Now they will not touch those burdens with one of their fingers.

When I first visited the island there were a number of hermits then living there, some in dark and gloomy caves; some in crevices among the rocks, or under some over-hanging cliff, and some in straw covered huts. Now the straw huts have given place to comfortable little temples made of brick and mortar, and the caves in most places are changed into subterranean chapels.

The ambition now seems to be to put up an attractive place of worship on every hill top and under every green tree.

There are about 100 temples large and small on the island, and about 1000 priests.

Of the beauties of Pootoo, and its desirableness, as a summer resort, I hesitate to speak, both from conscious inability to do justice to its charms and for fear also that I might awaken expectations in the minds of some that would only end in disappointment, and therefore I can only recommend my audience to visit the island for themselves, and find out by practical experience the beauties of a place in regard to which there exists such a variety of opinions.

Some have returned from a summer at Pootoo, unbounded in their praises of its unrivalled beauties, and health-giving atmosphere, resolved upon an early visit the next season.

Others have left the island regretting that they ever came away from their comfortable homes, only to be annoyed by fleas and frightened by snakes, on this cheerless and monotonous island,

reminding us of the different memories awakened by the sea, in different persons:—

Two friends standing on the shore,
Behold not the self-same sea;
They hear two voices in the roar,
Because of different memory.
To him whose hopes the sea hath drowned,
It moans the music of his wrong.
To him whose life with love is crowned
It breaks upon the beach in song.

Instead of a description of my own I will read a short poem by a native scholar, descriptive of the island, selected from a collection of poems, all setting forth the beauties of Pootoo.

In the south-east sea is an island,
It is a region of legends and wonders;
The vast sea bears upon its breast
The wondrous land of Pootoo.
The merciful goddess here has her home,
Surrounded by numberless bu-sahs;
The surrounding sea is measure less,
The hills mount up to heaven.
The divinity put forth his energy,
And the round lotus perfumed the air.
The dragon pays his daily salutations,
And shouts forth the foaming waves.
The enveloping spray obscures the hills,
The in-rushing waves shake the mountains.
The sky and earth commingle in the storm,
The rising sun sends his rays across the waves,
Boats are coming from the four quarters,
And others depart for the remote bounds.
They cut the huge waves as they go.
The extended sails yield to the wind.
They come to burn the costly incense;
And to bring their gifts to the holy shrines.
Of yore the royal messengers brought gifts,
With banners and drums they were received.
Buddha 'tis true is speechless.
But the crowds come and go to do him homage,
And his fame is carried
Beyond the encircling seas.
In the west there are holy men;
They have come to dwell in the eastern sea,
I have made a flying visit here;
To worship at this ancient shrine,
And to snuff the fragrant lotus.

And I will close my lecture by reading a part of the "*Forest Hymn*" by Bryant, as strikingly and beautifully true when read under the shade of the patriarchal camphors, and gigantic oaks, of Pootoo, and describing far better than I can some phases of its beauties, and the feelings awakened by the grandeur of its scenery.

Father thy hand
Hath reared these venerable columns; Thou
Didst weave this verdant roof, Thou didst look down
Upon the naked earth, and forthwith rose
All these fair ranks of trees. They, in thy sun
Budded, and shook their green leaves in thy breeze,
And shot towards heaven. The century-living crow,
Whose birth was in their tops, grew old and died
Among their branches, till at last they stood,

As now they stand, mossy and tall and dark;
Fit shrine for humble worshipper to hold,
Communion with his Maker.
Thou hast not left
Thyself without a witness in these shades
Of thy perfections. Grandeur, strength, and grace,
Are here to speak of thee. This mighty-oak
By whose immovable stem I stand and seem
Almost annihilated;—not a prince
In all that proud old world beyond the deep
E're wore his crown as loftily as he
Wears the green coronal of leaves with which
Thy hand has graced him; nestled at his root,
Is beauty such as blooms not in the glare
Of the broad Sun. That delicate forest flower,
With scented breath, and look so like a smile;
Seems as it issues from the shapless mould,
An emenation of the indwelling life;
A visible taken of the upholding Love,
That are the soul of this wide universe.
My heart is awed within me when I think
Of the great miracle that still goes on,
In silence round me,—the perpetual work
Of thy creation, finished, yet renewed
Forever.
There have been holy men who hid themselves
Deep in the woody wilderness and gave
Their lives to thought and prayer 'till they outlived
The generation born with them, nor seemed
Less aged than the hoary trees and rocks
Around them. And there have been holy men
Who deemed it were not well to pass life thus:
But let me often to these solitudes
Retire and in thy presence reasure
My feeble virtue. Here its enemies
The passions at thy plainer footsteps, shrink
And tremble and are still. Oh God when Thou
Dost scare the world with tempests; set on fire
The heavens with falling thunderbolts, or fill
With all the waters of the firmament,
The swift dark whirl-wind that uproots the woods,
And drowns the villages; when at thy call
Uprises the great deep and throws himself
Upon the continent and overwhelms
Its cities,—who forgets not at the sight
Of these tremendous tokens of thy power,
His pride, and lays his strifes and follies by?
Oh! from these sterner aspects of thy face
Spare me and mine, nor let us need the wrath,
Of the mad, unchained elements to teach
Who rules them. Be it ours to meditate
In these calm shades, thy milder majesty,
And to the beautiful order of thy works
Learn to conform the order of our lives.

THE PLANTS OF THE BIBLE.

By Rev. R. H. Graves, M.D.

(Continued from Vol. IX., p. 460).

NUTS.—*Egôz.*—Cant. vi., 11, only. *Botnîm.*—Gen. xliii., 11, only. These two Hebrew words are both translated by "nuts" in the Eng. Vers. The first, *Egôz,* is the *Juglans regia* or Walnut. The second, *Botnîm,* is the Pistachio nut *(Pistachia vera).*

The word in Canticles is variously translated in Chinese. Medh. renders it by 榛 "hazel," Bridg. by "fruitgarden" and Scher. by 核桃, "walnuts," correctly.

All render the word in Genesis by 榧子, which is the fruit of a species of yew *(Torreya nucifera)*. Tatarinov writes 棑子. There is a species of Pistachia which grows in North China *(P. sinensis)*, but I am not aware that the nuts are eaten. Some might prefer the Gingko-Japanese form of 銀果 *Yin Kwo*, "silver fruit"—called by the Chinese 銀杏, *i.e.* "silver almond" and 白果 *i.e.* "white fruit" which is also the fruit of a genus of the Taxineae-*Salisburya adiantifolia*. The kernels of the *Canarium* (*Pimela nigrum*), which, like the Pistachia, is one of the Terebinthaceae, are much used in South China as a substitute for almonds, and are known as 欖核. We may however let the 榧子 stand, as all have used them in their translations and they convey the idea sufficiently well.

Oak.—*Elâh, êl, êlôn, îlan, allah, allôn.* "No less than six Hebrew words from the same root are rendered 'Oak' in our version." Royle and Tristram follow Celsius in identifying *elâh* with the terebinth *(Pistachia terebinthus)*. *Allôn* is uniformly rendered "Oak" in A. V. and no doubt refers to the evergreen oak of Palestine *(Quercus pseudo-coccifera)*. *Êlôn* is probably the deciduous oak of Bashan *(Q. ægilops)*. The Eng. Version sometimes wrongly translates "oak" by "plain." For Chinese oaks see Fauvel:—China Rev. VI., 2.

All the translators render oak by 櫟 *(Quercus sinensis* or *Q. castanaefol.)*

柞 *(Q. mongolica)* is another Chinese word for oak.

槲 is another word for a species of oak.

Another species of oak is the 櫟 *(Q. serrata?* Wms.). He considers 櫪 as the same, or akin.*

If the Chinese have distinctive names for the evergreen and deciduous oaks it would be well to try to keep the (probable) distinction in the Hebrew words, but if not we may keep to 櫟, the word in present use.

Oil Tree.—*'êtz shamen.*—(Neh. VIII., 15; 1 Kings VI., 23; Is. XLI., 19). Tristram takes this to be the Oleaster, *(Eleagnus angustifolia)*, Haughton prefers the *Balanites Ægyptiaca*, (Smith's Dict.), but Dr. Post (Am. Ed. Sm. Dict.) thinks the Pine *(Pinus pinea)* is meant.

All the translators have used different words in the different passages,—油木, 橄欖 and 野橄欖. In view of the difference of

* Note. 櫪 "the enduring tree." Comp. Lat. *robur*, oak. Canton sound *lik*. Compare *lik*, an Arabic name for a species of Syrian oak, (Smith Dict. Am. Edition), and *ilex*, "holm oak." Comp. 槲 Cant. *hok*, with Eng. "Oak."

opinion as to the tree referred to, I think we had better follow the original and use 油木 ("oil tree") in all three passages.

Olive.—Heb. *Zait*, Gr. *ἐλαία.—passim.* This is the *Olea europœa.* The *olea fragrans* is common in China, but its fruit is not eaten. All translators have used 橄欖 as a translation. This is the *Canarum album*, commonly known as the Chinese olive on account of the resemblance of its fruit to that of the Olive. It is needless to say that it is a Terebinthinate tree of an entirely different order from the true Olive. We cannot do better however than to leave it as the representative of Olive.

Wild Olive.—*ἀγριέλαιος*—(Rom. xi., 17-24). This is not a distinct tree from the Olive, but refers to the suckers and seedlings of the Olive, which must be grafted in order to produce good fruit.

All translate rightly 野橄欖.

Palm.—*Tamar, φοινιξ.* This is without doubt the *Phœnix dactylifera*, or Date palm. Though dates, now the common food of the Arabs, were probably known to the Jews, it is singular that they are never mentioned in the Bible by name and only once alluded to (Cant. vii., 7). Here "clusters of grapes" in Eng. Vers. should be "its clusters of fruit," *i. e.* dates. Medhurst has followed E. V. wrongly, but Bridgman and the Mandarin version are right.

It is strange that both Bridgman and Medhurst have in every case translated palm by 棗 which is a serious mistake, and detracts from the force of many passages. Shereschewsky transfers the English or Latin 巴勒瑪. The only possible reason for using 棗 is the similarity of the fruit to dates and hence a vulgar name for the tree 波斯棗 or Persian jujube. But as the fruit is not mentioned in the Bible and the erect, beautiful, tall form of the tree is often alluded to, there is no reason to use 棗 *Zizyphus jujuba*, which is a tree of an entirely different family (Rhamnaceae). I would suggest 棕 or perhaps better 栟榈 (Chalmers writes 椰) species of *Caryota.**

If any sound is imitated in Chinese we had better follow the Hebrew *tamar* and write 他馬 or 他馬珥 and preserve the similarity of sound to the personal name Tamar, (Gen. xxxviii., 6-30, &c.), and the geographical name (Ezek. xlvii., 19, &c.); or follow the Greek *phœnix* and preserve the allusion in *Phœnicia* 腓尼基.

I think however it is better to translate when possible, as it is in this case.

Pine.—Heb. *Tidhar. Tidhar* is derived from a root meaning "to revolve." It is used only in Is. xli., 19; and lx., 13. It is "certain what tree is meant. Gesenius inclines to *ilex* or *holm-oak.*

* Note.—Bretschneider gives 無漏子 as Chinese for the *P. dactylif.* See Art. on Palms in *Chin. Recorder*; Feb. 1871, p. 265, &c.

Tristram to elm *(Ulmus campestris)*. All object to pine. Medhurst has 杉 in the first passage and 栢 in the last. Sher. and Bridg. have 杉 in both. I would suggest 榆 Yü, Elm as the best rendering.

Pomegranate.—Heb. *Rimmón.*—(Numb. xx, 5; Deut. viii, 8 &c.) This is the *Punica granatum.* N. O. Myrtaceæ of botanists.

All translate rightly by 石榴. Tatarinov writes 世榴, and Porter Smith says 安石榴 is the proper name.

Poplar.—Heb. *Libneh.*—(Gen. xxx, 37; Hos. iv, 13, only.) This is probably the Poplar, as translated in the Eng. Vers. *(Populus alba* or *p. euphratica)*, Tristram. Balfour however prefers the Storax *(Styrax officinale.)*

Bridg. translates by 木爪 "quince," and Medh. and Scheresch. by 楊 and 楊柳 "willow."

Translate 扶杉 *P. tremula* (Porter Smith) or better 白楊 (Williams) aspen.

Shittah Tree. Shittim.—Heb. *Shittah-im.* The tree is mentioned once only (Is. xli, 19), but the wood frequently. There is no question of its being the Acacia. The *A. seyal* is probably the species meant. In Ex. iii, 2, the original is *seneh* and is identified with *A. nilotica* by some.

All the translators render it by 皂荚木 which is the name applied to the *Gleditschia, A. concinna,* &c. This is near enough and is probably the best translation.

Spicery.—Heb. *Nechòth.*—(Gen. xxxvii, 25: and xliii, 11 only) *Nakak* (2 Kings xx, 13: Js. xxxix, 2.)

Tristram conjectures this to be the "gum tragacanth" *(Astragalus tragacantha)* others suppose it to be the Storax *(Styrax officinale.)*

All render by 香料 "fragrant substance," following the Eng. Vers, except that Medh. uses 芬芳之品 "various kinds of fragrances" for *Nakah.* The word probably means some kind of gum, and perhaps 楓膠 would be the best translation.

Stacte.—Heb. *Nataf.*—(Ex. xxx, 34 only.) The best authorities (Tristram, Ges.) consider this to be the gum of the Storax tree *(Styrax officinale.)*

The Chinese translators have not attempted to translate, but have merely transferred the Heb. or Greek sound, which is perhaps as well as we can do. The Chinese for Styrax in common with maples &c., is 楓.

Rose Maloes (corrupted from Javanese *rasamala*) is identical with the liquid storax. This is called in Chinese 蘇合香 (Williams; Porter Smith). Bretschneider however considers 安息香 as rose maloes. It might do therefore to translate *nataf* by 蘇合香.

Sycamine.—*συκάμινος.*—(Luke xvii., 6, only). This is no doubt

the black mulberry *(Morus nigra)* and is correctly rendered 桑 in all the versions.

Sycamore.—Heb. *shiknim, συκαμορεα.*—(1 Chron. xxvii., 28, &c.). This is the *Ficus sycamorus* or fig-mulberry.

All translate by 桑 "mulberry," except that the Mand. Vers. in one passage has 野無花果, "wild fig tree." If this latter were always used it would be nearer the truth, for the tree is a fig and not a mulberry. However it seems to have been sometimes cultivated (1 Chron. xxvii., 28; Ps. lxxviii., 47), and it might not be proper to apply the epithet "wild" to such a tree. Perhaps therefore 桑, had better be retained as sufficiently correct.

Teil tree, Terebinth.—Heb. *Elah.*—(Gen. xxxv., 4, &c.). The Hebrew *elah* is variously translated in the Eng. Vers.; sometimes "teil tree". (Is. vi., 13), again "elm" (Hos. iv., 13), again "oak" (Gen. xxxv., 4; Judg. vi., 11, &c.) and again Elah, or plain (1 Sam. xvii., 2, &c.). The Septuagint almost always translates by "terebinth."

Bridg. and Shereschew. sometimes translate by 栗 "chestnut," Medh. generally by 橡 "oak." It would be well to use some word different from that for "oak" as the trees are distinct. Terebinth *(Pistachia terebinthus)* is with scarcely a doubt the tree referred to. There is a *Pistachia sinensis* in North China. Will some one there give us the Chinese name and a description of the tree?

Thyine wood.—*ξυλον θύϊνον.*—(Rev. xviii., 12, only). This is the *Thuya articulata* or *Callitris quadrivalvis*, called *Citron wood* and closely allied to the *Lignum vitæ*. Its resin in gum sandarach.

The translators render by 松 (Goddard) 香松 (Bridg.) and 杜松 (Medh.) Porter Smith says 芸香 is sandarac and Williams thinks it may be the resin of a *Callitris*. If so, it would be better to translate by 芸香木.

Vine. Heb. *Gephen, αμπελος.*—(Gen. xl, 9, 10 *et passim.*) *Vitis vinifera* of botanists. All render by 葡萄, which is the proper word. In Canton however 葡萄 means the Rose-apple *(Eugenia jambos)* and 菩提 *(P'u t'i)* are the characters use for the vine.

Willow.—*Arâbim.*—(Leo. xxiii, 40 &c.) *Tzaphzaphah* (Ezek, xvii, 5 only.) There seems to be very little doubt but that the willow *(Salix babylonica,* and other *Salices)* that is denoted by these Hebrew words, for the modern Arabic names are nearly identical. Tristram however thinks the Oleander *(Nerium oleauder)* may be refered to in the phrase "willows by the water-brooks." All other authorities however think the willow is meant.

The Chinese translators have all used 柳 as the translation of *Arâbin*, and 楊柳 for *Tzaphzaphah* in Ezek. We cannot do better probably than to retain these renderings.

FROM KIUKIANG TO SHAOWU.

By Rev. J. E. Walker.

OUR happiness and comfort in life depend not so much on what we have as what we think we ought to have; and it is surprising how well we can enjoy ourselves without ordinary comforts if we only make up our minds that we must. This is about the sum of our trip from Kiukiang to Shaowu. But as this may seem too vague I will give some particulars.

Our party consisted of Mrs. W., myself and our little girl four and a half years old. We also had with us a Shaowu helper who was familiar with the dialects of the region through which we were to pass. We took no servant, but bought cooked rice, and ourselves prepared such other things as we needed. We carried no fire arms, except a foot-stove. We left Kiukiang on the 3rd of last December, at about ten o'clock in the evening. But before starting we partook of one of those nice dinners which missionaries often, having only too few occasions, delight to prepare for their guests; which guests sometimes alas! repay them by going off and growling about how extravagantly the missionaries live. The A. M. E. Missionaries at Kiukiang, with whom we had been visiting a few days, kindly gave us the use of their yacht for so much of our journey as it was available. In fact they all "forgot for the time the animosities of sectarian disputes," (I quote in substance from a paper in *name* not far from *the Kingdom of Heaven*, on the famine relief work) and our stay with them was a very pleasant and profitable one.

Dropping down the river by moonlight, we woke up Wednesday morning at the mouth of the Po-yang lake. It being calm, we entered and moved slowly up the lake, and anchored for the night about ninety *li* from Kiukiang. During the night a fine breeze sprung up, and Thursday we went all day like a racer. The yacht is said to have been originally built for sporting, and is, some might think, too fine a craft for *doing good*, but one must not look a gift horse in the mouth. As we sailed swiftly up the beautiful lake it was very unlike the usual idea of missionary life. Only I had the dumb ague that day quite bad enough to keep *me* humble. That day we made about one hundred miles. A little afternoon as we were sailing along the left shore of the lake, we noticed on the right hand, a bank ten or twelve feet wide, barely rising above the water but extending as far ahead as we could see. As we raced along hour after hour, the bank gradually grew broader and higher till by sundown it afforded a site for the rude huts of a guard-station.

Friday we had a light wind and there was some current against us. The low flat expanse of land on either side had recently been under water and with the exception of wild water-fowls we saw few signs of life. At evening we came to a few rude shanties with mud and bamboo walls. The people stared and were silent, when I approached and spoke to them; but soon, finding they could understand me, they grew more friendly especially when I availed myself of a few points of resemblance between their dialect and that spoken at Shaowu.

Saturday about noon we past the first village we had seen on this side of the lake. At the sight of our foreign boat the people turned out *en masse*, and lined the bank with a broad band of blue surmounted by a narrow stripe of dirty yellow. A number of boys came down to the water's edge and followed the boat a short distance crying "'ta 'kwei 'tsz." From this place onward we were in a thickly inhabited region. During the afternoon our boat stuck on a shallow, and soon a dozen lads collected and yelled in chorus "*'Kwei 'tsz h'e vi kwo*" which perhaps meant *Ghosts! booh! begone!* Soon some men coming up stopped this, and gave us directions for finding deeper water.

We wished that day to reach She p'u (射鋪) a large village where a native boat could be hired for further travel; but night overtook us twenty li below that place, and we anchored by a guard boat. The past year floods had done great injury to the crops and it became necessary to increase the number of guard boats to prevent robbery. That region of country seems to be exposed to floods not only from high water in its own rivers, but also from the back water of floods in the Yangtsz.

Sunday forenoon quite a crowd gathered around our boat. I talked with them in mandarin and they seemed to understand most of what I said; while I could catch a sentence now and then of their local dialect. Any one well up in the mandarin as spoken at Kiukiang would find it quite easy to acquaint himself with the local dialect of Nan-ch'ang and 'Fu-chen foo. The people were all quite civil.

Monday, Dec., 8th, we had a good wind but the river was so shallow and crooked that we made slow progress. About a mile below She p'u our boat came to a slight rapid too shallow for it to pass. A small boat passing by loaded with beans, took the helper, head boatman and myself up to the village, where after being for some time inspected by the curious crowd we were accosted by a boatman with whom, after the usual amount of talking about the price we struck a bargain. We moved on board his boat which took us up to the village and staid there the rest of the day. There was a crowd about the boat all the afternoon but they were not so intrusive as is apt to be the

case. Small books sold well: but testaments though offered very low, alarmed the purchasers by their size. They "could never read so big a book." There was one youth who spent the whole after-noon at the bow of the boat. Lean, sad-faced and skinny, he persistently yelled "*Mai-shu*," and as persistently refused to pay more than a fifth of the price asked. There was no malice, no sport in his look. He was probably a case of extremeativism, the higgle and haggle of all his ancestors, both "external and internal," being concentrated in him. With the fading light he left, but returned next morning and after working hard for some time, to my astonishment became discouraged and walked off. But as he turned away he said with a look of dawning intelligence on his face, "he really won't sell for less than he says."

Toward night the helper reported that proclamations in regard to the murder of an Englishman named *Ma-kia-li*, (Margery) had just been posted up. We thought at first that this had been done because of our coming; but we found these proclamations in most of the principal villages all the way to the Fuhkien border, and were told that they had just been sent out from the provincial city to all parts of the Province. We had heard at Kiukiang that the British Consul was just on the point of taking a tour to see if the Margery proclamations were posted up. They doubtless helped to smooth the way for us. Thus, we were generally called "*yang-jen*," instead of "*yang-kwei*;" and in most cases any one using the latter term would be corrected and told to say *yang-jen*. In one case, a man who wished to instruct his neighbors told them not to say "*kwei-tsz*" but "*i-jen*." I rather think that so far as the common people are concerned the issuing of these proclamations will do more good than the punishment of Margery's muderers. Had these been punished what would the people of the interior provinces ever have known about it. What the effect on the higher officials may be is quite another thing. But with us missionaries, it is of more importance to have the common people friendly and accessible, than to have the officials overawed, and I regard these proclamations as well suited to help open up the whole country to us.

The distance from *She pu* to Kien ch'ang foo is 360 li. We agreed with the boatman for $6, and he said he could get us through in three days. But Tuesday morning he went off and did not return till the middle of the forenoon. He made up in part by traveling till very late in the evening. Wednesday, about 9 A. M., he stopped the boat at a large village, and after a long absence returned saying we would start immediately; then giving order to his men to take him on at some point ahead, he left again. But when we urged the men to

start they said the wind was too high. About 3 P. M. we started and went on for two hours. Then they tied up to the bank and staid till half-past 10 o'clock the next morning, when the captain who had spent the night at home five miles away, came, and we started on. Our helper remarked "you see how the river winds and crooks—the people here are just like their river." The inhabitants of that region seem like another race from the Foochow people. The Foochow boatmen can do nothing without a great noise and in pushing a boat up a rapid, will groan and shout as if in a death struggle. They rarely keep their mouth shut for a whole minute. Kiangsi boatmen, will toil for hours without even a grunt. We saw on the river many ducks and gulls also flocks of large herons in solemn array on the sand banks. Fish too were plenty; but of fishing cormorants we saw none, either wild or tame.

Friday, about 3 P. M. we came to Fu-cheu (撫 洲) foo, we past under a stone-bridge of 12½ arches and tied up for the night at a sand-bank away from all houses. We were along side of the priest's boat. It was in style a native boat roofed over, and had small glass windows with blinds in the side, comfortable but not extravagant, The boatman in charge of it told us it would take us two days more. with good wind to reach Kien ch'ang; also that $4, would have been enough for our boat. That night we had a plain talk with our boatman. I was about to urge on him the justice of my docking him a dollar or two for delaying so, but the helper fore-stalled me and said it would be according to our *custom* to do so. One thing was made plain to him, he would be docked if he delayed any more. And on Saturday, though it was cold and windy with a drizzling rain, the boatmen worked well all day.

Sunday we spent at a small village. About noon, in spite of a slight rain with now and then a drop of hail, a crowd collected, first on the bank and then at the bow of the boad. After I had distributed some tracts, they asked me to have Mrs. W. and the little girl come out. I demurred but they said "it is truly a rare chance *(nan teh)* and we would be 'hi' 'hi teh,' 'hen.'" Finally I said, "if some aged woman will invite my wife I doubt not she will come out." Immediately a woman perhaps 50 years old, was helped to hobble down on board, and invited Mrs. W. to come up to the house and sit. We went, were duly quizzed and questioned, and then returned leaving them all in very good humor. Toward night a young man came on board, and asked for a hundred cash or so. His feet had this peculiarity, the big toes crossed under the second toes. The helper said this was due to the manner of dressing the foot, and showed that the man belonged originally to an aristocratic family, and had not

long been a bare footed vagabond. The boatman and helper quietly cross-questioned him till he virtually admitted that he was a thief; and then the boatman took him to the village elders.

This was our last day of unpleasant weather. Monday was cold but bright; the wind though light was favorable and we reached a place within twenty-five li of Kien ch'ang foo. Tuesday morning there was a heavy white frost, but the bright sun and a gentle breeze from the south soon warmed us up. The helper walked on ahead to engage chairs for us from Kien ch'ang to Shaowu, while we in the boat crawled along at the rate of a mile an hour. We were in a hilly region. To the South-west were mountains 1000 feet and over, in height, while in the dim haze beyond them rose a sharp peak, perhaps 3000, or 4000 feet high. About three miles below the city we passed a stone bridge of twenty three arches. Each arch was about 25 feet wide and 20 feet high in the clear. In this bridge, as in all others throughout that region, the arches were regularly built of hewn stones, and presented a fine appearence. We reached Kien ch'ang about sun down, passed a bridge of 17 arches, and tied up opposite the city. Just above us was another fine bridge with a large suburb clustered about its head. Our helper had found a friend who was well versed in travel between Kien ch'ang and Shaowu, and the often troublesome job of engaging chairs and coolies was easily arranged. The chair coolies were to have 2200 cash a man, and the luggage coolies 22 cash a pound, the distance to Shaowu being 320 li. Among the 11 men whom we employed only two used opium, just the reverse of what we generally find. It is said that while the people of Fu cheu care more for food than for clothes, the people of Kien ch'ang are a prouder race, and care more for their clothes than their food. Hence perhaps they are less addicted to opium than is usually the case. I should like to have some of those folks who think that opium does little harm, travel a few days with opium-smoking coolies, and than a few days with those who do not, it being understood that they themselves keep sober enough to know the difference between good and bad.

Our coolies were to start with us at 10 o'clock, but were an hour late. Being in a somewhat out of the way spot, we had comparative quiet at first, but gradually beholders increased in number. For some time they kept off from the boat, but at length one or two, then three or four came on to the bow, and then they began to crowd. After various futile efforts to clear the boat, I took the little girl in my arms and we all went on shore. Near by was a large house from which women came out and invited us in. We gladly consented, but found it most convenient to stand in the door where all could see well, but not

crowd around so much. Every body was good natured and we did not notice the least intentional rudeness. Looking down to the street leading out from the suburb, at the head of the bridge we could see the men coming by twos and threes all on the run. The crowd increased till I was wondering whereunto it would grow, when one of the chairs appeared in sight. It could not get to us, but we worked our way to it and Mrs. W. and the little girl seated themselves. The coolies had hard work to raise the chair or move it after it was up; but at last they got free and started off, while most of the crowd staid behind. I experienced quite a feeling of relief. I was able to follow on in a few moments, and after passing through the suburb came to the parade ground. Here I found Mrs. W.'s chair set down and one of her coolies fighting a man who had stopped them. An old woman and several men parted them, and on we went. At the left hand were soldiers practicing with fire arms. There was a brick wall to catch the bullets, still I remembered with slight uneasiness how wildly some Chinese soldiers can shoot. Soldiers and officers too, hurried across the grounds to look at us; and one officer wearing a crystal button and plume, bowed politely as we past. Once fairly away from the suburbs, we had a quiet time. Kiang-si chair coolies, are as unlike Foochow coolies, as are the boatmen. Foochow coolies are always talking, and cursing; but the men we had, trudged along in silence, with only an occasional word of direction from the front to the back bearer.

Just at twilight we came to a large village and put up at a rice shop. It was truly an earthly tabernacle. The partitions were of woven bamboo splints daubed on one side with mud. This had fallen off in places and left cracks better suiting the convenience of the crowd than ours. The floors were of native earth. It was as good as any at which we stopped. Numbers of curious gazers were coming and going all the evening, but with patience and the help of a foreign lantern to turn up or down at pleasure, we managed to eat,—don our night clothes, and retire. In this village as in many others, where I talked with the people, there were some who doubted my being a foreigner. In one place I heard a man loudly assert that I was a 'kia 'kwei. Often I was asked if I were not a Canton man. When I expressed some surprise to our helper, that a man quite above medium stature, with blue eyes, light brown hair and fair complexion, should be suspected of not being a foreigner, he said the current idea of a foreigner was a man with big, fierce eyes, rough beard and savage mien; and as I did not answer to this description and spoke like a Chinaman, the mere color of my eyes, &c., was over-looked.

Next morning we were off by sun-rise. At noon our luggage was behind and we dined wholly on native food. Some men followed us as we left the village, who proved to be Roman Catholics. They pressed us to return and spend the night, and when told that we were hurrying to reach Shaowu before the Sabbath they were pleased to find this was the same as their "Lords Day." About half-an-hour before sundown we came to a large village and put up for thenight. We walked from end to end of the main street, sat and talked a while in one house, and then returning to the tavern had a quiet evening.

We were now 100 *li* from Kwang-tseh hien, and our coolies said we must reach there on Friday if we were going to get home on Saturday. They made an early start and did their best all day while we walked more than usual, and so we reached Kwang-tseh about sundown. We crossed the Kiang-si and Fuhkien border that day, about 10.30 A. M., at an elevation of 800 or 900, feet above the sea level. All the afternoon we were travelling toward a mountain at least three thousand feet high, and fantastic in shape. It would make a striking picture, but is hard to describe. We spent the night in a quiet suburb. One of the proprietors of the tavern seemed hardly at ease, and when I spoke to him in mandarin did not respond cordially. A few words of Shaowu colloquial thawed him out at once. Our luggage did not come up till we were about eating breakfast the next morning; but we were getting quite used to rice and greens, and hunger is a wonderful sauce.

Saturday the coolies seemed a little fagged, but Kwang-tseh, though called 80 *li* from Shaowu is really distant only about 60 *li*, and sun-down found us safely at home. It hardly seems as if we could be very enterprising, to take such a journey without getting up a single thrilling adventure; but what could we do with such a quiet good-natured people. Seriously when I was first moving my family to Shaowu, I was in doubt about the question of taking fire-arms. The incidental reading of Ezra 8th, 22nd, led me to act in the spirit of that passage. By the good hand of my God upon me, I have yet to meet with anything, in my own experience, which would lead me to change my mind. There are other missionaries of good sense and unquestionable faith, who think otherwise, and I would not presume to censure them. In such matters let every man be well persuaded in his own mind.

One's experience enjoyed on such trips as this is well worth recording. We enter a dirty village, are thronged by an odorous and curious crowd. Then we pass on up a mountain valley, and gradually all traces of man's work disappear till we come to the lonely summit of some ridge. Step aside from the road and you could imagine yourself in a boundless wilderness which man never trod before. All seems as quiet, as pure, as grand as if the first Sabbath of creation had never

been disturbed. How delicious it is! Then we see new beauty in the record of our Lord's transfiguration. Reading it there, how vivid how real it all seems.

MISSION TO THE WHOLE HEATHEN WORLD.

(Suggestion for the consideration of all who pray "thy kingdom come.")

THE immediate Evangelization of the world would do more to promote the happiness and well-being of mankind, than the solution of all existing political, financial, or scientific questions, for it is the reception of the Gospel of God that destroys, in man the cruel dominance of hatred, impurity and selfishness, and substitutes the joyful and beneficent reign of righteousness, love, and public spirit.

As, by the good providence of God, doors are now opened for us into nearly every part of the earth, it is a question whether the time has not come in which it would be practicable for some Christian men of state-man-like and organizing capacity, to prepare a feasible plan for a *Special Evangelizing Mission to the whole Heathen World*— say *a three years' mission.*

Travelling being now so greatly facilitated, it would certainly be possible to visit almost every tribe in the earth, and, if the Christians throughout the world were appealed to, a sufficient number of voluntary agents might be found to give, without salary, either one, two, or three years' labour. Some might also be able to pay their own expenses, but as many could not, a fund might be raised to defray travelling expenses, purchase Scriptures for circulation, medicines, etc.

Such a Mission, preaching Christ only, and interfering with no ecclesiastical questions, would help the work of all our Missionary organizations, whose co-operation it would seek, and whose further progress it would pioneer, and might expect the good-will and countenance of Christians of all denominations, and of the best men of every nation.

It would be no small collateral advantage to have the Christian Church throughout the world, avowedly and evidently engaged in a common enterprize; and probably the attention of many in nominally Christian lands would be drawn to the power and importance of the Gospel of God, when it was known that, among the multitudes who would feel it a privilege to endorse and further its proclamation, so many men in every walk of life, and of varying nationalities, foremost in intelligence, culture, and moral worth, not only themselves personally received it, but also were united in recognizing it as the Great Remedy for moral evil among men.

To make it quite evident that the object of the preachers was neither political nor ecclesiastical, but purely for the promotion of the

glory of God and the well-being of men, some such a summary of their message as the following might be printed in all languages for distribution among peoples and rulers :—

1.—The Lord Jesus is alive and present, All-seeing, All-hearing, All-mighty.

2.—He is infinitely pure, gracious, loving and compassionate.

3.—He once died to put away our sins, and lives to freely pardon and deliver.

4.—He can relieve any man from a guilty conscience and any other burden.

5.—He can free men from the dominion of any and every vice, crime, and sin, and from the slavery of drink, opium, etc.

6.—Upon all who will give themselves up, soul and body, to Him, He will bestow the Holy Spirit, that they may be filled with love, joy, purity, and goodness.

7.—He will do these things at once for those who will renounce all their sins, and entrust themselves to Him.

8.—God invites and commands every hearer to receive this Gospel of Christ, and to make it known to all around.

The Messengers of these glad tidings might be men or women, the qualifications absolutely necessary being, (1) That they should be able to bear unequivocal testimony to Christ's power to do these things *from their own personal experience;* and (2) that for wisdom and strength for their work they should be continuously trusting in the Lord Jesus, as the "Baptizer with the Holy Christ," for that indispensable anointing.

It would, of course, be a great advantage if all the missionaries obtained some medical knowledge, and carried with them some of the remedies most useful in the several localities they were to visit, as "healing the sick" not only confers direct benefit, but frequently opens the way for the missionary by furnishing an easily understood evidence of his good will.

It could be explained to all Chiefs, Rulers, and Magistrates, in heathen lands, that it would be greatly to their advantage to promote the objects of the Mission, as the people who receive Christ, abandon murder, theft, sedition, drunkenness, and all practices and principles opposed to the welfare of individuals and communities, and therefore necessarily become better men and better subjects.

It might be advantageous if expressions of approval of the objects of the Mission were elicited from potentates and notables who sympathized with it, both in the Countries from which the preachers came and to which they went.

Finally, is it not important that all who love the Kingdom of

God should pray perseveringly and definitely, that the Church universal should be awakened to consecration of themselves to God, and to their privilege and duty of "asking and receiving" that promised Infilling of the Spirit which will fit them for their divine mission of exhibiting the character and moral glory of Christ, and preaching His gospel to the world.

May Christian men everywhere place themselves, their talents and their wealth, at the disposal of God, with the earnest prayer "Lord what wilt Thou have *me*" to do and *be* that I may further this Thine own work in the earth.

Practical suggestions and expressions of willingness to aid such a movement will he welcomed and may be addressed to

192, Oxford Street, London, Eng.
18*th December*, 1879. Thomas D. Marshall.

STANLEY'S INTERVIEWS WITH MTESA.

(From Missionary Hearld, January, 1879*).*

"SINCE the 5th of April, I had enjoyed ten interviews with Mtesa, and during all I had taken occasion to introduce topics which would lead up to the subject of Christianity. Nothing occurred in my presence but I contrived to turn it towards effecting that which had become an object with me, namely, his conversion. There was no attempt made to confuse him with the details of any particular doctrine. I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, while He was in man's disguise, He was seized and crucified by wicked people who scorned his divinity, and yet out of his great love for them, while yet suffering on the cross, He asked his great Father to forgive them. I showed the difference in character between him whom white men love to adore, and Mohammed, whom the Arabs revere; how Jesus endeavored to teach mankind that we should love all men, excepting none, while Mohammed taught his followers that the slaying of the pagan and the unbeliever was an act that merited Paradise. I left it to Mtesa and his chiefs to decide which was the worthier character." Many conversations followed. In September, at a great council of chiefs, it was decided to renounce Islamism for Christianity. "When I think," said Mtesa, "that the Arabs and the white men do as they are taught, I say that the white men are greatly superior to the Arabs, and I think, therefore, that their book must be a better book than Mohammed's." "Stamlee," said Mtesa to me, "Say to the white people, when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live." Vol. I., pp. 202, 324.

THE TREATIES AND RELIGIOUS FREEDOM.

By Rev. W. A. Ashmore, D.D.

IT is not amiss to have an occasional restatement of the doctrine of "Religious Liberty," or what is known by such other designations as "Soul Liberty," "Freedom of Conscience," and "Right of Opinion."

Two expressions selected from among many in the Apostle Paul's writings may be taken as a summary of the great claim of Religious Liberty; the right to one's own personal convictions on the one hand, and the denial of the right of any human being to interfere with them on the other hand, "For why is my liberty judged of another man's conscience." "But them that are without, God judgeth." Then if God is their judge, others must not usurp His office.

According to this teaching the human conscience is free; no man may put bands upon it; no man may call his neighbor to account for his religious opinions. He has no authority to force that neighbor to believe either one thing or another. He has no right to use any physical, any political, any civil, or any pecuniary agency to compel conformity on the one hand, or punish dissent on the other. An attempt to use any such agency for such a purpose, is religious arrogance on the one hand and religious tyranny on the other. If a man's religious sentiments materialize themselves into actions which infringe upon his neighbor's rights, then his neighbor may take cognizance of them in self-defence; but so long as opinions remain opinions, they are a matter between the man himself and his God.

Saying this is very far from asserting that a man is not responsible to some one for his faith; and very far from implying that beliefs are in themselves destitute of a moral character. A man's belief on religious subjects has in it the essential essence of moral character. It is the chyle from which in due time will be made all the bones and muscles and nerves of the inner self-hood. As is the chyle, so will be the blood. As is the blood, so will be the man. As is a man's belief, so in coming time will be the man himself. That a man is properly responsible for his faith to some one, is obvious from the fact that faith has a moral character of its own; a moral outcome of its own; and, in its continuance, if not its incipience, a voluntariness of its own. We are not therefore denying the fact of responsibility. We are denying that conscience can be arraigned for its beliefs before any human tribunal, whether consisting of one man or any plurality of men; while we do affirm that every man is responsible for his faith at a divine tribunal, and at a divine tribunal only.

This view does not ignore ecclesiastical *rights;* but it would interfere with ecclesiastical *assumptions.* It recognises a legitimate sphere for ecclesiastical authority, and upholds its maintenance within that sphere, but it defines also limits, to go beyond which is an abuse. An ecclesiastical organization has a right to prescribe its conditions of membership. It has a right to pass spiritual judgment upon such as are voluntary members of its communion. It has no right over any one until his own voluntary acceptance of its creed and its usages bring him under its spiritual jurisdiction. When a man becomes an applicant for membership, it may pronounce upon his qualification for admission. Should there be occasion for it while he is in its communion, it may pass judgment upon the man's conformity or nonconformity to its standards of truth. If it so deems wise, it can withdraw from him the hand of fellowship. But just there its authority ends. "Wherefore, put away from yourselves that wicked person." As soon as the offender is "put away," then his responsibility to them is also at an end. Thenceforward he is amenable to Him who is Lord of the conscience, and to Him alone.

Freedom of Religious Thought is attended with a cognate freedom of Religious Utterance, without which it would be of little practical value. A man may therefore give expression to his opinions on religious subjects, let these opinions be what they may, without molestation from his neighbors, who, in turn, are using the same privilege for themselves. And therefore we uphold the liberty in every land, of the pagan to advance his ideas, of the mussulman to declare his views, of the skeptic to proclaim his sentiments, and of the Christian to promulgate his faith.

Let it be observed, we are not saying that all these adherents of different beliefs are equally right. But all men have the same liberty of speech; and all men are accountable alike to God for the way in which that liberty is exercised.

But is there no limitation to this freedom of utterance? Certainly there is; and a power to limit is placed in human hands. Other men also have rights besides the free-speaking man. It is their privilege to maintain their rights, just as he maintains his. Freedom of utterance must be exercised with due respect to the rights of other people. Men may advocate their peculiar religious opinions; but every man must have respect to times and places and circumstances in doing so. The writer is one of those who would not preach in a heathen temple without the consent of those who have the right to open and shut its doors. Society may protect itself against any so-called religious teaching which is demoralizing; but when it does interpose it must base its action upon its right of self protection against

infringement, and not upon any right which society, any more than an individual, may have to say what men shall be allowed to utter on the subject of religion.

The Foreign Treaties made with China, in what are known as the toleration clauses, take high ground in accordance with these broad and catholic principles. It has been alleged that these clauses are inserted to give undue favor to Christianity. Not so do we understand them. Their function is not promotive of the success of any one faith, but preventive of the persecution of every faith. All classes of religionists—whether Buddhists, Confucianists, Jews, Parsees, Mohammedans, Liberals, Skeptics, or Christians—are equally interested in the "toleration" principle. No persecution for opinions' sake! All that truth should demand is, a fair field and no favor. All that Christian Missions ask is, not government patronage nor official favor, but simply "*hands off!*" Let Christian doctrine, like every other doctrine, take its chances, and stand or fall upon its own merits. We believe here in the survival of the fittest. If anything can prove itself better fitted than Christianity to survive, then let it survive. What Elijah said to the priests of Baal is what missionaries say to-day, "*If Jehovah be God, follow Him; but if Baal be God, then follow him.*" The real intent of all such clauses is to give all doctrines an equal chance. It is true that in the Chinese treaties the Protestant and Roman Catholic forms of religion are specified by name. That is because toloration was denied them. An equal chance with all other faiths was not given them. It was not right that they should be singled out, and put under a ban. The treaties demanded, not that Christianity should be aided, but that the ban should be removed. On the other hand, by parity of treatment, in the Treaty of Washington it is "further agreed that Chinese subjects in the United States shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship." The two stipulations are the expression of one concrete sentiment, "*No persecution for opinions' sake.*"

Neither is the insertion of such a clause a trespass upon national rights. It is not the abrogation of a national right, but it is the assertion of a personal and universal right. A man's house is his castle, but lordship within it does not include the right to commit a crime there. A father is head in his own family, but headship does not involve a right to maltreat and maim the bodies of his children. If the man in his "castle," or the father in his family, is committing a crime, any of his neighbors may step in by virtue of a higher law of right, and order him to desist. In like manner, there are limitations to the rights of Governments over their subjects. No Government

can exhibit a warrant for dominating the religious beliefs of its people. The treaties therefore do not extort from China the relinquishment of a conceded right. They ask that China shall, along with other nations, recognise the common rights of all mankind. In the commercial portions of her treaties, China does concede much that is rightfully her own; as do all nations when they make treaties; but in the religious liberty article she surrenders no right ever lawfully possessed. She simply agrees not to usurp what does not belong to her, just as other nations have agreed before her not to do. She agrees not to allow her people to persecute for opinions' sake, just as other nations do not allow their people to persecute for opinions' sake. In case China does violate these rights of humanity, then any nation, able to do so, may demand in the name of humanity that the persecution shall cease. This would not be improper, even if no treaty existed; but when the treaty is taken into account such action is eminently justifiable. Nations may be compelled to consider expediency before interposing; but the *right* to do so can no more be called in question than can that of a neighbor to rush into a man's "castle," and stop a savage father from breaking the bones of his children, or murdering his wife, or setting his house on fire. The neighbor who does thus rush in to protect the wronged and helpless does not apologize. To profess hesitation on the score of delicacy and conscientiousness is merely a display of addled virtue.

To come now to a practical use of these thoughts.

We are among those who think that the insertion of a religious freedom clause in a treaty is eminently just and fair to all, and that all foreign residents in China of any religion, or of no religion, should insist upon the maintenance of the principles involved. As Protestant Missionaries, we ask nothing that we are not willing to concede, we ask nothing for ourselves that we are not ready to insist upon being granted to others. We ask no favor beyond what is possessed by others; we only ask that the fact of our being Christians should not cause us to be treated worse than other people are.

While entertaining these convictions, we further believe that as a matter of expediency the treaty clauses should be appealed to only in extreme cases. It is not conducive to the best interests of our churches to have the members frequenting Consular offices. It is not promotive of the relations that ought to exist between them and their own officials. It is not to be wondered at that the latter should view appeals to consular authority with a jealous eye, and should in consequence often cherish an ill concealed grudge, soon to break out when occasion favors. It is no part of our mission to denationalize our converts. Chinese they are, and Chinese we expect them to

shield remain but the treaty to cover the oppressed, its refuge certainly remain. On that account, even when they are seeking protection against persecution, we ourselves do not encourage our members to ask for Consular aid. There is for them a more excellent way. Nor would we favor their making appeals to the treaties with foreign nations, as a reason why they should enjoy liberty of worship. The true ground on which to base their appeals is that they themselves are law abiding subjects, that they pay their taxes, that they conform to the laws, that they live uprightly, and are quiet and peaceable in their habits; and therefore they have a right to demand from their own magistrates this protection from persecution that is accorded to other people. Let the native Christians take this high and unassailable ground, and sooner or later they will make themselves heard. The day is not far distant when the more intelligent officials of China will see that they cannot afford to set at nought the natural rights of a portion of their population so rapidly increasing in numbers and influence as the Christians are.

If the Mandarins give heed to the just appeals thus made, although there may be baffling and neglect for a time, the victory, when it does come, will be the more valuable from its not having been achieved by Consular despatches.

But if they refuse, as will often be the case, and especially if there is reason to suspect official connivance at persecution, the time when foreign protest can be made will then have arrived; and it ought to be made with all the weight of public opinion, and all the vigor of diplomatic authority. The subject will then be in a condition in which it can be wisely and safely handled. The persistent neglect of the Chinese officials will render plain the path to be pursued by foreign officials. Unfortunately, as we think, in many cases hitherto, the initial step seeking for redress in persecution has come from the Consulate. The first knowledge of the evil has reached the Yamun through the Consulate, carrying with it an appearance of slight by their own subjects, and of premature and needless intervention by the Consul. The whole matter assumes another appearance if the initial is taken by the converts themselves at their own Yamuns, and appeal made to treaty stipulations only when their own magistrates refuse or neglect to give consideration. The diplomatic agent has then the highest vantage ground, and from it he may press home great principles with tremendous effect. The higher officials of the Empire should have it forced upon their attention, until they give heed to it, that their subordinates refuse a hearing to their own people; that as a consequence these people are appealing to foreign Consuls for the protection that is denied them at their own Yamuns. If no other

shall not be denied them. If that is distasteful to the high officials, then let them compel their subordinates to do their duty, and thus render appeals to Consular intervention less frequent and less needful. It is no oppression to China to ask from her rulers that which her subjects are so ready to avail themselves of in other lands. In Hongkong, in Singapore, in Penang, in Australia, in San Francisco, the law draws its protecting arm as firmly around the Buddhist Shrine, and the Cloister of the Bonze, as it does around the Cathedral Pile and the Palace of the Bishop. It is not a wrong to insist upon "Reciprocity." It is a ridiculous anomaly in treaty making, as well as in ethics, when provision is made for one side to introduce a given thing, and arrangements made to punish the other side for receiving that thing. Christianity is not a crime on the face of the earth;—missionaries did not commit a crime when they brought it here; the treaties did not legalize a crime when they recognized it. Neither should city rabbles, or cliques of the literati, or petty officials, be conceded the coveted privilege of treating it as a crime.

A Petitionary Statement.

*Relative to the beating of a Chinese Christian, and refusal of of the Phau Thai Magistrate, *Kim*, to make inspection or hear the complaint presented.

In the matter of worshipping Gods and Spirits, it is well known that the Government of China, and the Government of the United States have a like opinion, and a similar usage. The Civil Ruler is appointed to administer the laws of the realm, and to enforce order and obedience among the people in the present world. All questions of religion worship are left for each man to decide for himself, just as he is permitted to choose for himself whether he will eat one kind of food rather than another.

According, it is demanded in this life of every man that he should be upright and honest in his dealings, that he shall pay his taxes and conform to the laws of the land, and that he shall live peaceably, and avoid making any kind of disturbance. So long as he does these things, it is not a matter of concern to the magistrate whether the man believe in *hwang chui* or do not believe in *hwang chui;* whether he accepts the doctrine of Buddha, or the doctrine of Jesus; or whether

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* The above communication, though nominally addressed to the U. S. Consular Agent, at Swatow, by one of the American Missionaries at that port, was really intended for the Tao-tai of that Department, who was duly supplied with a translation of it, by which we sincerely hope he will be enlightened and benefited. The result will be looked for with interest. We hope that it will be duly reported for the benefit of our readers.—Ed. Chinese Recorder.

he worship *Gek Wang Siang Ti*, or Jehovah Siang Ti. The officials themselves will not disturb the man, nor will they allow his neighbors to disturb him and force him to pay money for any kind of religious worship he does not believe in; for why should the man who worships Gek Wang Siang Ti, oppress the man who worships Jehovah Siang Ti, so long as both pay their taxes alike? But if any man does not obey the laws and pay his taxes, then he is liable to punishment no matter what religion he may believe in. There is one treatment for the Buddhist and the Christian. Neither one is responsible more, and neither one less than the other.

Such being the sentiment and usage of the two nations, treaties have been made in conformity thereto.

In the Treaty of Tientsin, Oct., 24th, it is stipulated that "those who quietly profess and teach the doctrines of Christianity shall not be harassed or persecuted on account of their faith. Any person, whether citizen of the United States or Chinese convert, who according to these tenets peaceably teach and practise the principles of Christianity shall in no case be interfered with or molested."

And in the Treaty of Washington, Art. 4th, it is further agreed that citizens of the United States in China, of every religious persuasion, and Chinese subjects in the United States, shall enjoy entire liberty of conscience, and shall be exempt from all disability or persecution on account of their religious faith or worship in either country.

Manifestly, these treaty stipulations are reasonable and just. If they are not adhered to, then in villages where the worshippers of Gek Wang Siang Ti are numerous and powerful, they will oppress the the worshippers of Jehovah Siang Ti, and extort money from them to assist in theatrical shows in honor of the local divinities. And should such things take place, there will be no good reason for the worshippers of Gek Wang Siang Ti to put forward, why the followers of Jehovah Siang Ti should not retaliate, in places where the latter are numerous and powerful, and in turn compel the former to contribute to the support of chapels. In neither case would such a course be right. There would be no end to quarrelling and litigation. Furthermore, if those who enter the doctrine of Jesus in China are not allowed religious liberty, then how shall religious liberty be claimed for the Chinese who are living in the United States and in other lands of the West?

Having foreseen all this, and being desirous of guarding against the evils of intolerance in religion, the six Boards at Pekin have sent instruction to the viceroys, and the viceroys to the Thau Thai, that all persons alike shall be protected from persecution on account of religion

by their neighbors. Christians shall not be molested because they have entered the doctrine. They must pay their taxes the same as others; and when they have business at the Yamuns they shall prepare their petitions, and pay the customary fees, the same as others. But they shall not be compelled by their neighbors to make contribution to carry on processions and make theatrical displays in honor of the Gods they do not worship,

Notwithstanding the commands of the Six Boards are thus explicit, and notwithstanding, as is well known, instructions have been sent to the Thau Thai, yet it is true that in many towns and villages of the Department of Tie Chiu, Christians are forced to pay money constantly at the festivals and on the birth-days of the Gods.

Just now a case of great aggravation has arisen. At the Village of....., in the district of Khiet Ine, a woman named Gō-teng and her son became worshippers of Jehovah Siang Ti. As is the custom with such, she prayed morning and evening that Jehovah would bless and preserve. One day, while praying, her husband's younger brother came in, and seeing her praying, he seized a club and beat her cruelly over the knees and ankles. Soon the ankles swelled, and she became unable to walk. She did not improve, and eight days afterward a foreign physician visited her, and told her she must not attempt to use her feet for a month or six weeks. She continued to suffer great pain, and it is not yet known what may be the iusse.

Under such circumstances, there was great indignation among those who heard of the beating. The woman's husband is dead; the chief men of the village did not care to offend the youngest brother, so she was driven to come among those who also were converts. It was then asked what should be done. Some advised to make an appeal to the foreign Consul, as this was a manifest violation of the treaty, as well as a disregard of the five relations. Others said, refer the matter at once to the Thau Thai, and beseech him to order an investigation. Whilst thus discussing the matter, the Missionary came among them and gave them his advice. He said, "No! Do not go to the foreign Consul. You are Chinese, and you should appeal to your own rulers, and not to the rulers of other nations." And further, "Do not yet think of troubling the Thau Thai, for there are subordinate magistrates whom the Thau Thai has deputed to attend to all such cases.

They all agreed that this advice of the Missionary was good. The next day they prepared a petition, and also the usual entrance fee at the Yamun. They took also the woman in a chair, and proceded to the Yamun of the Phan Thai magistrate, whose name is Kim. The magistrate refused to make examination of the wounded feet, and refused to receive the petition they presented. Instead there of, he

told them to go away; if they wanted redress, to go and seek it of the foreign teacher, for he would not adjudicate the cases of any persons who had entered the doctrine.

What is to be done next in such a case as this? When parents drive their own children out into the storm, what wonder if they run into the neighbors' houses for shelter? Behold what a condition of things is here! On the one hand, here is the Missionary dissuading the converts from seeking Consular aid, and urging them to seek the protection of their own laws. And here, on the other hand, is a magistrate who drives away his own people, and bids them go and seek from foreigners that justice which he denies them. If the Father would give rice to his own child, his child would not go begging up and down the streets. If the Father spurns his own child from his door, who shall blame the neighbors for opening their doors to him? If the magistrates would hear the just complaints of the Christians, just as they hear the complaints of Buddhists or those of any other teaching, there would no longer be a reason for running to the foreign Consul. Neither would there be any more an occasion for the foreign Consuls to intervene in religious matters, which indeed they do not desire to do, and which is really alien to their office. If now appeals have to be made through the Consuls to the higher officials, let it be clearly understood that such magistrates as *Kim*, by their hostility and inefficiency, are the actual cause of it.

I have therefore to ask that two things may be done to promote good will, to insure justice, and prevent evil.

(1) That the Thau Thai be respectfully asked to order the local magistrate to give a hearing to cases that are properly presented; and especially at this time that the Phan Thai magistrate, *Kim*, be instructed to regard the provisions of the treaty, and cause the man at Nam Leng to be punished for beating the woman.

(2) That the Thau Thai be further respectfully asked to issue proclamations notifying the villagers that no sect shall extort money from the followers of any other religion, to pay the expenses of processions and of theatrical displays in honor of divinities not worshipped by them.

I have the honor to be,
Sir,
Your obedient Servant.

Correspondence.

Letter from Bangkok.

DEAR SIR,—

We are now enjoying a visit from the Rev. William Young, of Singapore. Yesterday he preached to our Chinese people at Wat Kóh chapel, with all the idiomatic excellence and tonal accuracy which distinguished his preaching when we heard him in China, years ago. In the afternoon he gave us a good sermon in the English chapel. Mr. Young has been in missionary service for the Chinese more than forty years. He began his work in connection with Dr. Medhurst in Batavia, when he met Lyman and Munson before they made that fatal plunge among the cannibals of Sumatra, in 1834. When the London Missionary Society removed their Chinese speaking missionaries from the straits, in 1842, Mr. Young went with Medhurst, Dyer and the Stronachs to China. He labored at Amoy for seven years, when the health of his family induced him to remove to Australia, where he was employed for twenty years in the superintendency of the mission among the Chinese emigrants, having as his helpers some native preacher's from Hongkong. About four years ago, at the earnest solicitation of the Rev. Mr. Keasberry, he came to Singapore, and since the death of that devoted servant of God, Mr. Young has ministered to his church gathered by nearly forty years toil from the Malay speaking people, composed of Mahommedans and descendants of Chinese. He has also had the care of a Chinese church under the preaching of a Chinese catechist, also the superintendence of the Chinese Government schools, and latterly the personal instruction in Chinese of the young men from England, who are looking to a position under the colonial government at Singapore.

We have had the pleasure of introducing Mr. Young to our Missionary associates, to the Government School, lately opened by the King, under the charge of Rev. Mr. MacFarland; the boys School, under the care of Rev. Mr. and Mrs. Macauly, the girls school, under the instruction of Mrs. Fan Dyke and Miss Caldwell, and the Mission School, in charge of Mrs. Smith. We have also introduced Mr. Young to some of our buildings of note, such as the King's Palace, and the temples, among which are *Wat Po,* with an idol 176 feet in length, and in the beautiful proportions of a human form in a semi-reclining posture, overlaid with gold; and *Wat Prah Keo,* in which are deposited the emerald idol, some images said to be of fine gold, with jewels, and precious stones of immense value. The door-keeper as usual received a small fee for opening the door, and pointing out the objects of interest. This visit of Mr. Young has afforded us a rare treat of social converse, while talking over the persons and places with which we were both familiar long ago. Among the Missionaries of mutual acquaintance in those days, were Bridgman, Abeel, Medhurst, Dyer,

Doty, Pohlman, Shuch, Roberts, Burns, Lowrie, and others who have also gone up to the companionship of Carey, Ward and Marshman, Judson, Wade and Comstock, Morrison, Milne, Goddard, with Jones, Reed and Slafter, and the ancient worthies, Enoch, Abraham and Elijah. Among those still living with whom he had personal acquaintance, he mentions, Dr. Talmage, of Amoy; Chalmers, of Canton; and Brown and Hepburn, of Yokohama.

WILLIAM DEAN.

BANGKOK, 3*rd March*, 1879.

The Family Sayings of Confucius.

DEAR SIR,—

It was with considerable satisfaction that I, and probably many other students of Chinese, noticed in your recent issue the first instalment of a promised translation of the well known "Family Sayings of Confucius," by the Rev. A. B. Hutchinson. Dealing, however, chiefly with the dry prefaces which introduce to the reader the common editions of this work, it is more than probable that the present instalment at any rate, has received but scant examination at the hands of the public in general, Sinologues and others, alike preferring to await the appearance of some portion of the actual work itself. My present object is merely to point out that, judging from the translations of the three prefaces given to us in this paper, under no circumstances are these productions to be taken as faithful renderings of the original Chinese. I have carefully compared translation and text, and find that Mr. Hutchinson has sometimes run one sentence into another where no connexion was intended by the writer, and that in many cases his translation is either quite unintelligible or utterly inaccurate. Leaving out of the question all points which may possibly turn on defective typography there would still remain so much to stigmatize as inaccurate that nothing short of retranslation from beginning to end could be of any avail I will therefore simply take a few sentences from "The Latter Preface "(to the Ka ü)" which begins on p. 451. For 六國之世儒道分散 Mr. Hutchinson gives "In the time of the six states (B. C. 250 circa) " the doctrine of the Yü (Confucianity) extended on all sides." But the context is enough to show that 分散 instead of meaning "extended" signifies rather "lost its integrity." For 好事各以意增損其言 Mr. Hutchinson gives "Those scholars who loved to " examine, each used his own ideas in adding to or diminishing from " these;" but on the previous page he had already translated 故特爲解以貽好事之君子 by "I specially made this annotated " edition so as to hand it down to those who love the study " of good things.'" The only inference is of course that Mr. Hutchinson is unacquainted with the somewhat Protean expression 好事, which in the first extract is in a distinctly bad, in the second, in a distinctly inoffensive sense. For 於是因諸公卿士大夫私以人事募求其副悉得之 Mr. Hutchinson gives "so " with the aid of the Kung, the chief minister, scholars and great

" officers [I] endeavoured to collect complete copies of all I could." Here the 私以人事 is altogether ignored; while the statement that the writer actually succeeded in getting what he wanted is turned into "endeavoured to collect." Now it has occurred to me, but unfortunately I have no native scholar within reach to whom I can refer the question, that 其副 which the writer was so desirous of securing was not "the aid" of the Kung, the chief ministers etc., but the "duplicate" volumes 副本 of the original which had been stored in the 秘府;—"all of which I got, 悉得之. The conclusion of this preface is a hopeless jumble:—Therefore I did not include "it " (a section by 曾子) in the things contained in the books of " his disciples which witnessed to Confucius' words and were " not writen in the Family Sayings because they had been " already included in the other volumes. Therefore I did not " include any chapter which is in those. The students of later days " cannot but perceive this." The text runs clearly enough:—故不復錄其諸弟子書所稱引孔子之言者本不存乎家語亦以其已自有所傳也是以皆不取也將來君子不可不鑑. And in case any reader should think I have confined my attention to only one of the three documents translated by Mr. Hutchinson, I will give a single quotation from Li Yung's preface which begins on p. 449. 讀其取語知搆求之誠遇合之巧固非偶然 is rendered by "and from it I learned *where I might obtain the book I wanted.* " This was very fortunate, unexpected, and certainly not by chance. The italics are mine.

Yours truly,

HERBERT A. GILES.

AMOY, *8th February*, 1879.

Missionary News.

Births and Deaths.

BIRTHS.

AT Peking, on December 29th, 1878, the wife of Mr. W. C. Noble, American Baptist Church Foreign Mission, of a daughter.

AT Foochow, February 19th, the wife of Rev. D. W. Chandler, of the American Methodist Episcopal Mission, of a son.

AT Foochow, on February 27th, the wife of Rev. S. L. Baldwin, D. D., of the American Methodist Episcopal Mission, of a son.

AT Swatow, March 13th, the wife of Rev. W. K. McKIBBIN, of the American Baptist Mission, of a son.

AT Foochow, 27th March, the wife of the Rev. R. W. Stewart, of the English Church Mission, of a son.

DEATHS.

AT Gateshead, Durham, on the 19th of Jan., 1879, the Rev. W. B. Hodge, of the New Connexion Methodist Mission, Tientsin.

AT 14 Markham Square, Chelsea, S. W., on the 6th of February, 1879, Rev. ALEXANDER STRONACH, formerly of the London Mission, Amoy, aged seventy-eight years.

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ARRIVALS.—At Taiwan foo, Formosa, 14th January, Peter Anderson, M.D., to join the English Presbyterian Mission.

On January 28th, per s.s. "Gordon Castle," Miss Amy Jackson, to join the London Mission, Hongkong.

The following persons arrived her French Mail Steamer "Sindh," on April 21st, to join the China Inland Mission, Rev. J. Hudson Taylor, on his return, Mr. Thomas Pigott, Mr. and Mrs. William McCarthy, Mr. W. J. Hunnex, Mr. J. J. Coulthard and Mr. H. W. Hunt.

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Drpartures.—On April 10th, per s.s. "Sarpedon," Rev. J. Ross, of the United Presbyterian Church of Scotland Mission, Newchwang, for Scotland.

On March 15th, per s.s. "Geelong," Rev. A. B. Hutchinson and family of Church of England Mission, enbarked for England.

On April 23rd, per s.s. "Nagoya Maru," Rev. and Mrs. J. F. Crossette of the American Presbyterian Mission, Tsi-nan-foo, for U.S.A. Address care of Mrs. S. S. Fisher, Mt. Auburn Ciucinnatti, Ohio.

On April 26th, per. s.s. "Ajax," Rev. A. E. Moule and family of the Eng. C. M., S. Hangchow, for England. Address, Fordington Vicarage, Dorchester, Dover.

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Canton.—Rev. A. P. Happer, D.D., of the American Presbyterian Mission, writes, Jan. 24th:—"There were 61 additions to our two churches last year; of these 18 were to the second Church, and 48 to the one under my care. There has been about this same number added to the 1st church, each year, for the last five years. There are a number of inquirers, and our schools and chapels are all prosperous, and the attendance at the preaching places encouraging."

Rev. E. Faber, of the Rhenish Mission, writes, April 4th:—"We are progressing. We baptized 162 persons last year."

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Foochow. — Rt. Rev. Bishop Burden, ordained Rev. R. W. Stewart and Rev. L. Lloyd, as Priests, at the British Episcopal Church, on the 23rd February. The Bishop afterwards visited many stations of the Church Mission, and confirmed about 250 members. He was accompained by Rev. L. Lloyd and Rev. D. S. Barry, on his trip. About 50 converts were baptized at the different stations.

On Sunday, the 16th ultimo, a mob of over a hundred persons forcibly entered the Methodist Chapel at Yunch'un, 140 miles south of Foochow, and violently assaulted the Christians who had gathered therein for divine worship. The catechist and congregation escaped to the magistrate's yamên, leaving the mob in possession of the chapel. The rabble immediately set to work and destroyed the seats, tables, etc. Previous to this attack the people had been called upon by the gentry to subscribe 100 cash—avowedly towards the extermination of Christianity in their district. Their *modus operandi* was to tear down the chapel in the first instance, and subsequently to destroy the houses of the Christians—thus forcibly driving them out of the place. But, happily, only part of this programme was carried out. The sufferers by the riot fled to the magistrate's yamên, where they were kindly received and promised protection. A few days later the magistrate went in person to inspect the wrecked chapel. He immediate-

ly instituted an examination into the whole affair, and required the offenders to pay all expenses attending the repair of the chapel, to furnish medical aid to the wounded men, and to find six months security for the lives of the persons assaulted. The man who had been most severely beaten was ordered to receive $30 as compensation, but, with rare disinterestedness, he refused to receive the money, in order that the purity of his motives in becoming a Christian should not be doubted. By this prompt action of the Yunch'un magistrate, and the unselfish conduct of the native Christians, not only has peace been restored but also a good state of feeling between the Christians and their heathen neighbours secured;—the latter for once fully understanding that Christians must not be persecuted for refusing to contribute to idolatrous purposes, and also that the higher and nobler principles which they claim to have adopted are entitled to respect and legal recognition.—*Foochow Hearld, March 27th*, 1879.

Another outrage, more serious than any we have yet recorded in these pages, has been perpetrated on the native Christians and preachers of the English Church Mission, in the town of Yik-kau. On the 2nd day of the present Chinese moon (24th ultimo) the native preachers and several of the Christian residents of the district were induced by the mandarins to present themselves at the town of Yik-kau, for the purpose apparently of holding a friendly consultation with the mandarins and literati, in order to make some arrangement with reference to the outrage on the mission chapel, which we noticed in a recent issue of the *Herald*. The literati at once demanded a written engagement from the Christians that they would at the expiry of the present year abandon their chapel at Yik-kau and their right to exercise their religion in that town and its neighbourhood. This, of course, the Christians refused to agree to, but at the same time they expressed their willingness to sign an agreement, to the effect that if they were found guilty of doing any thing wrong or disgraceful they might at once be expelled from the town. They asked for nothing beyond the restoration to them of their chapel, and right to be tolerated as Christians. The mandarins appear to have approved of these proposals, and to have applauded the Christians for their conciliatory bearing and conduct. But the gentry and literati would have nothing less than their expulsion from the place. The meeting then broke up, and the Christians retired to a lodging house in the town. Very shortly afterwards the mandarin alarm-gong was sounded, hundreds of people rushed, at the signal, to the lodging-house where the Christians had retired for the night, dragged four of them into the street, beat them most barbarously with all manner of weapons, and inflicted severe wounds on the unfortunate men—leaving them, as was supposed, dead. Two of these poor men were then throw, like dogs, into the river but managed to scramble to the other bank and crept away till they were found by the yamên runners, who placed them in a sedan chair and sent them to the nearest mission station in the district. The other

two men were taken up as dead, and the brutal literati, aided by their hired followers, set fire to their clothing and queues. These two sufferers were ultimately rescued and also sent in a chair to the nearest mission station. From the station the were sent on by boat to this port, where they arrived on Saturday last, and were placed in the Mission Hospital, under the care of Dr. Taylor. The unfortunate men were, we are informed, unable to walk or stand when they arrived in Foochow, and one of them was delirious and is still in a very precarious condition. The outrage on the chapel at Yik-kau, some few weeks ago, was brought by the English Missionaries to the notice of H. B. M.'s Consul who, we learn, agreed to represent the case to the Chinese authorities. As usual, the native officials promised to examine into the matter. Instead, however, of punishing the offenders, they wrote complaining to H. B. M.'s Consul that the matter was greatly exaggerated, and made the usual excuses, but meanwhile did nothing. —*Foochow Herald, April* 4, '79.

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Hangchow.—Our Missionary Association has been occupied during several sessions in the translation of the Native Tract 孝弟圖說.

This is a Book in two volumes, consisting of 102 short stories, each one with a picture, illustrative of the virtues of Filial and Fraternal Pie ty.

The Association at their last meeting, adopted the following Minute with reference to the general character of the book.

"These stories, though abounding in trivial details, contain nevertheless much that is pathetic and excellent. It is a book which must doubtless excercise very deep and wide influence over Chinese thought, if not on native morality. But there is one sad and solemn reflection which strikes a Christian reader of such a book, namely that the five relations and indeed all native notions of piety seem unable to rise higher than human objects of affection and reverence. The love and honour due from man to God as from children to their Heavenly Father, is unknown. This book of stories, speaks of man's excellence constraining heaven's help; but never of Heaven's loving-kindness constraining man's love and adoration."

A. E. Moule.

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Hongkong.—Rev. A. B. Hutchinson writes, 15th February :—"I enclose statement of the Mission here, showing progress, which is owing to the good hand of our God upon us, and the master's blessing upon our efforts. I cannot be too thankful. On the 15th of March, we have arranged to leave by "Geelong," P. and O. Steamer, for a furlough, which we hope will set us up for renewed efforts. The Rev. E. Davys, M.A., and Rev. J. Grundy, will (D.V.) carry on the Mission in my absence, aided by an efficient staff of native helpers, (Some whom speak English very well.) A fourth school has just been opened in Hongkong, by us, and two on the Mainland at our out-stations of Kowlo on and Yan-ping."

Comparative statement of the Hongkong Mission Station, of the Church Missionary Society for the past 12 years.

	1866.	1872.	1878.
Missionaries	1	2	2
Native Clergy ...	1	1	1
„ Evangelists ...	0	0	10
„ Schoolmasters	0	1	6
„ Students ...	0	0	8
„ Schoolmistresses	0	0	2
Baptized Christians ...	10	25	157
Communicants ...	3	10	64
Church Building ...	1	1	1
Out-Stations	0	0	7
Boy's Schools... ...	0	1	4
Girl's „	0	0	1
Pupils Boys	0	7	324
„ Girls	0	0	44

"To God only be all glory."

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Rev. E. J. Eitel, M. D., has resigned his connection with the London Missionary Society, and entered the service of the Hongkong Government, as Inspector of Schools. Possibly he may be right in taking this step, but we think any earnest missionary might find a good answer to make to a proposition to take a position of that sort in Nehemiah, 6 : 3. We hear a rumor that Dr. Chalmers may go to Hongkong, to reinforce the Mission. That will be good for Hongkong; but what will Canton say to it?

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PEKING.—Rev. H. H. Lowry, of the American Methodist Episcopal Mission writes, March 15:—"Mr. Pyke is having an interesting work now in his street chapel. The audiences are large and after preaching, we have the students, about five or six, speak to somebody in the chapel, making it a sort of general inquiry meeting. When this work has gone on for a while we call to order and request as many as are willing to remain for our prayer meeting. The doors are then closed and a good many have been stopping, some days as many as twenty. After a prayer or two an invitation is given for any one who desire to request the prayers of the Christians. Nearly every day some have risen. We make no request for any one to join the church, but urge that they pray for the forgiveness of sin. We hope this is only the begining of a genuine revival. We have much interest at several points on our country work."

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SWATOW.—Rev. W. K. McKibben, of the American Baptist Mission, writes, April 9th:—"We baptized fifteen converts last Sunday; fifteen more were baptized at one of the stations a month ago. New and promising openings for the preaching of the gospel continue to appear. We are praying now for the speedy coming of the day when the Christians shall be counted not by hundreds, but by thousands, throughout this region. We have now between 500 and 600 communicants in each of our two Missions, the English Presbyterian and the American Baptist."

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

Correspondents residing at ports south of Foochow, may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

FAVORS from Rev. J. A. Leyenberger, Rev. W. Scarborough, "Hoinos" and "Dogge Rel," came to hand too late for the present number. The articles will appear in our next number; and meantime the writers will please accept our hearty thanks.

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WE call attention to the article of the Rev. J. Bates, of Ningpo, on the subject of providing chapels for native Christians with the funds of Foreign Missionary Societies. We would be glad to have this important subject fully and thoroughly discussed. We would like to know what are the opinions and what is the practice of missionaries generally in this matter.

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WE publish elsewhere a circular in regard to an evangelizing mission to the whole heathen world. The *Christian* intimates that a sufficient number might be found to give one, two, or three years' work, free of charge, and that a fund of one or two million pounds might be raised to defray travelling expenses, &c. We doubt very much whether there s wisdom in this proposition, at all proportioned to the zeal it manifests. Such an evangelizing band would be of little use in China; and we persume the same would be true of nearly all the rest of the heathen world. We cannot take any stock in the enterprise; nor can we urge our readers to invest therein.

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THE case of the English Church Mission, at Wu-shih-shan, Foochow, has attracted a great deal of attention, and called forth various comments, for several months past. From the expressions used in some quarters, one might suppose that the missionaries had gone to law with the natives, were endeavoring to impose upon them, and put down their notions of fung-shui by the strong arm of British power. Now, what are the facts in the case? The mission occupies ground on Wu-shih-shan, (a hill inside of the provincial city), which has been in their possession for a quarter of a century. Their tenure is in the form of an annual lease, with a *proviso* that they may retain the

premises as long as they continue to pay the rent. The persons from whom the ground is rented are the Trustees of a certain Taoist temple. Some small additions have been made to the original property by subsequent purchases. The original papers were duly examined, approved, and stamped by the native officials, and at the British Consulate, where they were duly registered. During this quarter of a century, the rent money has always been paid through the Board of Foreign Trade. How utterly absurd, then, is the charge sometimes made, of obtaining the property in an underhanded way, and holding it on an improper tenure. If the official approval of both British and Chinese authorities, and the regular annual payment through official channels of the rent money, do not go to prove a proper tenure, how is one ever to be proved? There is no other foreign property in Foochow, the title to which has ever been re-affirmed over and over again by official acts, as the title to this property has been. Many years ago there were some objections made to the residences of the missionaries, on the ground of disturbing the fung-shui of the neighboring temples; but this disturbance was speedily overcome by certain curved and angular projections, which were added to the temples, together with a fierce looking dragon, so placed as to keep watch on the foreign buildings. Since then, the fung-shui has been perfectly serene, until Mr. Stewart, erected his school building last year, when certain literati with the help of some of the officials, raised objections—the last, desperate charge being, that the building was partly built on ground surreptitiously added to the premises by the mission, whereas it is well known that the wall stands just where it stood when the lot in question was purchased, ten years ago. This fact is testified to by foreigners, not connected with the mission, who know the premises well; by the native who sold the property to the mission; and by other reliable Chinese witnesses. The riot, which resulted in the destruction of the school building, was one of the most clearly put-up jobs which have ever came under our notice. There was no popular uprising whatever. The "people" were represented by a band of hired vagabonds. We would like to be informed by those who insist that the missionaries ought to concede to the wishes of the Chinese officials, and leave their premises, whether, in their view, whenever a proud, anti-foreign literati, chooses to hire a mob to attack foreign property, it ought to be abandoned by its owners. Unless this position can be maintained, there is no shadow of reason why these missionaries should give up their property. Under all these circumstances, we are astonished at the information given us by the *Foochow Herald* of April 3rd, that "the British Minister * * is said to favor the insolent and unjust demands of this incendiary clique; and the missionaries are thus deprived of powerful official influence and support in a quarter where they had at least a right to expect justice." We are sorry to say that careful inquiry, on our part, confirms this statement. We are utterly amazed that the official representative of the British Govern-

ment takes a position so clearly damaging to British interests, as well as unjust to the missionaries, who have a right to demand justice at his hands, however he may choose to withhold his sympathy from them. The members of the Church Missionary Society at Foochow deserve the earnest sympathy of all their missionary brethren, in the trials and anxieties through which they are passing.

In connexion with the above, we must give some passing notice to a singular article in the *North China Herald* of the 4th of April. It appears to have reference to the Wu-shih-shan case; at least, if it does not refer to that, it is difficult to ascertain what it does refer to. It speaks of "the missionaries of the various religious societies coming into contact with the laws or the prejudices of the natives with so serious a clash as to imperil the well-being of foreign relations with a great empire at a critical time." So far as the Wu-shih-shan case is concerned, no one can pretend that the missionaries have violated any "laws" of the natives; and as to their coming into contact with the prejudices of the Chinese, everybody in Foochow, knows that the "fung-shui" apology for the riot had no basis in the feelings of the people. The *North China Herald*, has contained facts enough in its news columns, showing this, to prevent its editorial columns from indulging in such rhetoric as that just quoted. It admits (how thankful we all ought to be for this crumb of comfort!) that a missionary is not deprived of the protection of his country's laws, because of his "unique" profession. ("Unique" is particularly good just in that connexion). But then he ought to obey those laws, of course! That is not an original idea with our "unique" writer. Paul held a similar opinion a number of years ago. But what missionaries have been violating their country's laws? Again, we are told that "if the missionary discloses a keen desire to extort his utmost rights—if he demands every scruple of what is due to him, and is ready, at the smallest provocation, to call in the secular arm, the feeling with which men regard him alters." Yes; but who does all these naughty things? Not our brethren at Wu-shih-shan, certainly. The small and large provocations they have patiently borne would fill a large space in the columns of our contemporary, if they were narrated in full; and they have been and are ready to accept any reasonable compromise. This unique article winds up with an intimation that missionaries feel it necessary to constantly deal hard blows at fung-shui; and affirms that "the only question is whether missionaries with more cultivated sympathies and wider knowledge than the existing societies send out would not effect more good." Well, if we have got down to that; if this is the only conundrum remaining, let us have it solved. Bring on your men of "more cultivated sympathies and wider knowledge," and let them sympathize with the "deep-rooted and innocent" fung-shui superstition, and show their "wider knowledge" by absconding from every place where their presence is objectionable to anybody;

and let us see how it will work! The closing sentence of this uniquity is, "Deplorable indeed is the present state of affairs, and it will be rendered worse if the missionaries are to go to law courts for redress." But suppose fung-shui advocates bring you into court; what are you to do about it? Suppose they charge you with stealing land, as an offset to their burning down your house. Are you to say, "oh, yes; I'am sorry; you needn't pay for the house you burned; and to help you to feel better, I'll give up to you the rest of my houses?" To all persons tired of such pointless verbiage as that of the unique article upon which we have commented, we commend the sterling common sense of Dr. Ashmore's article in our present number on Treaty Rights, and the use to be made of them.

Notices of Recent Publications

An Anglo-Chinese Calendar, for the Years 1880–1881. By G. M. H. Playfair, of H. B. M. Consular Service in China, Foochow. 1879.

A brief preface informs us that this work is intended to form a continuation of the Anglo-Chinese Calender of the late Mr. W. F. Mayers. Mr. Playfair has added the days of the week throughout the Calendar. This is a very acceptable improvement. No doubt most persons will be glad to possess themselves of a book which gives accurately each day of the year, both in the foreign and Chinese Calendars, for the next twelve years.

Transactions of the Asiatic Society of Japan. Vol. VI, ParII. Vol. VII. It Part I. Vol. VII, Part III.

THE first of these three numbers contains a very excellent paper on the Medieval Colloquial Dialect of the comedies, by Mr. Chamberlain, who appends a translation af an amusing comedy, entitled "Ribs and Skin." This paper incidentally shows some of the differences between ancient and modern Japanese. This is followed by an interesting description of some scenes between the ancient and the modern capitals of Japan, by Mr. Dixon. "Notes of a Visit to Hachijo, in 1878" are contributed by Mr. Dickins and Mr. Satow. These notes enter into the history, topography, customs, botany and dialect of the island; and are full of interest. Appendices are added, giving extracts from Capt. Beechey's narrative and from the *Nichi Nichi Shimbun*, in reference to the island. Dr. Rein contributes a valuable article on the Climate of Japan. The second number before us is entirely taken up with a narrative of a Journey across Europe and Asia, by John Milne, F. G. S.

The third number gives us an analysis of Takenoko by Mr. Dwars. "Takenoko" looks rather formidable, but seems to mean only bamboo shoots, developed sufficiently to be

used for food; and the result of the analysis is that they are to be considered nourishing, and may "even rival the cauli-flower and asparagus;" to which we have no objection. Dr. Veeder treats learnedly and interestingly of Japanese Musical Intervals and of the visibility of Mountains from Tôkiyô, which seems to be the place we once knew as Yeddo, and more recently as Tokio. Is it decided to be necessary to put a *y* in it? Mr, McClatchie gives an account of the recent discovery of human remains in the Ibaraki *ken*, with a sword buried alongside them; and makes it appear probable that the remains are nearly 300 years old. Mr. Satow contributes a valuable paper on ancient Japanese Rituals. Dr. Brown gives a copy of a Karen Inscription, which will give philologists a good opportunity to exercise their wits in deciphering. The number closes with an interesting bit of ecclesiastical history, in the shape of an account by Mr. Satow of the vicisitudes of the Roman Catholic Church at Yamaguchi from 1550 to 1586.

The China Review. January and February, 1879.

In this number, Mr. MacIntyre continues the Jottings from the Book of Rites, Mr. Hutchinson continues the Critical Disquisitions of Wang Ch'ung; and the Ballads of the Shi-king, the Translations of Chinese School Books, and Brief Sketches from the Life of K'ung-ming, are also continued. A very excellent paper, and the one which we have found the most interesting in this number, is that on Alchemy, by "W. A. P." Mr. Kirkwood contributes a valuable appendix to Mr. Wylie's Coins of the Ta-ch'ing Dynasty. The department of "notes and Queries" is quite full, and of more than ordinary interest.

The Gospel in China. January, 1879.

This number speaks of new advances at Amoy; Mr. Swanson gives an account of the destruction of the new church at Pau-to; an article on Chinese News, by Miss Fielde, is reprinted from the *Baptist Missionary Magazine;* the liberality of the Native Christians in South Formosa is commended. Mr. Campbell writes interestingly concerning the Sek-huan Churches; an account of a Moukden inquirer, by Mr. Ross, is copied from the *Missionary Record;* a notice of the Mission Church and School at Toa-lam, Po-sia, is given, accompained by a good picture; an abridgment of Mr. Lechler's account of the Hak-kas in our Sept.,-Oct. No. is given; and an account of Dr. Legge's interviews with the Chinese Ambassador on the opium question. The picture of the Blind Man's Gorge on the Pearl River, Canton, which adorns the Title Page is a jem. This periodical, indeed, uniformly excels in its pictures.

The Friend of China. January, 1879. February, 1879.

The January number notices the recent debates in Parliament; the Anti-opium action of the Chinese Government; Tso Tsung-T'ang's Memorial, and the correspondence between the Secretary of the Anti-opium Society and the Chinese Ambassador, on the eve of the latter's departure from England. Ambassador Kuo says:

"It was really an agreeable surprise for me to find on my arrival in England a Society so zealous in promoting the best interests of my country, and more especially in endeavouring to rescue it from the vice which I lament to think is there so prevalent, and I assure you that whatever countenance and support I may have been able to afford the Society, was not less a pleasure than a duty which I owed to it. I consider it a great honour to have been invited to become an Honorary Corresponding Member of the Society, and I have great pleasure in consenting to my name being enrolled amongst its members.

"I hope that the Society will not relax in its endeavours to realize success, which sooner or later must crown exertions actuated by so much philanthropy and pursued with such untiring zeal."

Our friend, Rev. A. Foster, who did such noble and efficient service for the Famine Relief Fund, suggests that the scope of the Anti-opium Society be enlarged, and embrace the awakening in England of general interest in Chinese affairs, looking after the welfare of Chinese emigrants to foreign countries; and raising contributions to carry on philanthropic institutions in China —all good objects certainly, but the title of the Society would need enlargement to take them in. Another correspondent suggests that the British nation should make an effort to pay sixty thousand pounds to enable the Indian Government to tide over extinction of the opium monopoly.

The February number gives some account of opium cultivation in Africa, a much needed warning on the subject of morbid craving for morphia, which craving seems to be largely increased in Germany and elsewhere, by the practice of subcutaneous injections of morphia for the relief of pain. Mr. Foster's letter in the previous number calls out some favourable correspondence in this, which is filled out by two pages of interesting "notes and clippings." This number comes to us accompanied by a Tract on "Our National Opium Trade," from which we extract the following words of Sir Thomas Wade, given in his official correspondence with the British Government:—

"It is to me vain to think otherwise of the use of the drug in China than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home. It takes possession more insidiously, and keeps its hold to the full as tenaciously. I know no case of radical cure. It has insured, in every case within my knowledge, the steady descent, moral and physical, of the smoker, and it is so far, a greater mischief than drink, that it does not by external evidence of its effect, expose its victim to the loss of repute which is the penalty of habitual drunkenness."

An Illustrated Primer. By Rev. J. M. W. Farnham, second edition.

Mr. Farnham abounds in good works in behalf of the children. This little book, containing 272 engravings on 68 pages, cannot fail to be attractive to the little ones, with its large characters, and clearly printed pictures.

凱 歌 "Songs of Triumph."

This is a Hymn Book, with tunes, in the Foochow dialect, comprising the hymns heretofore in use in that dialect, with a number of new ones. A few pages of instruction in singing by note are given, and then follow 112 tunes, old and new, in good proportion, and adapted to the hymns printed with them. Rev. F. Ohlinger and Mrs. Ohlinger have done an excellent work for the Foochow Dialect in this book, and it may well serve as a model for similar works in other dialects. It is printed in good style at the press of the M. E. Mission, Foochow.

天 道 總 論. "*Compend of Theology.*"

This is a translation of Binney's Theology, by Rev. J. W. Lambuth. A very excellent compendium of Theology, well adapted to the use of native preachers, and of intelligent Christians generally. The original work has lately been revised and improved; and we hope that the translator, when he issues another edition, will avail himself of all the improvements lately made in the original work. In the meantime let the present edition be rapidly disposed of. It is on sale at the American Presbyterian Press, Shanghai.

大 倫 圖 記.

The idea of this book was suggested to the author, Rev. Arthur E. Moule, B. D., by the Chinese book, 孝 悌 圖 說. The latter is a very popular book among the natives, but very defective in its teachings. Mr. Moule gives us here a Christian substitute for it—in which we have, first, instances of filial and fraternal piety in Western lands, drawn from the Bible and other sources, to show that the Chinese have not the monopoly of these virtues; secondly, instances of piety toward our Heavenly Father, intended to raise the Chinese idea of filial piety to a higher plane; and thirdly, a representation of our Lord and Saviour, as the great ideal of filial and fraternal piety. The pictures in the book were made by a native artist, under the author's direction.

The price is 20 cents per copy; and the book can be had with either term for God, to suit purchasers!

Homeward; or Travels in the Holy Land, China, India, Egypt and Europe, with numerous illustrations. By Rev. J. M. W. Farnham, M.A.

SHANGHAI: KELLY & WALSH.
LONDON: TRÜBNER, & Co.
BOSTON: D. LOTHROSS, & Co.
YOKOHAMA: KELLY, & Co., 1878.

THIS is a pleasant account of a pleasant journey made by the author and this family in 1872, after twelve years service in China, as a Missionary of the American Presbyterian Church, North. It is made up from notes, some of which appeared at the time in various newspapers, and from the writing of other authors who have visited the places described. Hence it may be relied upon for accuracy. The narrative is pleasing, the descriptions are vivid and the style is agreeable. These three elements combine to make the book attractive, while its accuracy renders it a valuable hand book for those who wish to traverse the route either in body or imagination.

An interesting feature of the work is the statistical table attached to the Mission stations visited, or passed during the Journey. It is worthy of note that many of the illustrations were cut by one of Mr. Farnham's school boys, while the printing was done at the press of the *Child's Paper*, the workmen also being members of the Boy's Boarding School under Mr. Farnham's direction. This remark explains the typographical appearance of the book, and at the same time debars criticism. We presume the second edition will show an improvement.

The Temperance Union: A Family Newspapar.

No 1 of this new venture lies before us. We can commend the paper to the support of all our readers. Its numerons departments of news, local and foreign; Temperance notes; on the Watch, Good Templar's column, and a fair allowance of space for story and poetry present attractions to all, while the aim of the paper commends it to our hearty encouragement. The price is but $1.00 to Dec. 31st, and the paper may be obtained upon application to local agents, or to the American Presbyterian Mission Press, Shanghai, where it is published.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. X. MAY-JUNE, 1879. No. 3.

A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries, April, 1878. (enlarged).

BY REV. ERNEST FABER, OF THE RHENISH MISSION.

(Continued from Page 96).

CHAPTER II—.*(Tracing the basis of Filial Piety).*

[曾子本孝第二] 曾子曰忠者其孝之本與

1. *Tsang Tsz said, devotedness, this is the basis of filial piety.*

In serving parents, devotedness and reality 實, or 誠 truth are the basis, or of value 貴, not empty refinement 虛飾. Confucius says to Tsang, Anal, IV. 15, 吾道一以貫之 comp. XV. 2. Tsang then explains this by 忠恕 devoted reciprocity; the explanation is given D.M. XIII. 3, by Confucius himself, "What you do not like when done to yourself, do not do to others 施諸己而不願亦勿施於人," and in a positive form V. 4, "to serve my father as I require it from my son, to serve my prince as I require it from my minister, to serve my elder brother as I require it from my younger brother, first to bestow upon a friend what I require of him 所求乎子以事父," etc.

貫 is explained by 行事, practice, and—by 專 or 皆 to apply to; all the meaning then is, my way (doctrine) tends to practice (though the sense of this explanation is correct, it is nevertheless rather forced) I should prefer to translate "my doctrine has (only) one tendency."

孝子不登高不履危臯亦不憑不苟笑不苟訾隱不命臨不指故不尤之中也

2. *The filial son will not ascend heights, nor go over dangerous places nor go near a pit. He will not carelessly laugh, nor carelessly chatter; in secrecy he will not issue orders, nor point at what is approaching. He lives, therefore, not among resentments.*

臯＝臯, 弗憑臯＝不臨深也. 訾＝毀 or 不思稱意 to express his opinion without thought. A superior man laughs after he has taken pleasure in something 樂然後笑, *i.e.*, his laughing is the natural expression of his pleasure. 隱不命＝人有隱僻不許之也, he will not allow other persons to have secret perverseness better seems 在隱幽之處不以言命恐惑衆人, living in obscurity he will not command by words, lest the multitude be instigated (seduced). 有尤必有辱 where there is resentment, there is disgrace.

孝子惡言死焉流言止焉美言興焉故惡言出於口煩言不及於己

3. *The filial son's bad language dies away, gossipping is stopped, fine language is flourshing. Bad language will therefore, not come from his mouth and* (exciting) *language will not touch his person.*

死＝澌澌謂消盡也, 美言＝善言. 煩言＝忿爭之言 as the Great Learning says: 言悖而出者亦悖而入, words which rudely go out will rudely go in.

故孝子之事親也居易以俟命不興險行徼幸

4. *Hence in serving his parents the filial son remains in ease to wait for the destiny; he will not raise dangerous proceedings to get a chance.*

險＝傾危 it is sometimes written 儉, both characters were interchangeable. 易＝平安.

俟命＝聽天任命也 to wait for the destiny from heaven 興＝起 徼＝要. The sentence is in Doc. Mean XIV, ascribed to Confucius, but Tsang Tsz finds in it the way to serve parents.

孝子游之暴人違之出門而使不以或爲父母憂也險塗隘巷不求先焉以愛其身以不敢忘其親也

5. *The filial son goes with it* (accords with position); *the obstinate man goes against it. He, at all events, does not cause his father and mother any sorrow by doubting him, when he goes out of his door. In perilous paths and in narrow lanes, he does not require to have the precedence for love of his person, not daring to forget his parents,* (because his body represents their limbs).

游＝由 *i.e.* 素位而行 to confide himself to one's position and go on, or, as Tsang Tsz somewhere else, says, 思不出其位 his thoughts

go not beyond his position. 違 is the 興險徼幸 of 34. 惑 *i.e.* 不以疑惑貽父母之憂. The story of Tsang Tsz, told in 史記 and other works, that he had killed a person, his mother (after it had been thrice told to her) threw down her shuttle, 曾母投杼, is rejected as not agreeing with the doctrines in this paragraph. (The story says, however, that another man of Pi 費, where Tsang Tsz dwelt at the time, with the same name, had been the murderer, a mistake that may happen to the most obedient child).

孝子之使人也不敢肆行不敢自專也父死三年不敢改父之道又能事父之朋友又能率朋友以助敬也

6. *In the employment of other men, the filial son will not dare* (to begin) *arbitrary proceedings nor self-glorification; he does not dare to alter the ways of his father for three years after his death; he is able also to serve his father's friends, and to get his friend to assist in paying respects* (to his parents).

肆 = 遂. Khung says 使人以恕也. Yuen refers to Tsang Tsz's supporting his father, that he even asked him for allowance to give the remnants of food away. The meaning of the text is then, the son remains in dependence upon his parents; he will do nothing of his own decision but what the parents please, and will give all his honor and glory to them. Not to alter the ways of the deceased father is mentioned in Anal I. 11, the meaning is to behave during three years as if the father were yet living, and in one's immediate presence.

君子之孝也以正致諫士之孝也以德從命庶人之孝也以力惡食

7. *The filial piety of the superior man is shown by correctness even to remonstrating. The filial piety of the literati follows the commands* (of the parents) *by virtue; the filial piety of the common people is* (satisfied with) *bad food by its exertions.*

The first sentence is taken generally (see Canon of filial piety, chapter, xv), by Yuen. Khung confines it to governors; 卿大夫, which suits the context very well, 正 = 正道 in a correct way. 以德 *quatenus*, "in so far as" the commands agree with virtue, if they fail therein, the duty is to remonstrate and not to follow in a crooked way 不以曲從惡食. The persons spoken of work hard to procure the necessities of life, give the good things to their parents, and are satisfied for themselves with coarse food.

任善不敢臣三德

8. *The emperor installing the good ones will not dare to make the three virtuous* (forefathers) *his ministers* (subordinates).

任善＝用賢 to use the excellent. The paragraph is said to speak of the filial piety of kings 三德＝三老.

故孝子於親也生則有義以輔之死則哀以莅焉祭祀則莅之以敬如此而成於孝子也

9. *The filial son, therefore behaves towards his parents, so that during their lifetime he is in possession of righteousness to help them* (in their virtue by remonstrating). *After their death, he is grieved to approach* (their business); *in the sacrifices, he approaches them with reverence. In such a way one is perfect in filial piety.*

義輔謂諫 or 諭於道 with the same meaning, to urge what is the right way against them. 莅＝臨.

(†) We find in this chapter many details given of what is considered necessary in the practice of filial piety. Though it seems that we have nothing but detached or unconnected sentences before us, yet there is by close inspection, some plan visible. The principle of the whole is laid down in the first paragraph, that the fundamental part of filial piety is devotedness. No philological explanation is given of that word. We are, however, told how this devotedness of filial piety manifests itself in practical life, *a*, among persons when young, in actions (2), in words (3), *b*, waiting for office, at home (4), and going abroad (5), *c*, in employment and employing others (6), *d*, the phases of filial piety, one's own moral conviction, obedience, self-denial (7), acknowledgement of a higher authority than one'self (8), main points of filial piety to the living, dying and dead parents.

Chapter III.—*Establishing Filial Piety.*

[曾子立孝第三] 曾子曰君子立孝其忠之用禮之貴

1. *Tsang Tsz said: The superior man in establishing filial piety values most the devoted use of propriety.*

忠則無僞故能愛禮以行愛故能敬, if devoted, there is no falsehood; one is, therefore, able to love; if propriety is used to practice love, one is, therefore, able to respect; and respect is the important thing, 要道, in filial piety (comp. the Canon of filial piety chapter XII).

故爲人子而不能孝其父者不敢言人父不能畜其子者爲人弟而不能承其兄者不敢言人兄不能順其弟者爲人臣而不能事其君者不敢言人君不能使其臣者也

2. *Hence he will not speak of fathers who are not able to rear their sons, to sons who are not able to be filial towards their fathers; he will not dare to speak of elder brothers who are not able to make their younger brothers obedient, to younger brothers who are not able to submit to their elder brothers; he will not dare to speak of rulers who are unable to employ their ministers, to ministers who are not able to serve their rulers.*

此言忠即恕道也 this speaks of devotedness, *i.e.* of the way of reciprocity, (comp. chapter 11). Khung remarks, it will not do to reprove the inability of other men by one's own ability, far less by one's own inability! 不可以己能而責人之不能況以所不能.—順 some read, 訓.

故與父言言畜子與子言言孝父與兄言言順弟與弟言言承兄與君言言使臣與臣言言事君

3. *If he speaks with fathers, he speaks on bringing up children; if he speaks with sons, he speaks of filial duty towards their fathers; with elder brothers, of making the younger ones obedient; with younger brothers, of submitting to the elder ones; if he speaks with rulers, he speaks of employing ministers; with ministers, of serving the rulers.*

The 儀禮 contains a similar sentence.

君子之孝也忠愛以敬反是亂也盡力而有禮莊敬而安之微諫不倦聽從而不怠懽欣忠信咎故不生可謂孝矣

4. *The filial piety of the superior man is devoted love, with respect; the opposite thereof is confusion. Exertion of strength with propriety; strong respect and satisfying one's parents; tender remonstrating, without feeling it tiresome; obedience, without hesitation; cheerfulness and faithfulness, so that no misunderstandings arise;—this may be called filial piety.*

The importance of respect or reverence has already been pointed out in the Canon of filial piety; also by Confucius, Anal. 11. 7.

For 莊 another reading has 恭, 微諫＝幾諫, 咎＝災 calamity, when the harmony in the family is lost. Remonstrating and obedience have their season 不義則言義則聽從也.

盡力無禮則小人也致敬而不忠則不入也是故禮以將其力敬以入其忠飲食移味居處溫愉著心於此濟其志也

5. *He who exerts his strength without propriety is a low person; he who has utmost respect without devotedness cannot enter* (to remonstrate). *Propriety therefore, is wanted to present his power; respect to enter* (with) *his devotion; in eating and drinking, he gratifies their appetite* (taste); *dwelling together, he makes them comfortable. If the heart lives therein* (in what is said above) *his* (or their?) *intention is accomplished.*

小人＝愚民 foolish people, 入＝納 to enter, to obtain, 將＝送 to present 移＝羨 to desire, an excess 溫＝柔 soft 愉＝樂 pleasure. In Li-ki chapter 祭義 Confucius says, he who has deep love 深愛 will have a peaceful air 和氣, and he of a peaceful air will have a pleasant appearance 愉色, and he will have a tender deportment 婉容.—著＝處. 居心於此以成其孝之志, it cannot be accomplished by performing externally the things said before, the heart must rest therein.

子曰可入也 吾任其過 不可入也 吾辭其罪 詩云有子七人莫慰母心 子之辭也 夙興夜寐 無忝爾所生 言不自舍也 不恥其親 君子之孝也

6. *The master said; I shall take* (upon myself) *their transgression if it is possible to enter; if it is impossible, I decline their sins. The Ode says,* (She I. 3, VII. 4):

There are sons, seven men,
None comforts the mother's heart.

There the sons do decline (to take their parents fault upon themselves. Comp. Mencius VI. 6, III).

Rising early and going to sleep late,
Do not disgrace those who gave you birth. (She II. 5, II. 4).

Speaks of not forgiving one's-self. Not to be ashamed of his relatives is the filial piety of the superior man.

For 入 some editions erroneously give 人. 無忝＝不使父母有可恥之行 not allowing the parents to do some shameful thing.

是故未有君而忠臣可知者 孝子之謂也 未有長而順下可知者 弟弟之謂也 未有治而能仕可知者 先修之謂也 故曰孝子善事君 弟弟善事長 君子一孝一弟可謂知終矣

7. *Hence "without having a ruler, a faithful minister may be known," is said of a filial son; "without having a principal, an obedient subordinate may be known," is said of a brotherly brother; "without having administration one capable for office may be known," is said of one previously cultivated. It is said, therefore, a filial son serves well his ruler; a brotherly brother serves well his principal. The superior man by one* [act of] *filial piety, and one* [act of] *brotherly behaviour may be said to understand completion.*

The Canon of filial piety says, if the prince is served with filial piety it will be devotedly (faithfully), if the principal is served with reverence it will be submittingly, (obediently). 終＝終於事 the end of the business, the finishing stroke.

(†) Chapter II, has shown that filial piety is based upon devotedness, which is but another name for *love;* it is the *motive power* without which filial piety would be impossible. In this chapter, we are referred to propriety as the *regulating power*, without which devotedness or love would lose almost all moral value. The high importance given to propriety by Confucius and his school can be explained and defended from this point of view. Tsang Tsz seems to speak of propriety in no other but this strictly moral sense; whereas Tsz Chang 子張 and Tsz Hia 子夏 were already submerged in mere formalism. (see the Systematical Digest of the Doctrines of Confucius, p. 29, 30).

The contents of this chapter III, are, the statement of the subject 1., its first apprearance is *tact—i.e.*, propriety in speaking and teaching, negative 2., and positive 3.; the necessity of having respect combined with love is shown 4., and respect is the constituent element of propriety; its effects are pointed out 5.; if the parents are not, the son has to be, the representative of propriety 6.; when practised in the indicated way, filial piety and brotherly behaviour contain all that is required of a man in public life.

Chapter IV.—*Great Filial Piety.*

[曾子大孝第四] 曾子曰孝有三大孝尊親其次不辱其下能養

1. *Tsang Tsz said: Filial piety contains three great filial things:* (the first is) *to make the relatives honored; next, not to disgrace them; and last, to be able to attend to them.*

尊親 as Shun did duke Chao, see the Canon of filial piety. **不辱＝不恥其親不災其身** not to bring shame on his relatives nor calamities on their persons. **養＝養志**, read with descending tone, to attend to the wishes or intentions of the parents.

公明儀問於曾子曰夫子可謂孝乎曾子曰是何言與是何言與君子之所謂孝者先意承志諭父母於道參直養者也安能爲孝乎

2. *Kung-ming asked Tsang Tsz saying: What does the Master say to be filial piety? Tsang Tsz answered, What kind of talk is that? What kind of talk is that? What the superior man calls filial piety is to anticipate their* (the parents') *thoughts, to meet their intentions, to advise the parents by means of the right way* (tao). *Sin* (name of Tsang) *simply attends on them; how am I able to be filial?*

Kung-ming is said to have been a disciple of Tsang (Mencius III. a I. 4. The commentary states that he at first had been a disciple of Tsz-chang and then of Tsang). **先意＝未意則先善舉之.**

諭 = 諫. 直 = 特. Tsang Tsz did not dare to say himself that he accomplished the three great things mentioned §1. Mencius says of Tsang that he may well be said to attend to the intentions 可謂養志也.

身者親之遺體也行親之遺體敢不敬乎故居處不莊非孝也事君不忠非孝也莅官不敬非孝也朋友不信非孝也戰陣無勇非孝也五者不遂災及乎身敢不敬乎

3. *The body is the transmitted organism of the relatives; in moving the transmitted organism of the relatives, can I dare to be irreverent? Living therefore, at home, without being sedate is not filial; to serve the ruler without devotedness is not filial; to manage an office without reverence is not filial;* (in intercourse) *with friends without faithfulness is not filial; to fight battles without courage is not filial; if these five things are not accomplished they bring calamity upon my person; dare I to be irreverent?*

The five unvirtuous things are 不莊, 不忠, 不敬, 不信, 無勇; they easily bring into calamity or punishments, injure one's own person, and bring shame on the relatives. 莅 = 臨. 遂 = 成.

故烹熟鮮香嘗而進之非孝也養也君子之所謂孝者國人皆稱願焉曰幸哉有子如此所謂孝也

4. *Hence to boil meat and grain with a spoilt flavour, to taste and present it* (to the parents) *is not filial piety* (but mere) *feeding. What the superior man calls filial piety, all the subjects of the state are willing to call so, saying, "how fortunate; to have a son like this, who may be called filial!"*

烹 = 烹肉. 熟 = 熟穀. 鮮 read as 羶 = 肉氣 meat with a 香 = 穀氣 smell of grain, it means that these articles are somewhat spoiled, not of their proper, agreable taste.

民之本教曰孝其行之曰養養可能也敬爲難敬可能也安爲難安可能也久爲難久可能也卒爲難父母既歿愼行其身不遺父母惡名可謂能終也

5. *The fundamental doctrine of the people is filial piety; the practice of it is support. How can supporting be efficient? respect is the difficulty; how can respect be efficient? satisfaction is the difficulty; how can satisfaction be efficient? continuance, is the difficult; how can continuance be efficient? completion is the difficulty. After the death of father and mother, to be careful in his deportment, not to leave an evil name to father and mother, may be called to be able to complete* (to consummate filial piety).

See Canon of filial piety 孝德之本也, etc. 安 = 寧, 卒 = 終.

夫仁者仁此者也義者宜此者也忠者中此者也信者信此者也禮者體此者也行者行此者也彊者彊此者也樂自順此生刑自反此作

6. *The humane persons will be humane in this* (respect); *the righteous will be adequate to this, the devoted persons will come in the centre of this; the faithful will believe in this; men of propriety will embody this; active ones will perform this; the vigorous force this; music is produced from submitting to this; punishment results from opposing this* (doctrine).

All points to 孝. The characters 仁, etc., are used as substantives and as verbs. It is said here that the ancients did not distinguish the four tones, but made a difference in slow and quick pronunciation. 古入不分四聲惟分緩急音; as illustrations are given 義—宜 and 禮—體; for the latter character some editions have 履 in the text; for 反 another reading is 逆.

夫孝者天下之大經也夫孝置之而塞於天地衡之而衡於四海施諸後世而無朝夕推而放諸東海而準推而放諸西海而準推而放諸南海而準推而放諸北海而準詩云自西自東自南自北無思不服此之謂也

7. *Filial piety is the great canon of the empire. Filial piety, when established, fills heaven and earth; when thwarted, it thwarts the four seas; when promulgated in after ages, there will be no morning and evening* (but a constant course); *when extended to the east barbarians* (sea) *it will adjust them; when extended to the west south, and north barbarians it will adjust them. The ode saying* (She III. 1, x. 6):

> "*From the west, from the east,*
> *From the south, from the north,*
> *Nobody thinks of not submitting;*—

Is of this meaning.

The first sentence is missing in 小戴.—置 = 植 = 立. 衡 = 橫而充之. 無朝夕 = 常行 or 無一日不行也 not one day without going on. The four seas are explained in different ways. Yuen prefers that given in Chao-li 職方氏 which is 四夷八蠻七閩九貉五戎六狄. 放 = 至, 準 = 平.

孝有三大孝不匱中孝用勞小孝用力博施備物可謂不匱矣尊仁安義可謂用勞矣慈愛忘勞可謂用力矣

8. *There are three kinds of filial piety. Great filial piety leaves nothing* (unattended to); *the middle kind of filial piety uses labour; the small filial piety uses strength. To give liberally, and to have all*

things ready, is called leaving nothing; to honor humanity, and be content in righteousness, may be called to use labour; to be mindful of tender love and forgetting (one's own) *labour, may be called* (to use strength) *exertion.*

The first is said to be the filial piety of kings, the second of governors and officers, the third of the common people. 不匱 = 永賜爾類 or 竭, comp. Canon of filial piety chapter II. 勞 = 功 merit. In 小戴 before 慈 stands 思, to think on the tender love of the parents and forget one's own toil, which seems the most suitable sense; this sentence is however there given as the first, and the first of our text as the third.

父母愛之喜而不忘父母惡之懼而無怨父母有過諫而不逆父母既歿以哀祀之加之如此謂禮終矣

9. *If the parents love him* (the son), *to be glad and not forgetful; if the parents hate him, to be afraid and not resenting; if the parents have some fault, to remonstrate, and not to oppose them; if the parents are already deceased, with grief to sacrifice to them;—thus to treat them is called the consummation of propriety.*

Comp. Mencius v, a 1, digest §284. The sacrifices to the ancestors are mentioned in the Canon of filial piety XVIII., and in Li-ki, 祭義, where the time when the monsoons change is pointed to, when the rain begins to fall in autumn and the dew in spring. In Anal. I. 9, Tsang Tsz says, 愼終追遠. The text of this paragraph is the explanation of it. The commentary expressly states that 終 is not the end of the parents 非終父母之身 but his own; careful all his life (to the end), see Li-ki 內則.

樂正子春下堂而傷其足傷瘳數月不出猶有憂色門弟子問曰夫子傷足瘳矣數月不出猶有憂色何也樂正子春曰善如爾之問也吾聞之曾子曾子聞諸夫子曰天之生地之所養人爲大矣父母全而生之子全而歸之可謂孝矣不虧其體可謂全矣故君子頃步之不敢忘也今予忘夫孝之道矣予是以有憂色

10. *Yoh-ching Tsz-chun hurt his foot in going down the hall. After the wound had healed up, he did not go out for several months; he also showed a sad countenance. His pupils asked for the reason. Yoh-ching answered, your question is a good one. I have heard it from Tsang Tsz, and he from the Master, who said: of what heaven produces and what the earth nourishes, man is the greatest being. That which the parents in perfection produce* (sons), *the sons in perfection are to return* (their bodies); *this may be called filial piety. Not to make his*

body defective may be said to be in perfection (whole); *the superior man will, therefore, not dare to forget it for a moment. I have now forgotten the way* (tao) *of filial piety; I have for this reason a sad countenace.*

Yoh-ching was the disciple of Tsang Tsz, he is also mentioned in 檀弓 and Kung-yang to duke 昭 19th year. As an example of having kept his body perfect, Tsang Tsz himself is set forth, Anal. VIII. 3. Not to injure his bodily appearance 不損其形 may be called to keep it perfect. 虧損. 頃＝跬＝一舉足也 to raise the foot once, also written 蹞.

故君子一舉足不敢忘父母一出言不敢忘父母一舉足不敢忘父母故道而不徑舟而不游不敢以先父母之遺體行殆也一出言不敢忘父母是故惡言不出於口忿言不及於已然後不辱其身不憂其親則可謂孝矣

11. *The superior man will, therefore, not dare to forget the parents every time he raises a foot, and as often as he utters a word. He will not dare to forget his parents each time he raises his foot; he, therefore, goes along the highway, not on a sidepath; he goes on boats and will not swim*—(across the rivers); *he will not dare to enter into any peril with the body transmitted to him by his deceased parents. Whenever he utters any words, he will not forget his parents. Bad words will, therefore, not proceed from his mouth; words of wrath will not come on himself; he will then not disgrace his person, nor be a grief to his relatives; he may then be called filial.*

徑峻赴險 sidepaths are steep and dangerous, 浮行水上曰游, to swim on the surface of the water, 潛行水中曰泳 to dive below, the surface of the water. 殆＝危. 忿＝恨怒. The quotation of Tsang by Mencius I. b XII. 2, 出乎爾者反乎爾者也 is adduced in a wrong sense by Yuen, as it refers to actions not to words; though the sentence originally may have had general meaning.

草木以時伐焉禽獸以時殺焉夫子曰伐一木殺一獸不以其時非孝也

12. *Grass and wood have to be cut down in their season; and animals have to be killed in their season. The Master* (Confucius) *said, to cut one tree, or to kill one animal out of* (proper) *season, is unfilial.*

This paragraph has its place in 小戴 before the beginning of 孝有三 §8. On the season for cutting wood, see Chao-li 山虞; the time for hunting different animals is determined in Li-ki 王制.

(†) Many actions may be called filial, as filial piety comprises a great variety of duties. The filial piety, however, of a certain individual is not filial piety in its completeness. As practised by men, three degrees may be distinguished. 1. The highest degree fixes its attention on the parents, so as to anticipate their very thoughts and wishes, and it purifies their desires by good advice. 2. Five duties are implied in the exercise of filial piety—sedateness, devotedness, reverence, faith and courage. 3. In personal attendance on the parents, it is not the external service and the materials offered, which constitute filial piety, but an exhibition of tender feelings which are recognised as such by all men. 4. It is not only attention, but reverence which satisfies the parents; not only shown once, but always; not in one point, but everywhere, even after the death of the parents. 5. Humanity, righteousness, devotedness, faith, propriety, activity, vigour, music, punishment, all have their centre in filial piety. 6. Heaven, earth and all tribes of men are affected by it. 7. Provision for all exigencies, efforts in morals, exertion in love. 8. The consummation of propriety in the execution of filial piety is said to consist in not forgetting the love received, in no resentment for hatred incurred, in no opposition because of the faults perceived in the parents, and in sacrificing to them after death. 9. The care for one's person is, however, carried to excess by the disciple of Tsang. 10. On such ground no sacrifice of life nor mutilation of the body for the prince, or for any purpose, could be justified; all exposure to harm and danger for the public welfare must be equally condemned. To inculcate courage, §2, is at least contradictary to the morals of Yoh-ching. It may be that these doctrines are the reason why the ten chapters of Tsang Tsz, were not accepted by the Confucianists of the Han dynasty to be incorporated in the Li-ki, because they felt the serious consequences of such doctrines for the public service. (Compare my translation of Licius VII. 10. The doctrines of endaemonism are carried there to the same extreme, see also Mencius VII a 26). The next paragraph is acceptable again; the remembrance of the parents should keep from reckless proceedings and from careless words. 11. Finally, economy, which does not waste the resources of material welfare, is given as an indication of great filial piety. 12. The modern Chinese seem to have lost all sense in that respect as so many woodless hills prove to us. We heartily wish the Chinese more earnestness in their filial piety, in the interest of forests and other trees.

(To be continued.)

THE FAMILY SAYINGS OF CONFUCIUS.

By Rev. A. B. Hutchinson.

(*Continued from Page* 103).

Chapter V.—* The demeanour of the learned exemplified.

When Confucius was in Wei, † Yen K'ew speaking to ‡ Ke Sun said, "If there is a sage in the kingdom and you are unable to call him to office, and you wish and expect tranquillity (in the Empire) this is as if you refused to take a step, yet wished to get in advance of a man, which would be impossible. Confucius is now in Wei, and the ruler of Wei is about to call him to office: now if our state has a talented man and helps a neighbouring state to his services it is very difficult to term this wisdom. Please to use a plenty of rich furs to persuade him (to return). Ke Sun told Duke Gae, who followed his || advice. Confucius came to a lodging house and the Duke went to see him. The Duke took the place of the host at the steps, Confucius that of the guest; having entered the Hall he stood by the side (of the Duke). The Duke said to him, Sir, your dress is that of a learned man is it not? Confucius replied, when § K'ew was little he lived in Loo and wore the wide robes of a scholar, when grown he lived in Sung and ¶ donned the cap of a man. K'ew has heard that the *learning* of a superior man should be extensive, as to his *dress*, it may be rustic. K'ew does not know what is the dress of a learned man. The Duke said 'I venture to enquire concerning the demeanour of a learned man. Confucius said speaking generally of it I cannot treat of all that relates to it. If I go thoroughly into details it would take a long time, if you were to change your servant I could not reply fully. Duke Gae commanded a mat to be brought. Confucius sat down by his side (and said) a learned man possesses that which is placed on the mat as precious, but waits until he is invited (to office), ['the precious thing on the mat' means that he is able to display the doctrine of the ancient Kings to tranquillize and reform the state].

Before the dawn and after-midnight he diligently studies yet waits until (his counsel is) sought. He embraces both sincerity and fidelity but waits until confidence be placed in him. He diligently practises

* See Lai Ki. Chapter 41. There are many discrepancies but the accounts are substantially the same.

† Chinese Classics, Vol. I. p., 52, and Proleg, p.

‡ The Head of one of the three great families in Loo.

|| Chinese Classics, Vol. V. p. 826, and Vol. I. Proleg, p. 84.

§ 丘 The youthful name of Confucius. He was so called from a remarkable formation on his head, Chinese Classics, Vol. I. Proleg, p. 59.

¶ Chinese Classics, Vol. I., p. 112.

[benevolence, righteousness, principle (Tau), and virtue] yet waits until one chooses him for office. He establishes himself in these and such like.* The learned man is correct in his dress and headgear, his (inner) conceptions and (outer) actions are submissive (to principle); he declines great matters as if he held them in contempt, and small ones as if they were fictitious; in important occasions he is dignified in his demeanour, in small matters he acts as if ashamed; he is with difficulty† got to enter (the hall) and easily quits it; he appears weak as if he lacked ability. His demeanour is something like this.

The learned man dwells habitually in gravity and reverence. His rising up and sitting down are most respectful. His word is true and reliable, his conduct sincere and consistent. In the path he pursues, he does not set the convenience of the easy in opposition to the dangerous, nor the agreeable and disagreeable of winter and summer; ‡he esteems death as most important and so waits for it; he nourishes his body and so does many important things; his state of readiness is of this kind. He does not esteem gold and jewels but sincerity and fidelity he treasures; he does not beg for land and estates; benevolence and righteousness are his estate. He does not seek to amass wealth, increase of learning he regards as treasure. It is difficult to obtain (his service) but easy to remunerate him; easy to remunerate him but hard to get on with him. If the times are not right he will not take office; is not this (service) difficult to obtain? If things are unprincipled, he will not be in accordance (with you); is not this being hard to get on with?

First he does his work and afterwards receives his remuneration,‖ yet for all this he is in full sympathy with human nature; this is the sort of man he is.

The learned man may be entrusted with goods and money, yet he will not covet them; he may receive an over-abundance of the things which delight men, yet he will not go to excess. If a number of men seek to coerce him, he is not afraid; if weapons are employed to prohibit him, he does not lose courage. If he perceives profit (is to be made) he does not abandon aught of his principles; if he perceives death (approaching), he will not change his determination. §He perceives no occasion for repentance in past events and does not

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* The Lai Ki explains that he perfects himself in these, without seeking ought from man, thus he establishes himself.

† Cf. Chinese Classics, Vol. I., p. 21.

‡ Cf. Chinese Classics, Vol. I., pp. 145–147. Such a case is discussed.

‖ The Li-ki here inserts "is not this being easy to remunerate?"

§ The Li-ki explains 'because all he does is according to right principles' Cf. Chinese Classic, Vol. I., p. 15.

prepare for things that may come. He does not repeat an exaggerated saying, and does not press home (the search after the authors of) baseless rumours. One cannot lessen his dignity; he needs not to experiment upon his plans, his special *forte* is of this sort. The learned man may be loved but cannot be coerced; he may be approached but cannot be constrained; he may be killed but cannot be disgraced. His style of living is not exaggerated, his eating and drinking not overnice. His little mistakes may be cursorily mentioned but may not be seriously laid to account. He is possessed of firm endurance of this sort. * The learned man has sincerity and fidelity for his armour and helmet; propriety and uprightness for spear and halberd; he puts on benevolence and walks (in it), he embraces virtue and dwells (in it). Should there be cruel edicts he does not change his accustomed course; that in which he has established himself is of this sort.

The learned man has an estate of † one *mow* to dwell on and a house of a square *to* [a *to* is a *cheung*], a wicker gate, a pentacle window, [a wicker gate is made of bamboo and brambles, the window has five sides like the Kwei gem], a penthouse of matting and a round hole for a window; he changes his clothes before going out ‡ [*i.e.*, the inmates mutually exchange clothes before either goes out], he assembles the food for the day and so eats [when the provision for one day is made there is enough for but one meal.] If the ruler is pleased with him, he dare not use doubtful methods [if the ruler give him office he dare not trim his actions to suit those in authority.] If the ruler is not pleased with him, he dare not use flattery. His entering upon office is after this kind. The learned, have men of to-day who live as did the men of old. After-ages will use as an example the actions of our present day. If he is not agreeable to the age, the ruler will not receive him to office, the people will not nominate him to office; calumniators, gathered in assembly will endanger him. His body may be endangered but he cannot be despoiled of his principles. Although he be endangered nevertheless he rises up or takes rest (he goes about his business) ever straightening his determination, and never forgetting the ills, from which the people are suffering; his anxieties and thoughts are of this kind. The learned man abounds in learning, so that he is not poorly informed; is diligent in action and never wearied. He does not become abandoned through living in retirement (out of

* The contrast between this and the armour of the Christian will suggest itself naturally.

† The Comment to Li-ki here says a *mow* is 10 square pô or one pô 步 wide and 100 long. The house would be rather small, being only about 12 feet, English, square.

‡ *i.e.*, they have but one suit of presentable apparel and use it in turns.

office), nor unprincipled when the ruler has dealings with him. In practising propriety, * he displays natural ease, in the midst of enjoyment he follows what is lawful. He loves the worthy but is affable to all. He gets rid of angles so as to harmonize the tiles; [He gets rid of his great angularities in order to be somewhat in accordance with men generally], his magnanimity is of this sort. The learned man, in private expresses his opinion (of men) and does not evade (doing so because of) anger; † he estimates the worth of actions and multiplies business without seeking great remuneration for it. He pushes forward worthy men, and advances the skillful, without hoping for a reward from them. The ruler reaps the benefit of his counsel, the people repose confidence in his virtue. Supposing that he should benefit the government he does not ask for wealth or rank; his promotion of the worthy and putting forward the skillful is of this kind.

The learned man cleanses his person, and purifies ‡ his deeds, he speaks sincerely yet is respectfully submissive, [he speaks thus to his sovereign without expecting reward] He speaks calmly and quietly, in order to correct him, (the ruler), yet so that the ruler and his subjects do not know it; quietly so as to make it clear to him, yet he does this slowly. He does not descend to the lowest, in order to make himself out as lofty; he does not keep adding a little to make himself a great (author), [he does not boast himself on account of his position of authority.] In a time of good government he does not lightly (seek office), in a time of confusion he does not hesitate; is not in accord with men (simply because) they are like him, and does not blame them because they differ from him; his special individuality is of this sort.

The learned man, as to the highest, will not serve as minister of the emperor, nor as to those below, will he serve the princes (of states). Circumspect and imperturbable he is also affable. Polished in his manners, he is pure and simple. Amongst men he is resolute and persevering; exceedingly learned, he understands what to do. If a state is allotted to him (to govern) he regards it a very little affair || He is unwilling to be a minister or to take office; his sentiments and actions are of this kind. The learned man has ideas in accordance (with his friend) as to locality; in attention to business he applies to the same thing. When both stand on a level he is well pleased, § if his friend is raised above him he is not displeased; if separated from

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* Chinese Classic, Vol. I., p. 7.

† The Li-ki Commentary apples this to others and omits the sentence about remuneration. [action.

‡ Chinese Classic, Vol. IV., p. 290, 德. The concrete result of good principles in

‖ 錙銖 See Williams Syllabic Dict. p., 1030 The Li-ki Comment says the Chu is the 24, part of a tael and the Tsz' is 8 taels.

§ "In honour preferring one another."

him for a long time, should he hear scandalous reports he will give no credence to them. If their ideas are of the same he will get on with him, if they differ, he will not excuse himself from co-operation. His friendship is of this kind.

Benignity and uprightness are the root of benevolence; diligence and respect are its foundation; affable liberality is its mode of acting; humility in receiving men, its power; propriety and temperance are its external signs; ability in conversation is its style; melody and music are its accompaniments; liberal distribution (of goods) is its exhibition; the learned man comprehends and possesses all the above. Nevertheless he dare not say that he is benevolent; his esteem for and complaisance (towards others) is of this sort.

The learned man is never crushed and cast down [*lit.* cast down with a crash and cut down like wheat] by poverty; and is not puffed up and grasping because of wealth and rank [highly elated and confusedly excited], he gives the sovereign no reason to digrace him; suffers not the superior ministers to entangle him; nor the magistrates generally to trouble him,* therefore he is called 儒 Yu (or Learned), [Yu is a name signifying the *via media* and the harmonious].

The men of to-day style the learned, overbearing, and constantly treat them with railing and abuse. Duke Gae having listened to this speech, gave more credence to the words, and showed more respect to the actions of the learned and said, "As long as I live I will not dare again to treat the learned with contempt."

(To be continued.)

MISSIONARY COURTESY.

(Read before the Canton Missionary Conference, February, 1879.)

By Rev. R. H. Graves, M.D.

I VENTURE to call your attention to this subject because I feel that it is one eminently worthy of our thoughtful consideration. In discussing it I trust we shall not, on the one hand, weakly shirk any real difficulty connected with the subject, nor, on the other, let fall any remark that will provoke any unseemly controversy. I have chosen this subject not because I have any predilection for it, but because I trust an hour spent in talking over it will be for the glory of God and the good of that cause that we all have so much at heart.

* In these 3, I follow the comment on the Li-ki; without this I should read, He does not cause disgrace to the sovereign, nor difficulty to the superior ministers, nor trouble, &c.

If any one is disposed to object, I can only say "Surely a number of Christian gentlemen, after hearing a paper on Courtesy will not be so discourteous as to engage in any improper discussion."

Courtesy—a tender regard for the feelings and convictions of others—is one of the surest marks of a gentleman; "be courteous" is God's law and one of the most pleasing traits of a Christian character.

As Christians and as Missionaries, we have abundant scope for the cultivation of this lovely trait of character. A stern adherence to our convictions of truth and of duty is the very backbone of Christian character; without these we will be mere mollusks, and our religion one of "gush" and sentiment. It is just on this account that many Christians of strong individuality are sometimes forgetful of the rights and feelings of their brethren. While it is a sad thing that God's people are divided into various sects and denominations, still, at the present stage of the development of Christianity, it seems to be necessary. In the world of nature, the currents and tides of ocean, and even the saltness and bitterness that pervade it, are needed to keep it from becoming a stagnant mass of corruption; the storm and the lightning serve but to disperse the noxious poisons that accumulate during a dead calm; in the social and political world liberty exists only where there is freedom of debate and contending parties come into collision; so in the religious world it seems necessary for the preservation of truth and spirituality in the church, that different bodies of men should emphasize some truth and make it their watchword. I am far from thinking that this is the best possible state of things, or that this state is to continue forever. But taking man as he is, this is better than the exclusive prevalence of any form of belief we have at present attained to. Wherever one denomination has exclusively dominated in a community its influence has degenerated into an evil; some counteracting truth seems to be needed. Take Calvinism and Arminianism, Presbyterianism, Prelacy and Independency, or any form of belief you please. While our divisions are a cause for regret, yet they are not without their uses. Among these is the opportunity they afford us of cultivating Christian courtesy.

If Christians at home need to be on their guard lest they offend against this spirit of courtesy, we on the mission field have no less need of watchfulness. To begin with, missionaries are generally men of some strength of will and individuality of character, or we would have been contented to follow in the beaten track and remain at home; not only so, but our providential training as dogmatic teachers of men who look up to us for all their instruction and even opinion of truth, tends to make us tenacious of our own views. Then, we come on the

mission field as representatives of different denominations and mission boards, to which we have a sincere attachment, based either on our convictions of truth, fidelity to the trust reposed in us, or gratitude for favors received and love for Christian friends.

Not only so, but in the same mission there are often differences of view with regard to questions of missionary policy; the place of schools, woman's work, &c., in the scheme of evangelisation, not to mention personal questions of congenial fellow-workers which have existed ever since the days of Paul and Barnabas. Thus, whether we consider the *personnel* or the work itself, there is abundant scope for the exercise of Christian courtesy on the mission field.

Having thus glanced at the importance of this Christian grace and the call we have to cultivate it, let us notice some of the *occasions in which it is most frequently violated, and suggest some means of observing due courtesy.* As long as we can follow out our own plans in perfect independence of others there is of course no occasion for courtesy, but as soon as the carrying out of these purposes *interferes* with the plans of our fellow-workers we should pause and ask ourselves whether Christian courtesy does not demand some change in our mode of work. Society is based on the interdependence of its members; each man in a free society is entitled to do as he pleases until his liberty infringes on the rights of his neighbor, then his liberty becomes what is denominated a "nuisance" or something "hurtful," which he is justly called upon to "abate." Perhaps some would be inclined to put all interference with their work on this ground and demand as a *right* that it should cease; I should prefer however, especially because it is more in accordance with the high ground we occupy as fellow-workers in one great cause, the glory of our common Master; to put all such questions on the ground of Christian courtesy. Instead of bristling up for our "rights" when we feel ourselves aggrieved, it rather becomes us in "the meekness and gentleness of Christ" to "beseech" one another to reconsider the offensive action and to appeal to that spirit of courtesy which will distinguish every one who is animated by the Spirit of Christ.

Let us glance at some points where past experience has shown us we must be careful lest we transgress the bounds of courtesy, where the views and plans of missionaries have clashed with each other.

(1) *Controversy.*—"Truth's like a torch, the more its shook it shines." Light and heat often result from friction, and so the contact of minds alone can throw light on some points. While we should never decry controversy, we should always be careful as to the spirit we show. It is not surprising that Missionaries, like other men with

active minds, and earnest purpose have controversies; but no one can read their debates, especially *the* controversy that has divided our ranks, without a feeling of sadness that good men should be so carried away sometimes by the heat of debate as to lose sight of Christian courtesy. However we may differ, let us at least give each other credit for a sincere desire to do what is best for the good of the great cause we all love, and to which we have all devoted our lives. Fortunately, rancor and heat in debate recoil ultimately on those who give way to them, for though they may stir up the unthinking crowd they only grieve the wise and judicious and lead them to conclude that it is a weak cause that needs such aid. When a soldier loses his self-control and throws his hands about wildly we naturally conclude that he himself has been hurt.

(2) *Location of work.*—Sometimes ill-feeling has been engendered by one man's encroaching upon a field which another regards as peculiarly his own. Generally priority of occupation has been considered as giving a special claim to a field. But there are many things to be taken into consideration here. A field—an important city for instance—may be abundantly large enough for several missions to occupy, or it may be first taken up by one and temporarily abandoned and then permanently occupied by another, or it may be an important strategic point or basis of supplies and so necessarily occupied as a basis of operations further away, or some of the members of another church may reside there and need looking after, or there may be other reasons why it should be occupied by another mission.

It seems to me that what courtesy demands is not that we whould avoid occupying the same point but that we should not interfere with each other's work. Where the place is a small one this would almost necessarily be the result. While the field is so large, and the destitution so great as it is in China, there is no necessity for any clashing of interests.

How is friction to be avoided? Some have sought to solve the question by attempting a formal division of the field. Of course there will at first, almost necessarily, be a tacit division of the field. But we cannot expect this to last as the land becomes dotted with mission stations and churches. No doubt things will after a while be here very much as they are at home. Opinions own no geographical bounds. Presbyterianism does not confine itself to Scotland nor Episcopacy to England; Methodism does not limit itself to Yorkshire, nor does Congregationalism confine itself to Wales. Neither are we to look for Presbyterian *Fus* and Methodist *Hiens*, and Congregational towns and Baptist villages in China. If it were so, I fear we might have clan

fights between Wesleyans, and Presbyterians, and Baptists, and Lutherans. Such a division is not desirable as a permanency, however convenient it may be as a temporary expedient. If we have any valuable truth to which we are called of God to bear our testimony we must let our light shine. If we have not, we are guilty of schism and have no business to exist as separate bodies. While we will naturally branch out in different directions, and there will practically be a division of the field at first, we cannot expect this state of things to continue, hence, a mere, formal division of the field never has worked, and I believe, never will work, except for a season.

The true remedy is the cultivation of Christian courtesy. On the one hand, the first occupant of the field should show no "dog in the manger" spirit, nor that narrow-mindedness which would keep others away from his field; on the other, the new comer should be careful lest by offering any pecuniary advantages, by admitting to the church on any lower standard, or by using any method of drawing away the congregations he injure the work and interfere with the plans of the brother who has welcomed him to the field. I will welcome any one to any of the towns I occupy as stations if he comes with a simple desire for the conversion of souls, but I think that courtesy to me, as well as the good of the common cause of Christ, demand, that he should not make my assistants dissatisfied by paying his preachers more than they receive, nor draw inquirers from me by offering them easier terms of admission to the church than I offer, nor receive into fellowship men whom we had excluded, nor send there a native assistant whose conduct is a means of bringing reproach upon our common Christianity.

(3) *Schools and Self-support.*—Another point on which there has been some collision of interests is that of *free schools*, especially boarding schools. Some of us believe that if Christianity is ever to become more than an exotic in China, it must be made self-supporting, and to be *made* self-supporting that *pressure*, gentle it may be, but still *pressure* must be brought to bear on the Chinese Christians to make them assume the responsibilities which legitimately belong to them. We hold that our native members must be taught to feed and educate their own children, which they did when they were heathen, and that they should buy their own Christian books which we have to do at home. This is what we are trying to work up to. If some of our members do not take to it kindly, but come and say that some other *Sin-shang* (先生) is good, or some other church has such excellent usages, they give free schooling, and books, and rice besides, we try to bear it all with equanimity, but if these inducements are offered our

members or to the children of our members, thus defeating our plans for raising up a self-supporting church, and removing the young people from under our influence, we instinctively feel that the spirit of Christian courtesy has been violated, however unwittingly. I say unwittingly, for I can easily imagine how a man can feel that he is conferring a favor on a fellow-missionary as well as on a Chinese Christian by giving board and tuition gratuitously.

Another case that sometimes occurs, is where a pupil is discharged from a school because of insubordination, incompetency, or because it is thought that it is time for him to look out for work for himself, and another mission-school takes him up and perhaps gives him more than he had at first, and so his dismissal, instead of having the intended effect of making the other scholars more diligent, only encourages them to follow his example. Thus the mistaken kindness of one man seriously interferes with the work of a fellow-missionary. A courteous consideration of the feelings of a brother and a thoughtful interest in the common cause should prevent such blunders as this.

How can this source of irritation be avoided? It seems to me that Christian courtesy would dictate that no one connected with another church or another school should be helped until we have definitely ascertained the wishes of the paster of that church or the teacher of that school. By this simple act of Christian courtesy we may avoid doing a serious injury to the cause of Christianity and wounding the feelings of a fellow-labourer.

(4) *Assistants.*—The employment of assistants trained at the expense and under the direction of another mission has been another cause of trouble between missionaries. The salaries we pay our native preachers are not large; they generally marry early, and often have large families, and not unfrequently are inclined to try to better their pecuniary condition. This leads them sometimes to apply to other missionaries for employment. What should we do in this case? I am not speaking of cases where a man is acting from conscientious convictions of duty. Such cases occur from time to time at home, and as our native Christians study the Bible for themselves, we must expect them sometimes to take different views of the truth from those of their teachers. Believers are God's heritage and are responsible to Him alone and not to man. I honor any man who, for simple love of the truth, is willing to tear himself away from his previous church affiliations; but as yet we have little of this in China. What I mean is cases where mere personal convenience or the desire for a larger salary is the motive; or those other cases where an assistant is offended at being rebuked for his faults and leaves his position from a fit of anger or of unsanctified pride.

In the first place we should never present any inducements before a man to leave his teachers and church connection, such as lighter and more congenial work, and especially should we not appeal to any mercenary motive. To do so is only to injure our own work, for we may rest assured the blessing of the Lord will not rest upon the labors of such a man. Then, it is very unwise to engage a man who has left his former position in a fit of anger. If we employ men who leave their former places at all, which I think is a very doubtful policy, we should always give them less than they received before, and insist upon their being reconciled with their former employer. Christian courtesy would certainly require us to consult with our fellow-missionary first, and only employ the man after having his permission.

On the other hand let us remember that our assistants, if they are Christ's, are free men. I would not wish to retain any man in my service who had only a half-hearted belief in the truths he taught, or held a half-hearted allegiance to the church to which he had attached himself. In losing such men we gain more than we lose. But if they leave from a sense of duty, let us bid them God-speed. We must show Christian courtesy to our native helpers if we are persuaded they are truly Christ's.

(5) *Inquirers and members.*—The Chinese, not infrequently, go round from chapel to chapel and cannot be considered as inquirers at any point particularly. They have even been known to be applicants for baptism at several places at the same time, but they sometimes habitually attend one chapel, receive all their religious instruction there, and apply for baptism there. It sometimes occurs that when they are refused or delayed they apply elsewhere. What shall we do when a man applies to us for baptism when we know he has applied to another missionary previously? I do not say we can lay it down as an absolute rule that such persons should never be received, but I do think that courtesy to our brethren as well as the true interest of the cause of Christ make it advisable for us to inquire about the case of the one to whom the candidate first applied. Sometimes a missionary hopes a man is a sincere inquirer and yet fears he is not yet converted and so wishes to delay the case; these inquirers sometimes go elsewhere where they will be admitted on easier terms. The only person to be pitied in this case is the pastor who has admitted such a man into his church, and the poor man himself, who is thus encouraged to believe himself a Christian when no real saving change has taken place in his heart. How much better it would be for the common cause if there had been some consultation before such a man is admitted into a Christian church. I do not think any one can claim it as a *right*

that he should first be consulted, but do think it might well be done for courtesy's sake. While we are entirely independent of one another and our action is not under the control of any one else, still a little courtesy is never amiss.

With regard to members, we all probably regard ourselves as having more control and responsibility than with regard to inquirers. Yet even here Christ's people are free men, and must be left free to choose their church relations for themselves, as they do in lands where Christianity has prevailed for a long time. If one of my members were to desire to join another church, I should try to satisfy myself as to his motives, if he were actuated by mercenary motives or it was a mere matter of convenience, or because he cherished an unforgiving spirit toward any fellow-christian, I should admonish him, but if it were from conscientious convictions I should bid him God-speed. If a member of another church wished to join mine I should advise him to see his own pastor and tell him plainly of the determination, nor would I receive such a man unless I was satisfied that he made the change from conscientious motives.

I have thus glanced at a few cases which call especially for the exercise of Christian courtesy. Perhaps others will suggest themselves to the members of Conference. In all the principle is the same, and the same principle may guide us in any other cases that may arise. Courtesy is a gentleman applying the golden rule to his daily life.

Important as courtesy is, I would by no means elevate it above conscientious adherence to duty. That love which comes from above is "first *pure*, *then* peaceable and easy to be entreated." But it seems to me that the cases are rare indeed when we cannot combine the strictest conscientiousness with the most general courtesy.

If in the foregoing remarks I have trodden on the toes of any of my brethren, I trust they will give me credit for taking off my boots and pressing as lightly as possible. If any one feels conscientiously bound to tread on mine in return I hope he will do so in his stocking-feet also. I have endeavored faithfully, and not in a spirit of captiousness and censoriousness to point out some faults into which we are liable to fall, and though some may not agree with all the practical suggestions I have offered, I trust none will misinterpret the spirit which led me to select this subject. I have spoken from observation rather than from experience, for personally I have had very little to complain of in the conduct of my fellow-laborers, and trust they have found little to complain of in me.

What we need to beware of is the spirit which often prevails in villages, where every one knows and talks of his neighbors' faults.

We are all engaged in one great work and though we may not always approve of our neighbors' modes of work, we should be willing to give to others that liberty of action which we claim for ourselves. Different methods are on trial and time will show which is best. Where we see faults, let us judge them lightly remembering that the motive is the great thing. While I would have no one blind to faults in another's method of working nor silent concerning them when it is time to speak, yet I do think that we should hesitate before condemning harshly the mistakes and errors of one who has devoted his life to evangelizing the heathen.

Instead of having a keen eye for a brother's faults let us rather follow the noble example of Paul, the model preacher to the heathen, and say "Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." If Paul could say this of those who purposely tried to add affliction to his bonds, how much more should this spirit characterize those who feel they are engaged in a common cause. While this spirit of Christian courtesy will not interfere with our devotion to the truths we hold dear, nor our faithfulness to the brethren who sustain us, it will make our mutual intercourse harmonious, and draw upon us the blessing of "the God of peace" which "alone maketh rich."

CHINESE MODES OF ADDRESS: A CHAPTER IN NATIVE ETIQUETTE.

By Rev. W. Scarborough.

"COURTESY commands esteem" no less in the Central Kingdom than in those lands where civilisation, culture, and christianity, have gained their greatest victories. There may be other countries more truly courteous, more genuinely polite, than China; but there can be no country where the mere forms of courtesy are more highly esteemed, and more strongly insisted upon, and, where the intentional neglect or omission of these forms, is more bitterly resented.

The estimate in which politeness is held by the Chinese may be gathered from the saying, that, "For pleasing superior officers, and governing the people, there is nothing so good as politeness." * The stereotyped character of Chinese courtesy, its formalism, is its fault. It runs too much in grooves. Like the railway engine it must keep to its track, or it gets itself and others into difficulties. It has its epithets phrases, sentences, cut and dried, and many of them relics of the days

* 安上治民莫善於禮.

long past. It can be committed to memory and repeated. It can be performed, like a play. It is far less a principle than a mannerism. It has a great deal more body than soul. But for all that it is a very good thing. It is a good-looking thing, a pleasant thing, a thing which smooths beautifully the intercourse of life. And if a man can put a little genuine principle into it, can but infuse into its somewhat stiffened joints something of the agility and sprightliness of genuine life, it is capable of great achievements. But, whatever estimate we may form of the etiquette of the Chinese, no foreigner, having much intercourse with them, can at all afford to neglect it. Whenever that is done, (and that happens sometimes), a great power for good, a great influence for good, is allowed to remain unemployed; unconsciously much offence is given; and, unconsciously also, much insult is endured. It is, to say the least of it, a very anomalous position for one who calls himself a foreign gentleman, to be speaking to others, and be addressed by others, in language such as the most ignorant coolie would be ashamed to employ, and would resent with anger if addressed to him.

Some such considerations as these have, at different times, led me to take up the subject as a matter of study; and the informtion collected together in this paper represents the results of some recent diggings in the old mine. As I can possibly claim for this information nothing of originality, it will not be thought presumptuous if I compare the matter laid before the reader to gold dust, nuggets, ingots, of the precious metals. They will be of little or no use if merely glanced at and then deposited in a safe place; but if coined and put into circulation, they will be found to be, like Kanghi's copper cash,—"universally valuable." My sources of information are Natives, and native books; and, as the subject is neither abstruse nor ill defined, we may rely upon the accuracy of the information given.

My principal Authority, in a brief preface to his brochure on the subject of Modes of Address,* has the following remarks: "Being on friendly terms with people we must carefully consider the proper modes of addressing them, for even one mistake may expose us to ridicule. And while it may be thought that this is an easy matter, it is not so, for I have observed even aged men sometimes at a loss what to say. Nor are such cases of ignorance at all rare. And how can such men, not understanding these matters of every day occurrence, avoid falling into perpetual mistakes? This consideration has led me to prepare the following collection of proper modes of address, to which

* 交接稱呼.

I have added explanatory notes, and I fancy that what I have written may be found useful not to children only."

Before launching into the details of his subject, he presents to his readers a few general remarks on seven very important and constantly recurring words. I give the substance of his remarks.

1. In speaking of my own superiors, the word 家 must be perfixed: in speaking of my own inferiors, or juniors, the word 舍 must be used. Of these two words, similar in meaning, 舍 conveys the humbler expression.

In speaking of one's sons, daughters, grand-children, concubines, servants, and slaves, the word 小 must be prefixed, the very inferior position of all these persons, necessitating the use of a very humble term.

In speaking of one's teacher, friend, relatives on the wife's side, her brothers and the like, the word 敝 must be used, having the meaning of '*spoilt*,' '*bad*,' and being in this connection an expression of humility.

In speaking of my own seniors or superiors deceased, it is proper to use the word 先, meaning '*first*, and also '*departed*,' we dare not say of them plainly that they are 亡 '*dead*.' That is the word only used of inferiors and juniors.

2. In speaking to others of their relatives, teachers, friends, without any distinction, the word 令 meaning 'good,' and being a complimentary expression, must be prefixed.

3. Speaking of ones own relations, when the relationship has become somewhat distant, the words 家 and 舍 are properly employed, as a general rule.

4. Wives and concubines in referring to others, should, generally speaking, use the same modes of expression as their husbands.

And now we venture forth into the mazy labyrinth of our intricate subject, and must have some clue to guide us. I propose to follow a foreign instead of a Chinese order, and to go on, step by step, as follows: (1) Grand-parents, (2) Parents, (3) Brothers and Sisters, (4) Husbands, Wives, and Concubines, (5) Sons and daughters, (6) Grand-sons and Grand-daughters, (7) Grand-Uncles and Aunts, (8) Uncles and Aunts, (9) Cousins, (10) Nephews and Nieces, (11) Grand-Nephews and Nieces, (12) Parents of married couples, (13) Teacher and Pupil, (14) Friends, (15) Superiors and Equals, (16) Male and Female Domestics, (17) The Emperor and Mandarins, (18) Women, (19) Sundry Persons, (20) Sundry Places, and (21) Surnames, Names, and Clans.

I.—Grand-parents 祖父母.

Notes.—祖 *origin.* "The origin of things is 天 (Heaven); the origin of Men is 祖 (ancestors)."* Again, it is said that 祖 means 'Ancestral worship and offering; worship of former ones.'

In polite conversation the phrase 重慶 *double felicity,* is employed when both grand-parents and parents are still living.

In complimenting any one on account of his ancestral patrimony, 貽謀 is the right expression to use, 貽 meaning *handed down,* and 謀 *a method.* 貽厥孫謀 "He would leave his plans to his descendants."†

In complimenting anyone on the virtues of his ancestors and descendants, the proper to phrase is 德星聚於一門 'The virtuous stars have collected together into one family.' At the very time when 陳太邱 was on a visit to his friend 陵無業, and was observing with delight the way in which his venerable friend was served by his dutiful sons and grandsons, the Astronomer Imperial memorialised the Emperor that, 德星聚 'The virtuous stars were in conjunction.'

We now come to the various modes of address suitable to grand-parents; how they ought to be spoken to by their grand-children; how they ought to be spoken of by them, and lastly, how any-one else ought to speak of them to these same grand-children. To save space these three varieties of address shall be designated throughout by *To, Of,* and *Of Ano's.*

To.—公, 公公, 爹爹 ○ 太, 婆婆.

Of.—家祖, 家祖父, 家大父 ○ 家祖母, 家大母.

Of Ano's.—令祖, 令祖父, 令大父 ○ 家祖母, 家大母.

In announcing the death of grand-parents the terms 先王父 and 先王母 are employed; and the deceased are spoken of as 先祖, 先大父, 先祖考 ○ 先祖母, 先大母, and 先祖妣. Others speaking of them simply add to these names the prefix 令, dropping the word 先 in the third and sixth examples.

For *maternal grand-parents* 外祖父母 the modes of address are as follows:

To.—家公 ○ 家家, 家婆.

Of.—家外祖 ○ 家外祖母.—*Deceased.* 先外祖 ○ 先外祖母.

Of Ano's.—家外祖 ○ 令外祖母. *Deceased.*—令先外祖 ○ 令先外祖母.

* 禮記 † She-king. Legge. Vol. IV, Pt. II. 463.

II.—Parents.

1. *Father and mother.*—父母 Notes. 父 resembles 甫 to begin, the first; *i.e.*, the originator of one's being. 母 is the same as 慕 to think upon tenderly, as the mother thinks of her infant.

In polite language, the sentence 椿萱並茂 is used to compliment sons on the longevity of their parents. 椿 and 萱 are the names of trees. In very ancient times 莊子 possessed a gigantic 椿 tree which only came upon its Spring and Autumn seasons once in 8000 years! 萱 will be explained presently.

Both parents still living are politely spoken of as 其慶. The word 其 having the meaning of 俱 all; and the phrase implying that both father and mother are still able to receive congratulations.

Filial piety is spoken of in polite terms as 承歡膝下 to minister, in the position of a child, to the happiness of parents. 啜菽飲水盡其歡斯之謂孝 though they eat only pulse, and drink only water, yet if you can fully meet their wishes, this is filial piety.* 承 is equal to 奉, to receive orders, 孝 is equal to 慈, to be loving towards. 膝下 below the knees, offspring.

To amuse and please aged parents is politely spoken of as 戲彩娛親 acting in coloured robes to divert one's parents. This was done by 老萊子, when seventy years of age.

To carry on one's father's trade or profession is, in polite phrase 紹箕裘. "The son of a clever bow-manufacturer must learn to make bow-cases (箕); the son of a clever founder must learn to make fur robes (裘)."† 紹 is the same as 繼 to connect with; and 箕 here has the meaning of 弓服 or 'bow-dress.'

The polite expression used of mourning for parents is 失怙失恃 to lose a supporter, and one on whom we relied. "Fatherless, who is there to rely on (怙)? Motherless, who is there to depend on (恃)?"‡

According to the 禮記, books and writings left by a father, are called 手澤 hand benefits: the things left by a mother, are called 口澤 mouth benefits. Parents are properly addressed as follows:—

To.—爹 ○ 母媽.

Of.—家父, 家嚴, 家君, 家尊, 家大人 ○ 家母, 家慈.

Of Ano's.—令尊, 尊公, 尊翁 ○令堂, 尊堂, 尊萱.

Notes.—*The father's rôle* is one dignified severity, hence he has the designation 嚴 severe, 嚴父莫大於配天 nothing is greater than a severely-dignified father, he compares with Heaven.‖ 君 honourable. The honoured person of a family is the father, hence he

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* 禮記檀弓.

† 禮記學記.

‡ She-king. Legge Vol. pt. II. 351.

‖ 孝經

is designated 君 prince, 家人有嚴君焉 every family possesses a severely dignified prince.* 謝安 a celebrated statesman and man of letters, of the fourth century, asked 王獻之, a noted scholar and calligrapher, "What do you think of your own calligraphy?" He replied, "My father's [家尊] writing far surpasses it."† 大人 is generally in use as an epithet of great distinction. 霍去病, a celebrated military commander of the Han dynasty,‡ is credited with the saying, "I must die early, and I know that my body was handed down by my father (大人)." This is supposed to be the origin of the use of this phrase in speaking of one's father. The terms 家父 and 家母 are supposed to have originated from the custom of 陳思王, who use them in speaking of his parents.‖ The term 公 is generally applied to superiors, hence to fathers, 翁 is similar to 公 as given to superiors, 漢高祖 replied to 項羽, "My father (翁) is your father (翁)." Hence the origin of this use of the word. Mothers being most merciful are designated 慈, 慈母多恪男 merciful mothers generally bear respectful sons. "How shall I get the plant of forgetfulness (諼)? I would plant it on the north of my house."§ 諼 is an old form of the word 萱, a plant causing forgetfulness of grief: it is also called 宜男, (ought to bear boys,) and is therefore given to mother. 背 in the foregoing quotation, has the meaning 北堂 north hall, and mothers are designated 堂, after this.

In announcing the death of parents, the terms 先考, 先人, and 先妣 are employed; and the deceased are spoken of as 先父 etc., whilst others speak of them as 令先君 and 令先堂. Note. 有懷二人 "The thoughts in my breast are of our parents."¶ Such is the origin of the use of 人 in the term 先人.

2. *Father's concubine.* 父妾. Note.—The occupant of the central bedroom (*i.e.*, the wife proper) is called 嫡; the occupant of a side bedroom (*i.e.*, a concubine) is called 庶: and, if they bear children, such, in polite conversation and in correspondence, are their designations. The concubine is also called 諸母, when she becomes a mother. 諸母不漱裳 it is not proper for a concubine who has children to wash less-honourable articles of clothing.** She is excused this kind of drudgery as a mark of respect to her husband. She is properly addressed as follows;

To.—姨. (Her own children called her 娘.)

Of.—家庶母. (Her own children speak of her, as 家母, 家慈; and of the wife, as 嫡母.)

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* 易經. † For accounts of these three persons vide "Chinese Reader's Manual."
‡ Manual page 53. ‖ 家訓. § She-king. Legge Vol. IV. Pt. I, 106.
¶ Ibid. page 333. ** 禮記.

Of Ano's.—令庶母 (others speak of her to her own children as 令堂, 尊堂.

3. *Father and son* 父子. A father in speaking of himself and son together properly uses the humble expression 愚父子; while another speaking of them may use either the more colloquial phrase 賢父子, or the more polite and literary phrase 賢喬梓. The reason for the use of, as well as the meaning of, the latter phrase, are to be found in the following quotation from the 家語." On the Southern Mountains there is a lofty tree called 喬, which attracts the eye upwards; and this represents the position of a father: on the Northern Mountains there is a shrub called 梓, low and attracting the eye downwards; and this represents the position of a son."

4. *Parents-in-law.* (1) *Wife's parents* 妻父母. NOTE.—A wife's father used to be called 外舅, and her mother 外姑; but now these names have given place to 岳父母. 歐陽永叔, "celebrated among the foremost statesmen and scholars of the Sung dynasty,"* says, "Men now [11th century] call their wives' fathers 岳丈, after the name of the 丈人峯 [a lofty peak on 泰山 or 東岳], and they called their wives' mothers 泰水; on what authority it is not known."

It is customary now-a-days to address a wife's father as 丈人, a phrase which used to be confined in its application to aged men. 丈人吉 the aged are happy.† 遇丈人 to meet an aged man.‡ The present custom of restricting the use of this expression to a wife's father is probably traceable to the tradition respecting the 丈人峰 on 泰山. The use of 丈母 for the wife's mother follows as a matter of course, and requires no particular explanation. Common usage gives authority to this mode of expression.

In polite conversation, a wife's father and his son-in-law, are complimented in the words 冰清玉潤 dear as ice and bright as jade-stone. During the 晉 dynasty both 衛玠 and his wife's father 樂廣 were celebrated men, and their flatterers used to say that the father was 冰清 dear as ice, and the son-in-law 玉潤 bright as jade-stone.

To.—親爺○親娘.

Of.—家岳, 家岳父, 妻父○家岳母, 妻母. *Deceased* 外考○外妣.

Of Ano's 令岳, 令岳翁, 令岳丈, 泰山○令岳母, 令丈母, 泰水. *Deceased* 令先岳○令先岳母.

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* Manual 165. † 易經. ‡ 論語.

NOTE.—翁, as a form of address is equally applicable to all aged men; but, since it has become the custom to speak of 翁 壻, the word 翁 may also be considered as belonging specially to a wife's father. 王適 said, "I long desired to take a wife, but could find no one fit to be my father-in-law (翁) except this gentleman; and hearing too, how virtuous was his daughter, I could not risk the loss of her."

(2) *Husband's parents* 公 姑. NOTE.—Also called 舅 姑, and 翁 姑, and 尊 嫜, and, in colloquial usage, 公 婆.

To 爹, 公 公 ○ 母 媽, 婆 婆.

Speaking of them, or of the parents-in-law of any other woman, the daughter-in-law uses the same terms—women not being supposed to understand such matters of etiquette!

III.—BROTHERS AND SISTERS.

1. *Brothers* 兄 弟. NOTES.—兄 has the meaning of 荒 great. In the ancient Provinces 青 州 and 徐 州, the third and fourth of the nine into which Yü divided the Empire, elder brothers used to be called 荒. 弟 has the meaning of 第 next in order. "Of boys the firstborn is called 兄, and those born after are called 弟."* The character 兄 is composed of 口 and 儿, 儿 resembles 人, and indicates that the 口 above it, (*i.e.*, of the eldest brother) is to teach and command those following or under him! The sound of the character 弟 resembles that of 頹 meaning weak and yielding, hence indicative of the position and duty of the younger brother.

The precedence of brothers is politely expressed by 雁 行, wild-goose order. 兄 之 齒 雁 行* *i.e.* when the age differs only a little the younger must follow in order as wild geese do in flight.

Affectionate harmony existing between elder and younger brothers is spoken of as 壎 篪 雅 奏 the music of the porcelain whistle and the flute. "The elder of us blew the porcelain whistle, and the younger blew the bamboo flute."†

In speaking of elder and younger brothers so as to avoid assigning more praise to one than the other, the expression 難 兄 難 弟 is employed. 長 文 and 孝 先, two cousins, the sons respectively of 陳 元 方 and 季 方, fell into a dispute on the relative merits of their father; and, appealing to their grand-father 太 邱 for his opinion, they received the reply 元 方 難 爲 兄 季 方 難 爲 弟 it is difficult for Yuen Fang to be the elder brother, and also for Chi Fang to be the younger. Meaning that they could not be placed one above another.

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* 爾 雅. † 禮 記. ‡ She-king, Legge, Vol. IX, page 346.

Any brother who surpasses a number of excellent brethren in virtue, ability or fame, is styled 白眉 white eye-brows. According to a Sze-ch'wan topography 馬良 had white eye-brows. He was one of five very clever brothers; but he surpassed the rest, and his contemporaries were in the habit of saying, "Of the five brothers of the Ma family the white eye-browed one is the best."

A couple of brothers are politely designated 雙璧 or 雙珠. 陸曄 and his younger brother 恭之 were both noted men, and were styled by their contemporaries 雙璧 a pair of jade-stone sceptres. 孟昶 and his younger brother 顗 were both handsome, and were styled by their contemporaries 雙珠 a pair of pearls.

Three brothers are politely spoken of as 三鳳 three phœnixes. 薛收, 元敬, and 德音, three brothers, were all famous men, and were styled by their contemporaries, "The Three Phœnixes of the East of the River." Another polite designation for a triad of brothers, is 三球樹 three pearl trees. 王勃 and his two brothers were all men of renown. He himself was "a brilliant and precocious scholar, whose poetical talents and erudition gained universal applause;" whilst his younger brother 王劭 "was author of a History of the Sin dynasty."* 杜易簡 named the three brothers 三珠樹.

The polite term for a company of five brothers, is 五桂 five cassia trees. 竇禹鈞 had five sons 儀, 儼, 侃, 偁, and 僖, all of whom took the highest degrees, and obtained official appointments. Their contemporaries characterized them as the 五龍 five dragons, and also as the 五桂 five cassia trees.

A band of eight brothers is politely spoken of as 八龍 eight dragons. 荀叔 of 潁川 he eight sons, all renowned for their superior talents. In complimenting them, their contemporaries were wont to say, "Of the eight dragons of the Shin family 慈明 [the literary title of the 7th son], is incomparable."

Brothers at variance with each other are spoken of as 鬩牆之變, a phrase taken from the Odes, where we read 兄弟鬩於牆 'Brothers may quarrel inside the walls."†

To Elder.—哥哥. (大哥, 二哥, 三哥, etc).

To Younger.—兄弟. (二弟, 三弟; or 老二, 老三, etc).

Of.—家兄○舍弟. (大家兄, 二家兄○二舍弟, 三舍弟, etc).

Of Ano's.—令兄○令弟, (大令兄, 二令兄○二令弟, 三令弟, etc).

Of Ano's en masse.—賢昆玉, 賢昆仲.

Note.—It seems that at one time 家弟 was also used in speaking of a younger brother. 謝太傅 remarked to 戴安道, "Sir, the thoughts

* Mayer's Manual page 245.

† She-king. Legge Vol. IV. page 251.

and feelings even of brothers often vary greatly;" and Tai replied, "True, your servant is excessively anxious, whilst my younger brother (家弟) is always in good spirits."

2. *Brothers-in-law*:* (1) *Sisters' Husbands* 姊妹夫.

To.—哥哥 or 兄弟, according as he is the husband of an elder or younger sister.

Of.—(Elder sister's husband) 家姊夫, 家姊丈, and in vulgar parlance 姐夫. (Younger sister's husband) 舍妹夫, 舍妹丈, 舍妹倩.

Of Ano's.—令姊夫, 令姊丈 ○ 令妹夫, 令妹丈, 令妹倩

(2) *Wife's Brothers* 妻兄弟. NOTE.—A mother's brother used to be called 舅; a wife also used to style her husband's father 舅; and on the other hand a husband used to call his wife's father 外舅; but now it is the custom colloquially to restrict the use of this word to a wife's brother.

To.—哥哥 or 兄弟, according to his age in comparison with that of one's wife.

Of.—內兄, 妻兄 ○ 內弟, 妻弟. Together, colloquially called 舍舅.

Of Ano's.—令舅.

(3) *Wife's Sisters' Husbands* 連襟. NOTES.—The 爾雅 gives to these the name 亞壻, meaning that one marries the elder, and another the younger sister, in regular order. They are also styled 友壻. 嚴助 was much beloved by 漢武帝, who one day asked him how he used to make a living before he came to the court. 嚴助 replied, "My family was poor, and my wife's sisters' husbands (友壻) used to be ashamed of us."* They are also designated 僚壻, by the 江東人. 襟 means that part of a coat next above the sleeve. 范仲淹† and 鄭戩, men of the Sung dynasty, both married into the family of 李昌齡, a high official, and were known as very close friends: 二人遂連襟袂 the two men were united as shoulder and sleeve of a coat.

To.—哥哥 ○ 兄弟.

Of.—敝連襟.

Of Ano's.—令襟兄 ○ 令襟弟.

3. *Sisters.*—姊妹. NOTES.—Brothers call their elder sisters 姊, and their younger sisters 妹.‡ The eldest sister is also styled 伯姊. In the Book of Odes we read, "I would ask for my aunts, and then for my elder sister (伯姊)."‖ To give a sister in marriage is 歸妹:

* 漢書.
‡ 爾雅.
† Mayer's Manual page 38.
‖ She-king, Legge, Vol. IV, page 63.

e.g. 帝乙歸妹 the Emperor, I gave his sister in marriage. 從妹 following sister, is a term applied to the daughters of paternal uncles, female-brothers 女弟 (so to speak), having the same surname. The term 外妹 or half-sister, is applied to one having the same mother, but a different father.

To.—姐姐○妹妹.

Of.—家姊○令妹.

Of Ano's.—令姊○舍妹.

4. *Sisters-in-law :** (1) *Brothers' Wives* 兄弟婦.

To.—嫂子○弟媳婦.

Of.—家嫂○舍弟婦.

Of Ano's.—令嫂○舍弟媳.

Notes.—嫢 is the same as 叟, and the proper way of writing that character. It is the designation of a person in years; and the addition of the radical 女 to this character implies a compliment to the person referred to on account of her age. The authority for the use of 家嫢 is given in the following little story. 謝東陽 was out in the open air with his little nephew whose hair was still bound up in tufts ("homs"), and who had but recently recovered from a severe illness, when he was joined by 林道人 with whom he fell into a long conversation, forgetting to look after his charge. The mother sent a servant for the child, but his uncle refused to let him return. Thereupon the mother came herself, and taking up the child in her arms, gently reproved the uncle, saying, "I have early met with family bereavements, all that my life now depends on is this child." When she had carried the child away, 謝東陽 observed to his friend, "My elder brother's wife (家嫢) speaks with propriety, and what is worth repeating."

(2) *Wife's sisters* 妻姊妹

To.—姐姐○妹妹, *Of* 姨姐○姨妹, *Of Ano's* 令姨姐○令姨妹.

(3) *Wife's brothers' wives* 內兄弟妻.

To.—嫂子○弟媳婦. *Of.*—舅嫂○舅弟婦. *Of Ano's.*—令舅嫂○令舅弟婦.

(4) *Wives of brethren* 妯娌.

To (wife of elder brother) 嫂子; or, if the sister speaking be herself a mother, 伯娘: (wife of younger brother) 奶奶, with her number prefixed; or, if the sister speaking be herself a mother 嬸娘.

Of (an elder brother's wife, respectfully) 伯母; (a younger brother's wife, respectfully) 嫂娘.

(To be continued.)

ADDRESS OF MGR. MOULY, VICAR APOSTOLIC OF PEKING.

Delivered in the Chapel of the Lazarists, in Paris, on Thursday, 25th July, 1861.

[Literally translated from the French, by Rev. Charles Piton, BaselMissionary.]

THE actual state of the Catholic religon in China is happily very different to-day, from what it was in 1834, when I arrived in Macao, and in 1835, when I reached Peking and Mongolia, behind the Great Wall.

It was to that last country, to the very small village of *Siouan*, but which has since been much enlarged, that I was obliged to repair, to learn there to discharge the functions of an apostolic missionary, as the head of the French Mission of Peking, and Pro-vicar of Mgr. Cajetan Pérès, the Bishop of Nanking, and the Administrator of Peking. I had therefore to Administer the only French Mission in the capital of the Empire, in the province of Chihli, and in *Mongolia*. Our residence (seminary) was established for about fifteen years in that village of *Siouan*, whither a venerable Chinese priest; a child of St. Vincent and a faithful imitator of his virtues, and who has just died in an odor of sanctity, had transferred our French house from Peking.

After the cruel and hurried banishment of our colleague, Mr. Lamiot, from our establishment at Peking, in 1820, one of the only two (Portuguese) fellow-laborers who were allowed to continue to reside openly in the capital, went to stay in the French establishment, that it might be preserved for us, while Mgr. Pérès took charge of the Portuguese establishment of the cathedral. These two worthy colleagues were thus left alone in the breach, continuing to hope against hope that His very-pagan Majesty would at last repeal those cruel decrees which prohibited absolutely every European from living openly in Peking. But all efforts to change the hostile disposition of the court having failed, as well as those of the previous forty years, Mr. Sera was at last obliged to return to Portugal; and the Bishop, old and invalided, stayed alone to keep charge of his cathedral. For want of a European to live in and keep possession of the Frenh establishment, the Chinese Government, refusing to recognise as such Mr. Sue, our Chinese colleague, proceeded to demolish the church, and gave over the permises to a grandee of the empire, called Yu, to live in, together with his family.

The same fate was intended for the cathedral and the habitation of the Bishops and his priests, as soon as he should die, which event

was to be looked for, in consequence of his infirmities, in a short time. In view of this painful knowledge, I went for the first time to the city of Peking, in order to make my most humble homage to the Bishop, and receive his last advices and instructions. A lamentable incident happening during my abode with the pontiff, shewed me once more the efficacy of the tender protection with which God surrounds his ministers. A persecution had broken out and I was searched for even in Peking, and the neighbourhood. A poor messenger had left *Si-ouam* for *Shan-si*, to fetch from there different articles of Mgr. Turbert, and bring them to our French cemetery, which I had just repaired. He was arrested on the way and brought before the tribunal of crimes, where he suffered, with an admirable fortitude, the pains of the bastinado and the rattan, and afterwards he was made to kneel with bare knees on chains. With a single word he could have endangered us all, the bishops, the priests and the christians; but he did not utter that fatal word, and thanks to Providence, that noble christian knew by his ingenious skill and without violating his conscience, how to rescue himself and "the christians from the imminent danger to which they had been exposed.

Some months afterwards, the 2nd November, 1838, Mgr. Pérès delivered up his noble soul to God and he was buried "*civilement*" (=kindly? not ecclesiastically)? by the Russian Archimandrite. The latter wishing to prevent the Chinese Government from seizing upon the habitation of the Bishop, had all torn down and sold for about 80,000 frances, for the account of the Catholic mission, which afterwards could not get that money. The imperial seal was put on the doors of the cathedral, and there was no public establishment left existing in Peking. Mr. Castro, a Portuguese, succeeded the deceased Bishop as general vicar of the diocese, which he administered with much zeal, piety and intelligence, keeping as I did the strictest incognito. As he refused absolutely to be consecreted a Bishop *in partibus* and to be Administrator of Peking, he retired, when I, who had been hitherto his Pro-vicar, was made by a special bull of the supreme Pontiff, Apostolic Administrator of Peking, so that, although remaining Apostalic Vicar of Mongolia, I had under my supervision the whole of Chih-li, where we had then nearly 40,000 christians.

Many persons imagined that the religion would perish in the diocese of Peking, together with the establishments at the capital. Happily it was not the case; on the contrary, the religion flourished only the better and prepared itself for the important events of 1860.

With the exception of the short period when the missionaries enjoyed the favor of the great emperor *Kang-hi*, they were only at

intervals really free in Peking, and the sum of their sorrows, their anguishes, and their trouble was much larger than that of the peace, and the liberty of conscience which they enjoyed. From the beginning there existed at the court at Peking, among the grandees of Chinese nationality—for the Tartars were more friendly—an anti-European party, which was jealous of the influence which the strangers had on the Emperor, and perhaps on the affairs of the state, and this party never ceased to create difficulties with the missionaries. In spite of his power, *Kang-hi* could never get his famous edict in favour of the Europeans and their religion accepted by the Board of Rites. He submitted it repeatedly for their approbation, but every time the board refused their acquiescence. At last one of the grandees said to him: "Moreover, you have all power in your hand," when *Kang-hi* resolved on making his authority prevail, and ordered the approbation of the edict. At that time arose the too famous questions of the rites, which irritated the spirits on both sides, and hindered the propagation of the Gospel during more than a hundred years.

Kang-hi had scarcely died, when his son and successor, *Yung-cheng*, who was a declared enemy of the Christian religion, annulled the decree of his father in its favor, and promulgated others to forbid it. He valued much the sciences of Europe and the missionaries who cultivated them in his palace; but he opposed himself with all his power to the practice and the propagation of their religion.....As he was not entitled to succeed to the throne, he punished most severely all those who favoured his rival brother, even a missionary whom he ordered to be killed.

Kien-lung, was a distinguished prince, a scholar and the patron of the Manchu literature, which he had perfectly mastered. Personally he was not hostile to the religion and the Europeans, but he left the decrees in rigour and executed the inimical edicts which his father had issued. Under his reign the religion was still persecuted, and the blood of the martyrs flowed.

Kia-King was a less capable and less powerful man; he favored the anti-European and anti-Catholic party; ho resolved on putting an end at any price to those strangers who had become an object of the hatred, the calumny and the jealousy of those surrounding him. An edict forbade even to propose an alteration in the existing proscription and threatened with the heaviest penalties all those who dared make any mention of the matter. He went even still farther at the beginning of this century; he issued several iniquitous decrees against the missionaries, and it was then that Mr. Clet received the crown of martyrdom.

Tau-Kwang continued to execute those decrees, and during a dozen years the diocese of Peking had the honour to count over a hundred exiled for their faith. The decrees obtained by Mr. Lagrénée gave us at last some respite, and we could then circulate more freely in Chih-li.

When I arrived in Mongolia, our French Mission reckoned scarcely five or six thousand christians and five Chinese priests. In the whole empire there were but four Bishops, namely at *Peking*, in *Fo-kien*, in *Shansi* and in *Szchuen*. The one Bishop of Peking, who was almost confined to his episcopal city, had under his jurisdiction, besides the province of *Chih-li*, the provinces of *Shantung*, of *Liau-tung* or *Manchuria*, Mongolia and the Kingdom of *Corea*. To-day there are seven bishops or Apostolic Vicars who divide among themselves that same jurisdiction. It was his Holiness Grégory XVI, of venerable memory, who multiplied in such a way the episcopal sees of that country. Every one of those Bishops has some European missionaries with him, and a seminary and some native priests under his direction. The congregations which could thus be better cared for, have had the number of the believers nearly everywhere doubled. And what I say of the province of *Peking*, applies also to every province of China: every one of them has one or several Bishops, with European Apostolic Missionaries and native priests, so that there are in the whole empire more than twenty Bishops instead of four; and all this has been done, with the help of God and the Holy Father, by the ceaseless work of the Society for the Propagation of the Faith.

And now to speak of your special work of the *Sainte—Enfance*, what did it posses in those old days? There were no asylums for the poor children. It is true we had tried to establish one for twelve children in Peking, but it never succeeded. We busied ourselves too with the baptism of the dying children, but in a very restricted measure. We considered it nearly a prodigy to reach in 1839 the number of nine hundred baptisms. It is true that the charitable association of the Holy-Angels was then established in *Sz-chuen*, and it could reckon its baptisms of children by thousands; but still it was almost nothing in comparison with what is done to-day. The reason was not that the Bishops and the priests were wanting in the best purposes in this regard, but the persecutions and the want of pecuniary means then put to their zeal an insuperable obstacle which, thanks to God, now no longer exists.

But perhaps you wish me to tell you how we travelled and prosecuted the mission in those bad times which preceded the French decrees Lagrénée. Oh, then we acted according to the example of

St. Paul; we were made all things to all men, that we might by all means save some.

We travelled in boats, on horseback, on foot, on donkeys, on mules, on carts, in the Chinese dress with the long queue and the long pipe. We ate, especially in the inns, with chop-sticks, according to Chinese fashion. We endeavoured not to betray either by our appearance, or by our deportment, or by our gait, that we were not real Chinese.

We were more at rest in the midst of christian families, if they had no enemies; but if they had we went not there; or if we were surprised, we took to our heels. Once it happened that towards midnight we were awakened by the cries of the pagans who came to extort money from the christians, when I escaped from the house on the back of a donkey.....

When, two years ago, the war broke out, we expected a violent persecution against the christians of *Chih-li* and especially at *Peking*. But thanks to the divine Providence nothing of that sort happened. They did us not the least harm. On the contrary Prince *Kung*, the brother of the Emperor, called for us, that we might mediate between the Chinese and the French. We were conveyed at the cost of the Government and with great honours to *Peking;* but we were too late: one or two days before the gates of the capital had been opened, and Prince *Kung* had accepted the conditions of the treaty of peace. It was signed three days after our arrival. The Prince and the mandarins thanked us nevertheless very much for our good will. We had a special interview with that brother of the emperor and the generalissimo of all the troops of the Chinese Empire. We were invited to a meal and were treated with very great respect.

You know now the happy events which followed that treaty; the restitution of the old grounds of the cathedral, the liberty to set up a cross on that building and to celebrate the holy offices within it. We had the pleasure to sing in that cathedral a Te-Deum, as a thanksgiving, to preach in it, and since then we have officiated several times pontifically in it.

To-day the Catholic worship is every day publicly celebrated in Peking, and on Sunday it takes place solemnly. Several thousand christians come on that day to the church to assist at the holy mass. They come a second time in the evening for prayers and the way of the cross. There are to-day in the capital of the Chinese Empire nine priests, a seminary with 44 pupils, 6 gratuitous day-schools and about 5000 christians. In the whole of *Chih-li* there are 17 priests and about 20,000 christians.

What a just subject for which to glorify God, when we look at these wonders, which show clearly the designs of his compassionate goodness over China! It is your prayers and your alms, it is you, generous associates of the Society for the propagation of the Faith and of the "Sainte-Enfance," who have partly attained that comforting result! What a powerful motive for you all to continue your efforts, to double your offerings, your good works, that the labours of the missionaries, who enjoy now more liberty may be consolidated, developed and perfected. May the Chinese in a daily greater number learn to know the true God, to worship, to love, and to serve Him, in order to gain Heaven, which may the gracious God grant to you too, as a reward for your charity!

MORE MONGOL DIFFICULTIES ABOUT CHRISTIANITY.

ONE day a Mandarin came to my tent and struck up a conversation on the respective merits of our two religions—Buddhism and Christianity. The man was a bit of a pedant and soon proved himself to be so, by pointing out, somewhat pompously, what he called an error of translation in one of our Christian Mongol books. I thanked him for pointing out the error and then we went on with the more important points that came up in the conversation.

His first assertion that called for remark was that Jesus was mentioned in the Buddhist books. Now it is said that you cannot prove a negative, and when it is remembered that it takes a string of some fifteen or twenty camels to carry the two great Mongol classics; it will be seen that it is no easy matter to bring proof that Jesus is not mentioned in that library of lumbering volumes known as the Ganjare Danjare. Reference to these formidable volumes happily was not necessary. The mandarin professed to be familiar with the part he referred to, and when he was asked to give facts about the person he maintained to be identical with the Jesus of Christianity, the discrepancy between his account and the contents of the Gospel was so great that it was not difficult to satisfy even him that he was not correct in stating that Jesus was mentioned in the Buddhist classics.

He then shifted the discussion to the question of the Trinity, and was very curious about the bodies of the Three Persons, about where they resided, wanted to know how many years the Father was older than the Son, and could not well see the propriety of the term Father if it was not maintained that the Son was really born. After some conversation on this topic he come to the conclusion that Buddhism and Christianity have one feature in common—deep points of doctrine difficult to understand.

Next came a good question—"How" according to Christianity "can a man get good?"

The answer to this question was a short statement of the Gospel, and the thing in it which seemed to stagger him most was the doctrine of the forgiveness of sins. "What," he said "I kill a man, and by prayer to Jesus escape the suffering I ought to have for my crime?"

Another question that he brought up was that of the unhappy starving dog, without home, without master, without protection, without food, altogether miserable. According to the Mongol idea such a beast was inhabited by a soul now suffering the punishment of sins committed in a former state. "But" said he "your Christianity says it is not so, you Christians deny the transmigration of souls, you say God creates everything. He creates that dog then! Whatever did he create it for to endure misery like this? You say God is good! I ask is he the author of misery?"

The answer to these questions led to the relation of the entry of sin into the world, in which the main difficulty that perplexed the mandarin was "Why did not God, who is all powerful, prevent the serpent from deceiving our first parents?"

Another question of his was "If Jesus is omnipresent and here now, how can he be said to come at the last day?" And:—"If Jesus died to save men, how about those who lived and died before the advent of Jesus?"

These were the main difficulties raised by the mandarin, a jolly, well-to-do, sleek looking individual, who rode about escorted by a small troop of horsemen.

Later on came a visitor of a very different kind, a youngish, lean, mortification-of-the-flesh-looking Doctor of Divinity. What staggered him about Christianity was something altogether different from the mandarin's difficulties. He had only one question to ask. "Do you mean to say that Christianity does not provide rewards for our good works?"

Another man, a mandarin, both well read and intelligent on general matters, when asked why he, who knew the doctrine of Christianity well, did not become a Christian made answer:—"I hear Roman "Catholics, Protestants, Greek Churchmen, and Mohammedans, each "and all recommending their own religion as the only true one, and "whom I am to believe? I feel like a man whose head is turned. "I am quite bewildered" This same man too brought up the case of a man who, meaning in his heart to go and sin again, prayed for forgiveness, and wanted to know how our easy system of pardon, as it seemed to him to be, would work in the case of such a man. Another

thing that seemed to strike this man as peculiar to Christianity is its freedom from the heavy burden imposed by Buddhism of the observance of rites and abstinence from foods and deeds, and he pretended to think lightly of a religion so destitute of burdens and prohibitions. His words were confirmatory of the story of Christianity that its burden is light and its yoke easy.

One Lama's difficulty was stated thus:—"If Buddhism is false "how came it to be so widespread, so popular, and to get such a hold "on the minds of the people? Could a false religion do what "Buddhism has done? And then how about all these Gegens! If "souls do not transmigrate these individuals must be impositors'! "And how about all the miracles, undoubted and true, that are "performed by Lamas—are these all false?"

A man who knew Christianity and who professed to be impressed with its truth gave as his reason for remaining a Buddhist, that the fact of his confessing Christianity would be ruin to himself and family and that if some means of protection could be found he was willing to be a Christian.

A Lama's difficulty about coming over to Christianity was his livelihood, and he professed himself ready to be a Christian if I could assume the responsibility of his support.

This is one light in which Christianity appears to the Mongols. They find that we desire them to become Christians—all right, will we have their children as disciples? The idea that they themselves should, on conversion, give up Buddism and embrace Christianity takes a long while to enter their heads, but many of them would be quite willing that we should take their children, make ourselves responsible for their present maintenance and future support in life and indoctrinate them into Christianity.

Conversations too about Christianity sometimes sound well, but often there is the grandest reason for suspicion as to the man's earnestness when he says well sounding things. One man came one day who was not sparing in his criticisms on other Mongols who conversed on Christianity. "They" he said "when in your presence say all "manner of fine things, but as soon as they get out revile you and "your religion." He would have had me believe that all they said was sham. Perhaps great part of it was. Unhappily before he left he manifested such evidence of a corrupt mind that it was scarcely possible to conceive the idea of what he said on the subject of religion being much in earnest. Then if his words are to be taken as true, and if his deeds are any criterion of himself, the amount of honest earnestness in conversations held about Christianity is not much.

The exclusive nature of Christianity is not only a difficulty with them when they come to see it, but a point about our religion which they are slow to learn.

A youth who seemed to be ready to go in for Christianity with enthusiasm, was quite staggered when he found out that he could not be a Buddhist and a Christian at the same time.

A man who had learned a good deal about Christianity and wished to be looked upon as sincere in his tone for it, said he hoped to see us soon again as he intended to go on a Buddhist pilgrimage; and a Christian Missionary once found himself placed in the curious position of medical attendant to an old Mongol woman, who, as if to stimulate her doctor to do his best, assured him that her strength, if restored, would be used in attempting to accomplish a religious journey to the famous Buddhist resort of Wu T'ai Shan.

THE MISSION PRESS IN CHINA.

By Rev. W. S. Holt.

TRADITION, if not true history, says that the first book printed was a Bible. It is certain however, that since the invention of the art of printing, the press has been made to subserve the interests of Christianity, and by its use the gospel has been diffused with greater rapidity and success than would be possible without its aid. The same wisdom which has employed the press at home, to spread truth, has seen the necessity for a similar employment of the same agency in connection with Mission work.

It is the object of this paper to record the establishment of the Mission Press in China, in connection with the work of the different religious societies, and give some account of what it has accomplished. It is not my intention to ignore the existence and influence of the secular press, but it is without the limits of this article to treat of, or even mention an agency so potent as the secular press, and so valuable in bringing to the notice of officials, if not of common people, social, political and economic questions, and the manner in which they are treated in the West. This much is said to show that there is no intention to slight any efforts made to help China out of her superstition and exclusiveness.

PRESS CONNECTED WITH THE A.B.C.F. MISSION.

While to England belongs the honor of sending out the first Missionary to the Chinese, the first Mission Press in China was established by an American Society. In making this statement it is not forgotten that the British and Foreign Bible Society printed Dr.

Morrison's translation of the new Testament in 1814, and that editions of the gospels were issued at various times. But these were printed either from blocks after the Chinese fashion, or by cut, movable types at presses in Malacca, or Calcutta, or Serampore, but not in China. The first mention of the advisability of establishing a Mission Press in China, occurs in a letter from Rev. Dr. Bridgman, of the American Board Mission, written, shortly after his arrival in 1830, to the "*Missionary Herald.*"

He says "Dr. Morrison thinks it much to be regretted that a printing press was not sent with the American Mission to Canton, and expresses the hope that so important a means of exerting an influence will soon be furnished. Having been engaged in missionary labors in Canton and the vicinity, Dr. Morrison is well qualified to judge how a press would be received and what use could be made of it in promoting the objects of the Mission."

Doubtless in answer to Dr. Bridgman's appeal, a printing press was sent out from the United States in 1831, and it was the first Mission Press in China. This press was put in operation early in 1832 under the supervision of Dr. Bridgman who then commenced the publication of the "*Chinese Repository.*"

In 1833 this press passed into the hands Dr. S. Wells Williams, who was sent out from home to manage it. He retained its supervision until it was destroyed by fire in 1856.

At the outset no printing was done except in the English language for various good reasons. At that time Chinese metallic types had not been provided except by the laborious and expensive process of cutting. There was no foundry provided with the requisite matrices from which a fount of type could be secured. Indeed it was still a matter of discussion as to whether it was best to print from blocks or by the lithographic process or by the ordinary Western method of using movable type. This could scarcely have been a question of expense, for I find the statement made in 1817 "that two thousand copies of the new Testament are now passing through the press, (over the blocks, in fact) which will cost about 3818 Spanish dollars." Dr. Milne says, referring to an edition of the Acts, "The charge for printing the Acts of the Apostles, was exorbitantly high; it amounted to more than half-a-dollar per copy."

Another reason for delay in printing in the Chinese language was the uncertainty as to whether it would be allowed by the Chinese. Although Dr. Morrison had been allowed to print an edition of the New Testament from blocks, and other Christian books were issued, the fact that such work was discontinued in China, and that printing

was transferred to Malacca, shows us there was opposition encountered, if there was not a demand that such work should cease.

However, at last it was decided to commence to print Chinese books. By way of experiment and to avoid both the delay and expense consequent upon an attempt to cut a fount of metallic type, it was determined to make stereotype plates. In 1833 the Committee of the American Board wrote to Dr. Bridgman for the blocks of the Sermon on the Mount. The blocks were sent to Boston and stereotyped, and from the plates thus obtained an edition of the Sermon on the Mount was issued in tract form. A specimen of this tract was printed in the "*Missionary Herald*" in 1834, and in reference to it the remark was made, "So far as is known to the members of the Committee and the Officers of the Board, the tract just named is the first Chinese book ever stereotyped and the first Chinese book ever printed in the United States." The result of this and other experiments however, was to make more clear, the absolute necessity of moveable type for rapid, economical and perfect work. How to get these type was a problem to be solved. "In the early part of the last century a set of Chinese types, to the extent of more than a hundred thousand, were cut in wood at Paris, but of such huge dimensions as to be of little service in ordinary press work; and the practicability of ever reducing Chinese to the limits of the founder was at that time generally disbelieved. Specimens of type were executed by private firms in England from time to time, and it is nearly half-a-century since Mr. Watts completed a fount, very commendable for neatness and accuracy. But the extraordinary expense attending such enterprises held out little hope of moveable type being applied to common Chinese printing." But Rev. S. Dyer, of the London Mission, who arrived at Penang in 1827, gave special study to the problem of providing a fount of Chinese types at moderate expense. As the history of his work in this direction is part of the history of the Mission Press in China, it will be of interest to narrate it briefly.* The first task Mr. Dyer set for himself in this connection, was to determine the number of characters necessary for a working fount, and their relative frequency of use. It was the same task, magnified many fold, which lay before the inventors of the English fount. What is the "E" and what the "X" or "Z" of the Chinese fount? To ascertain this he selected fourteen works. From these fourteen books he sifted out the most common characters, and noted their frequency of occurrence. After months of careful application to this task of compiling characters, he arrived at the following conclusions.

* See also London Mission Press.

1st. "That less than 5000 different characters would answer all the purposes of the Christian missionary; and that a further variety of about 1800 would answer almost any literary purpose whatever."

2nd. "That by a proper adjustment of cases in the printing office, the space occupied by the type would not be of any great practical inconvenience."

3rd. "He discovered the positive proportion required in a fount, at least to such a degree of accuracy as not to involve any serious error."

Mr. Dyer had two plans for making the type required for his fount. The first was to prepare a set of blocks, and from the blocks to make stereotype plates cast the common height of metal type. Then by sawing out each character in the stereotype plate, a set of type would be obtained, exact counterparts of the original blocks.

The second plan was to cut punches. This plan he regarded as of the greatest importance. For although the former method could be adopted at once, and indeed was adopted, and was fairly successful, still Mr. Dyer himself said "However successful our present plan is (casting blocks and sawing out the characters) we ought to COMMENCE punch cutting." It is not necessary to follow this work further. Suffice it to say that after six years of patient effort the work of cutting punches began and the question of printing by movable metal types was settled.

The Press established by the American Board, applied to Mr. Dyer for a fount of type for its use as early as 1835, and the Home Committee, I am informed, made him a grant of money to aid in his work of punch-cutting. At what date this fount was furnished, I have been unable to learn, but evidently the metal type were not so numerous as to render block printing unnecessary in order to supply the demand for books. For reports of the above Press as late as 1848 and indeed in 1854 mention the printing of several millions of pages from the blocks.

The Press continued in operation at Canton up to 1856, under the direction of Dr. Williams, when it was destroyed by fire on the night of December 14th, and with it a large supply of books was consumed. Up to this time its list of publications comprised such works as the *Chinese Repository*, beside Easy Lessons, Vocabulary of the Canton Dialect, A Tonic Dictionary and the Commercial Guide, all by Dr. Williams, in addition to tracts for mission purposes.

In 1868 the Press was reopened at Peking, under the management of Mr. P. R. Hunt, who had seen long service as a mission printer at

Madras. Mr. Hunt continued its management up to the time of his death in 1878. While the amount of work has not been large, being limited to the printing of books prepared in Peking, and the North of China, still from it have issued some valuable works, and books noted for the excellence of their typographical appearance. The edition of the Mandarin Bible, printed at this Press in 1874, is a fine specimen of the printer's art. The list handed the writer contains the names of fifty-seven publications varying in size from the sheet tract printed on ordinary Chinese paper, to the Octavo Bible above referred to, on foreign paper and half leather binding.

After the death of Mr. Hunt, Mr. W. C. Noble was sent out from the U.S.A., to take charge of the Press, and it is now working under his supervision. There are three presses in use and eight workmen employed.

LONDON MISSION PRESS.

The London Mission Press, ultimately transferred to Hongkong, was originally established by Drs. Morrison and Milne, at Malacca, in connection with the Anglo-Chinese College there, about the year 1818. There the *Indo-Chinese Gleaner*, a Quarterly Magazine, in, English, was printed. A monthly Magazine in Chinese was also commenced by Morrison and Milne, but probably printed on blocks. In the meantime a great quantity of characters were cut on metal body as required from time to time for Dictionaries, Grammars and other works wholly or partly in Chinese, at Macao, Malacca, Penang, and Batavia. Sometimes they were cut on the spot where wanted, at other times they were forwarded from one place to another. It was with such types that Premare's *Notitia Linguæ Sinicæ* was printed at the Malacca Press, in 1831. Other books printed there were Collie's Translation of the Four Books, Morrison's Notices Concerning China, The Domestic Instructor (Chinese), Scriptures, Tracts, etc.

The first European superintendent of this Press, was Mr. Hatmann (1820,—)

The Rev. Samuel Dyer, arrived in the Straits in 1827; but at first he was stationed at Penang. He was the first to carry out the idea of casting fonts of Chinese type. In the end of 1833 Mr. Morrison wrote to the Religious Tract Society "We have now the prospect of getting Chinese type executed at a moderate rate by Chinese themselves. Mr. Dyer found a Chinese at Penang who could cut punches; and my son John has found some at Canton, who can cut them cheaper than at Penang. We require an experienced type-founder. I am very sanguine that the great desideratum of cheap Chinese types will ere long be accomplished. This will be like the invention of printing in

Europe, for Chinese block printing is ill-fitted for news and daily literatures."

About 10 years after the last date, the fount of large type and some portion of the small (3 line diamond) having previously been completed by Mr. Dyer, the Anglo-Chinese College and Press were removed to Hongkong, by Dr. Legge. Sometime not long after the removal to Hongkong the services of Mr. R. Cole, formerly of the American Presbyterian Mission, were secured to superinted the type-foundry, and printing business. This he did till 1852, and the 3 line diamond fount was completed by him and some few varieties of other types were also made. Rev. Dr. Chalmers took charge when Mr. Cole went; and by and by Mr. Wong Shing, a Morrison school-boy who had been to America, became so well acquainted with the business that he took charge under Dr. Chalmers, Dr. Legge, Mr. Turner and Dr. Eitel, until the whole establishment was sold to a Chinese company in 1873.

Books printed besides Scriptures and Tracts were Commentaries on Mathew, Mark, John, &c., Legge's Classics, Chalmers Cantonese Dictionary, &c.

Besides the above Press connected with the London Mission there was one established, as I am informed by one of the senior members of that Mission, at Shanghai, in 1846. At first it was under the management of Rev. Dr. Medhurst, but in 1847, Mr. A. Wylie was sent out to manage it. It is a source of regret that he is not present to furnish a full account of the progress of the work of the Press under his care, as he remained in charge until its close in 1864. The special aim of this Press seems to have been to promote Bible work. For when the prospect for the spread of the Scriptures in China seemed greatly enlarged, upon the revision of the new Testament by the Delegates, and a demand was made for *one million* copies, the presses and funds to do this vast work were supplied to this Press. By this means over half-a-million of the proposed edition was actually issued beside a large number of the Old Testament. The presses sent out from England, were not found equal to the hand presses, during this trial, and they were subsequently returned. Up to the time of the closing of this Press it continued to issue smaller editions of the Scriptures as needed, as well as Tracts for the use of the London and other Missions. This Press also issued many Tracts under the patronage of the Religious Tract Society amounting to hundreds of thousands. Aside from Books and Tracts of a purely religious character, philological, scientific and mercantile publications also found a place and were printed as desired.

Since its close, much of the work for the British and Foreign Bible Society and for the Religious Tract Society, has fallen to the American Presbyterian Mission Press. Indeed a large share of its publications are for these two Societies.

As is well known, Mr. Wylie only gave up the management of the office from which such large issues of the Word of God came, to enter upon the immediate work of the distribution of that Word among the Chinese.

THE AMERICAN PRESBYTERIAN MISSION PRESS.

This Press was established at Macao, in the year 1844, concerning which the following record is found.

"The Press arrived at Macao, on the 23rd of February, A.D. 1844, in charge of Richard Cole. Ayuk, a Chinese lad whom the Rev. Mr. Orr, had taken to the U.S.A., with him when he returned home, returned to China with the Press in the employ of the Board, as a printer, something of which art he had learned while in America. On the first of April there were 323 matrices received from the U.S.A., by the ship *Paul Jones*. The time which intervened between the 23rd of February and the 17th of June, when the Press was put into operation, was occupied in arranging the office. Much of the time was lost in waiting for the necessary fixtures which had to be made."

The Press was put into operation with three Chinese hands,—one compositor and two pressmen. The first work which was done was an edition of the Epistle to the Ephesians for the Baptist Mission. 3,000 copies were printed for that Mission and 2,000 for our own. It made a 16mo. volume of 30 pages and cost about $30. "It was completed on the 30th of August."

"From the time the Press was put in operation, the casting of the Chinese type commenced. A portion of the type had been cast in the U.S.A. By far the largest part however was cast in China. During its stay at Macao the Press issued a list of type, an edition of 14,500 copies of the Gospel by Luke, 15,000 copies of the Acts of the Apostles, and 10,000 copies of the Two Friends, besides sundry jobs for business men. One compositor was added to the force.

"On the 20th of June, 1845, the Press was removed from Macao, to Ningpo," thus making it the third Mission Press established in China. "It reached Ningpo, on the 18th of July, and with it came one compositor and one pressman." By the 1st of September it was in working order. Its first publication was an edition of 7,000 copies of Milne's Sermons. As work increased the number of employees was

increased. In October there were five Chinese workmen employed; 1 compositor, 1 apprentice, 2 pressmen, 1 type-cutter. "The perfecting of a fount of type, according to Rev. Mr. Dyer's list, was commenced on the 29th of January. 192 new matrices were received in December. The same month a record is made of an estimate for type sent to Rev. Dr. Medhurst and the statement that 9 months were necessary to cast a fount.

The work of the Press went steadily forward in all departments. New Tracts were published as they were prepared, and increased facilities for work were secured. In April 1846, a new casting-furnace and other material arrived from the U.S.A. But the foundry could not supply all the type required. For in July 1197lbs of Mr. Dyer's type were received from Hongkong, which was arranged for use by the 1st of the following October.

As the work in the type-foundry progressed orders were sent in for type from other places. The first order filled was from Bangkok. It was for 76lbs of the Paris fount.

The Report for 1846 shows that the running expenses of the Press had been $975.33 while the proceeds were $462.82. The work done amounted to the issue of 587,384 pages, comprising 13 different publications. An occasional note indicates that some of the employees were not all that could be desired, *e.g.* "Asut left, and the Press stood idle because no pressman could be found." "Received from the book-binder $3.15 for paper he stole."

In 1847, August 24th, Mr. Cole handed in his resignation. It was accepted, and the Rev. A. W. Loomis was appointed to take charge of the Press. The Publishing Committee took an inventory which occupied them a "part of a day." From the Report issued for 1847, it appears that the working force was seven men, of whom four were compositors In consequence a larger amount of work was done, viz. 52,500 copies of Tracts, etc., were printed, or 1,819,692 pages, being an excess over the former year's work of more than a million pages. The same report calls up a difficulty which has arisen during the subsequent history of the Press. The man in charge was *not* a *printer*. While he had succeeded in conducting the Press satisfactorily up to the date the Report was issued still, it was stated "that contingencies might arise, such as an accident to the press, or the departure of the workmen, in which event, the brother under whose care the Press is at present, being unused to, and unskilled in such matters, might find great difficulty in carrying on its operations." The hope was therefore expressed that a practical printer might be found to fill the position of manager.

During the year 1847, a small fount of Japanese type was added to the office, thus enabling it to do work in three languages, viz., English, Chinese and Japanese.

Early in 1848, a new press was received from U.S.A., together with a number of plates of books. In 1849 we learn of more extensive plans and operations. A new fount was ordered from Berlin, new type were added to the Dyer fount and a complete sett of apparatus for stereotyping was procured. Rev. A. W. Loomis was obliged to remove from Ningpo, and he was succeeded by Mr. M. S. Coulter, who was sent to Ningpo, for the purpose. Under his superintendence the Press continued to flourish, and the amount of its work increased. Tracts were supplied to the different Missions in China as needed, facilities for work were multiplied and the number of workmen increased. Mr. Coulter continued in charge until 1853, when ill health compelled him to resign. He died December 12th, 1853.

Rev. R. Q. Way was placed in control of the press, thus again introducing a superintendent "unused to, and unskilled in such matters." The natural result was a less degree of efficiency, but not of zeal. There is nothing to remark during the five years following.

In October, 1858, Mr. W. Gamble who had been sent out for the purpose, took charge of the Press. With him came new type and matrices and a type-casting machine. To meet the demands of the Press, new rooms were provided. The outlook for increased usefulness was brighter than ever before. A Report says "new openings, by treaty, into the country call for increased efficiency in our Press operations, and there will be a yearly increasing demand for our Tracts." The fulfillment of this prophecy is found in the Report for 1859 which shows an aggregate of 7,398,560 pages issued from the Press. The same year the "Berlin" fount was completed by casting 1,000lbs., of type in the foundry connected with the Press. Large additions were also made to the "Paris" fount. It is to be noted that the type-metal used, was imported. In 1860 a new plan for making matrices was adopted, viz., the electrotype process. In reference to this experiment the remark is made, "This experiment, so far as tried, proved most satisfactory, and there is no doubt that type cast from matrices made in this way, may have all the fineness of finish of those made in Europe, combined with that beauty and symmetry of form, which only the Chinese themselves know how to give to their character." It is to be observed that the whole plan was to have a Chinese type-cutter cut the desired character on box-wood and from this

to electrotype the matrix. Of course the "the symmetry of form" thus obtained would depend largely upon the skill, first of the man who wrote the character, and then the accuracy with which it was cut in the wood. The books printed by Mr. Gamble and his successors with type cast in matrices made after the electrotype process, and the large demand made upon the foundry for type by Chinese printers, are witnesses to the success he obtained.

During this year mention is also made of another task which Mr. Gamble undertook, viz., the readjustment of the Chinese fount. In another place Mr. Dyer's work, in determining what characters should be cut or cast, in preparing a fount of moveable type, is narrated. As he was necessarily almost limited to Chinese writings for his list of characters, naturally it contained many not needed in what may be denominated a Christianized fount. Mr. Gamble's aim was to ascertain the characters, and the number of times each occurs, in a large range of Christian and Chinese literature, "that we may thereby, in a fount of type, have cast the right number of type of each sort, having neither too many of one sort nor too few of another." This work occupied about two and-a-half years, and three objects were attained by it. 1st. The number of type of each sort was accurately determined. 2nd. The size of the "case" was reduced to the smallest possible limits, and 3rd. The compositor was enabled to accomplish his work with much greater ease and rapidity. "A compositor properly trained, can do at last three times the quantity of work under the new, he could accomplish under the old arrangement of the cases." The fact that, so far as the writer knows, the "case" planned by Mr. Gamble after the size of the fount was determined, is the *only* kind now in use in Chinese or foreign offices which do any large amount of Chinese work, is sufficient comment upon its usefulness.

In 1860, the apparatus necessary for making electrotype plates, was introduced. In reference to this enterprise, suffice it to say, that while a number of books were electrotyped, notably a portion of William's Syllabic Dictionary, still the process is so elaborate, and so much more expensive that it has fallen into disuse except for matrix making and stamps.

With 1860 the history of the Press at Ningpo closes. The difficulties experienced in purchasing the needed material for press work, in shipping books to the various ports and other reasons, lead to plans for an early removal. The growing importance of Shanghai, its accessibility from all ports of China and its direct communication with other countries induced the Executive Committee to sanction the transfer of the Press to that place.

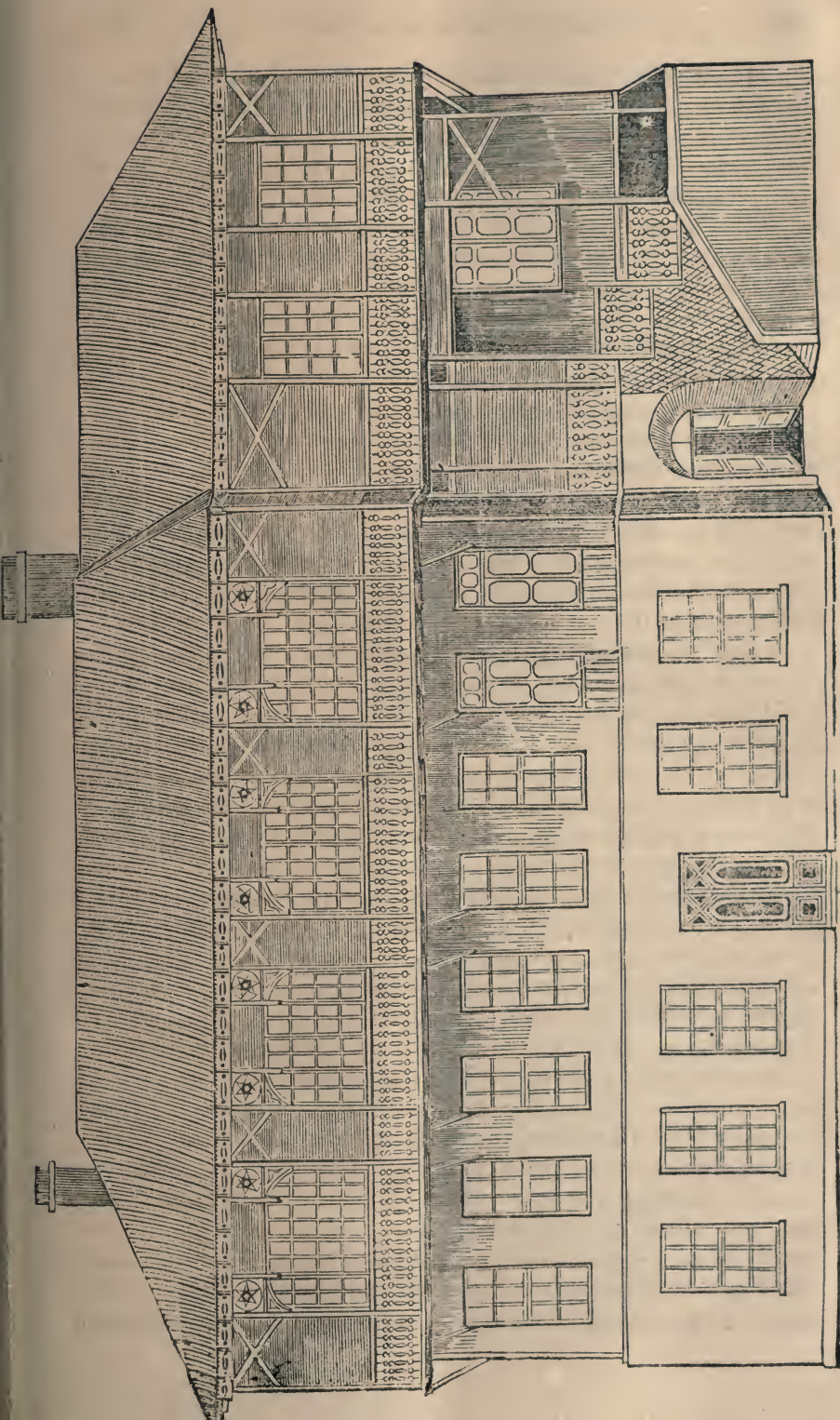
Accordingly a small building adjoining one of the Mission houses was purchased, and in December 1860 the transfer occurred with a delay of but three weeks, as all the workmen were willing to remove. The number of presses now in use, was five, and the number of pages issued annually, more than eleven millions.

At Shanghai, a demand for English printing arose almost immediately. To meet it, type were brought out from home, and three boys from a mission school were entered as apprentices in the English department.

The foundry was doing good work in making matrices for two new founts of type, of the English and small Pica sizes, while a fount of matrices for Japanese type was also prepared.

The premises now occupied were far too small for the exigencies of the work done. As the "three remove's" already made had not vindicated the proverb, another was ventured on. Two friends were found who furnished the means for larger quarters. Hence in 1862 it is recorded "and now we possess a building, substantial and commodious, adapted in every respect, not only to our present wants, but also to our future requirements." But while all the moves made, were not "as bad as a fire" for the prosperity of the Press, the effect of the last can be seen in the statement that only a few more than eight millions of pages issued during 1862. A cylinder press was added to the establishment and good work was done at preparing new founts of type. Thus we are not surprised a year later, to find that with more room, greater facilities and more type nearly fourteen millions of pages were printed. "The cylinder press did not realize the expectations entertained of it with respect to economy" owing, as is alleged, to the poor quality of Chinese paper, hence it was laid aside. From this time until 1875, there is little to remark in the working of the Press. The demands made upon it increased yearly and to meet them new matrices were made, new type cast and new presses imported. At the close of 1876 there were matrices in stock for casting five sizes of Chinese type, 5 varieties of Japanese, 1 Manchu, and 2 English, while a fount of music type was imported. Among the works of importance issued, was the justly celebrated Japanese-English Dictionary by J. C. Hepburn, Esq., M.D., American Presbyterian Mission Yokahama.

The foundry was drawn upon continually by persons opening new offices and by those who had occasion to do Chinese-English work. Founts were supplied to I.M. Custom's Statistical Department, the Taotai at Shanghai, the American Board Press at Peking, and to several native offices, thus showing the importance of this department



AMERICAN PRESBYTERIAN MISSION PRESS, 1879.

of work, and the necessity for its existence. Besides this home demand matrices were made to fill an order from Paris and a fount of type was supplied to the American Oriental Society.

Mr. Gamble continued in charge up to October 1869 when he resigned and was succeeded by Rev. J. Wherry, who had assisted Mr. Gamble for several years in what was called the literary department, viz: proof reading and tract revision. In 1870, Rev. Mr. Wherry removed to Chefoo, owing to ill health in his family and Rev. J. Butler was placed in temporary charged. He again, was succeded by Rev. C. W. Mateer, until the summer of 1871, when Mr. J. L. Mateer, arrived from U.S.A., to assume the management.

Again the premises became too small for the requirements of the work. All the room was occupied and so crowded as to be inconvenient. An opportunity offered for the sale of the entire premises and it was accepted. At the same time the property now occupied was purchased, and in September 1875, possession was taken. The accompanying cut, drawn and engraved in wood by a Chinese employee, gives a very good view of the main building. In the rear are the Foundry, Bindery, Book depository, Chapel and rooms for workmen.

In May 1876 Mr. Mateer returned to U.S.A., on account of ill health and afterwards resigned his connection with the mission. Upon his departure the writer was placed in charge. Thus the Press has passed from laity to clergy, from practical printer to unpractical preacher, in almost regular succession, during the thirty-five years of its existence, but with unvarying success attending its increase in years. It is now working up to its full capacity in all departments except the foundry. A recent inventory of the stock shows about one hundred founts of foreign type, ten of Chinese, nine of Japanese, one of Manchu, one of Greek and two of Music, and corresponding matrices for the most important varieties, eight presses, of which one is a cylinder, doing the work of at least four hand presses, as the difficulty formerly experienced has been overcome. The force employed varies from sixty to eighty hands.

The Depository as appears from the last catalogue, issued in January 1879, contains 37 Scriptural volumes, 9 Commentaries on parts of the Bible, 112 Religious Books and Tracts in Wenli, Mandarin, and Shanghai and Ningpo Dialects, 13 School Books, 6 Medical Works, 18 Works on the Chinese Language, 1 on the Corean Language, and 58 Miscellaneous Works.

Aside from the work mentioned above, which this Press has done, it has also been of service in assisting Chinese in opening printing offices. It has imported presses and printing material for offices in

Peking, Soochow, Shanghai, Ningpo, and Canton, and in one instance it has supplied the apparatus for stereotyping. Thus it has been the means of advancing one Western Art, in China. The smallest amount of work recorded, as done in any one year, was 587,384 pages issued in 1846. The largest amount was 47,160,274 pages issued in 1875. There must have been less work turned out during the first year, at Macao, but no record was made of the total for any year until 1846.

(To be continued.)

THE BURIAL OF REV. A. WHITING.

By Rev. F. W. Baller.

THE remains of the Rev. A. Whiting are interred in a piece of land outside the East Gate of Tai-yuen-fu, about five *li* from the city. Since last spring they have been lying in a cave attached to the Cheh-kiang Guild (浙江會館) outside the East Gate. The usual marks of respect were paid when they were deposited there, several natives following and others sending their carts.

On the morning of December 27th, 1878, Rev. T. Richards, Messrs. James and Turner and myself, went to the above mentioned Guild, where coolies were in waiting according to arrangement. Twelve of them bore the coffin (a large native one) to the grave, we following. On arriving at the graveyard we found the grave had been made in a very peculiar manner.

A hole had been dug about nine feet deep, level with the bottom of which a cavity had been excavated large enough to contain the coffin. This was the grave proper. The advantage gained by this arrangement is that the soil above the coffin is not loosened; the rain therefore does not penetrate so easily as it would if the earth were loosely filled in. It is really a grave within a grave.

After the body was lowered we held a short service. We read that grand old Psalm, the 91st, and sang the hymn beginning "Thou art gone to the grave, but we will not deplore thee," and afterward engaged in prayer, asking that He who had called our brother away would glorify His own name through this strange providence.

Meanwhile the coffin-bearers stood round looking on with wonder at our simple service. When we rose from our knees we sought to explain the service to them. As we finished speaking the head man came forward and remarked that since Mr. Whiting came to do them good and lost his life in the attempt, they would also pay their respects to him. Suiting the action to the word he prostrated himself before the open grave, knocking his head (磕頭) at the same time. The

others were about to follow his example, but we restrained them, as we felt they had not grasped the meaning of the ceremony, but thought we had worshipped the dead. We again explained the service, and urged them to worship the living God.

We could not but feel however, that though the men had misunderstood our meaning, they had not misunderstood the object of our coming among them. They evidently recognized that Mr. Whiting had desired to befriend them and save them from misery, and they felt grateful for it. May not this act though trifling in itself be the index to the feelings of many hearts? May we not safely surmise that hundreds cherish like feelings of gratitude towards those who have stretched out a helping hand to them? For ourselves we could not help desiring that when we were called hence our memory might be perpetuated not in marble but in the affections of some from among this people.

Our brother has died in the Lord and his works do follow him. He has been called away in the hey-day of his strength and vigour by a mysterious providence. May we learn from this to work while it is yet day, and so to work that we shall be missed when our call comes. "The memory of the just is blessed."

A gravestone with the following inscription now stands over the grave :—

可	末	魂	心	同	溘	適	遠	聞	奉	素	哀
戴	日	升	安	人	然	感	來	晉	天	遵	哉
華	審	於	於	悼	身	瘟	助	年	行	天	魏
冕	判	天	道	傷	亡	災	賑	荒	仁	道	公

On our return the Governor sent for Mr. Richards and informed him that the Native Relief Committee had voted Tls. 400 toward defraying the expense of sending Mr. Whiting's remains home! (靈柩)

Mr. Richards declined the offer with thanks, explaining that we did not attach much importance to the place of burial. His Excellency then offered to erect an honorary portal to Mr. Whiting's memory, but on being informed that a gravestone was already ordered and would be put up in a few days, he insisted on refunding the purchase money of the land. To this Mr. Richards made no objection, and the land was made over to us.

Thus the first burying place for Christian Missionaries in Shansi, has been presented by a heathen magistrate, a fact deeply interesting in itself and full of hopeful significance. It proves that the generosity shewn in time of distress has moved many hearts in the higher as well as in the lower walks of Chinese life. The good done by means of famine distribution is destined to bear fruit, and in a literal sense the bread cast upon the waters will return after many days.

Correspondence.

The Family Sayings of Confucius.

DEAR SIR:—

Since writing my former note I have examined part of Mr. Hutchinson's second instalment as published in your last number, and I now beg to forward the result to you. Apologising for thus trespassing upon your space,

I remain, Yours obediently.

An analysis of Mr. Hutchinson's translation of the first chapter of the *Family Sayings* exhibits the following errors and inaccuracies:— In explanation of 器不彫僞 "vessels were not to be engraved falsely," Wang Su's commentary says 彫畫無文飾不詐僞; for which Mr. Hutchinson gives "engraved lines not required for adornment or colour, were not to be used to deceive." This should be "In engraving and chasing let there be no deception; in ornamenting let there be no falsity," there being here two distinct clauses and the character 文 being moreover read in the 去聲, with the peculiar meaning which belongs to it under that tone. The idea seems to be that no articles should be so engraved, or otherwise ornamented, as to appear to be something that they are not. Four lines further on the characters 不封, which belong to the text and mean "no heaping up," are not translated. The sense is, indeed, brought out by the following words from the commentary, but of the two we should prefer to give precedence to the text. A few lines lower down we have "how the next year duke Ting made Confucius Assistant-superintendent of Works, and appointed him to distinguish the nature of the five Earths." For this the text gives 於是二年定公以爲司空乃別五土之性; from which it is quite clear that the scheme of distinguishing the five kinds of soil emanated from Confucius himself, and that he was in no sense "appointed" to do this. Mr. Hutchinson then proceeds to give "and what sort of trees each was suitable for producing, each according to its sort;" but the text has 而物各得其所生之宜咸得厥所, which means "and thus everything got what was suitable to its production, with its proper place assigned to each." Seven lines below, Mr. Hutchinson writes "to blame a ruler and show that he has sinned is not proper," the text being 貶君以彰己罪非禮也, which means "to blame a ruler and thus expose your own unworthiness is not fitting" (Compare the well-known French proverb, *Il faut laver son linge sale en famille.)* Eight lines more and we have from Mr. Hutchinson "Confucius managed as Minister of State," for 孔子攝相事, which should be rendered "Confucius acted as master of the ceremonies." In the same paragragh, "Please prepare the President and

Vice-President of the Board of War" may fairly be regarded as over literal, the text being 請具左右司馬. The next sentence involves several mistakes. We give the text first: 定公從之至會所爲壇位土階三等以遇禮相見揖讓而登獻酢既畢. For this Mr. "Hutchinson writes, "Duke Ting followed his advice, and went to the "place of interview; at the altar place where steps of earth led to "three platforms, were used the ceremonies for meeting, a salute, and "respectful motion and then you ascend, an offering is presented and "returned and all is over." We propose the following emendations:— "Duke Ting consented; and when he reached the place appointed for "the interview, there was a raised platform prepared, with three steps "leading up to it. The ceremonies used were those of [host and "guest, *i.e.* equals]; a salutation, a struggle as to who should yield "the *pas*, and up they went. As soon as the ceremony of mutually "pledging each other in wine was over,...." We now continue at the point in the text where we left off: 齊使萊人以兵鼓譟劫定公 (Mr. H.)" T'se sent half-savage men "with weapons, who made a great tumult, to overcome Duke Ting." This should join on where we break off above, thus, "....T'se made the men of Lae "advance with their weapons and drums, and in the hubbub, [attempt "to] carry off Duke Ting." Wang Su's commentary on this scene says 萊人齊人東夷雷鼓曰譟 "The men of Lae are barbarians "on the east of Ts'e. A thunder of drums (or simply 'beating "drums') is called a *sao* (translated by 'hubbub')." For this "Mr. Hutchinson gives "The Lae men are savages on the border of "Ts'e; they made a tumultuous shouting." The very next sentence contains an extraordinary mistake; 孔子歷階而進以公退曰, or as Mr. Hutchinson renders it, "Confucius ascended the steps and "having finished his business retired, saying...." The true transla- "tion is "Confucius thereupon ascended the steps and made the Duke "retire, saying...." Towards the opening of the next paragraph we "have, Confucius ran up the steps, and on reaching the first called "out. If the lower classes wave about before him despising their "ruler, their crime etc." The text runs 孔子趨進歷階而上不盡一等曰匹夫熒侮諸侯者罪 etc. This should be "Confucius then "hurried up the steps, not merely up one step but to the top, and cried out, 'When a low fellow thus insults his prince, his crime etc.'" Two lines below this Mr. Hutchinson has "they cut off the dwarf's hands and feet," but quite omits to translate the two important characters 異處 "and threw them in different places." At the end of the same paragraph we find "let it be to us as you "say," which utterly destroys the whole point of the remark, the real sense of the text 亦如之 being, "in that case let it be to *you* as by this agreement." In the next line we learn that "the ruler of Ts'e was about to perform the ceremony of giving presents" 齊侯將設享禮, in support of which translation we are referred to Vol. I. p. 94 of Legge's *Chinese Classics*, whereon we are informed that 享 signifies "to make presents." In spite of this, however, it seems quite clear that in the case before us, this term is used in the sense of a banquet, since we are informed by the context that "ceremonial cups" or "goblets"

罇——not "sacrificial vessels" as Mr. Hutchinson has, followed by "cannot leave the temple" for 不出門——and "fine music," would be required to complete the arrangements. The character 罇, by the way, is taken from Wang Su's explanation of 犧象, which, with the rest of the commentary from this point, Mr. Hutchinson does not translate. At the beginning of the next paragraph we have from Mr. Hutchinson, "The state of Loo uses the doctrine of the superior man to assist its superior men," the text being 魯以君子道輔其君, the last character of which is equivalent to 王 "ruler" and should be thus translated in order to give sense to the remark. At the close of the next paragraph but one, in which the administration of Confucius is enlarged upon, Mr. Hutchinson writes, "Government orders effecting reforms were promulgated far and wide." For this the text supplies 政化大行, which unquestionably means "The good effects of his administration spread far and wide." The concluding paragraph of seventeen lines may be passed over as correct, being in fact so simple as to offer little or no scope for mistakes.

HERBERT A. GILES.

The Toleration Clauses in the Treaties.

DEAR SIR,—

I have received a letter from Dr. Williams, in which he corrects an error in my Essay read before the Conference at Shanghai, in May, 1877. It was said that "the Toleration clause in the Treaties was suggested and urged by the Chinese Commissioners themselves." This statement proves to be erroneous. The letter, which I forward herewith, is so full of valuable information concering the origin of this clause, that I hope you will find room to insert it in the Recorder and oblige yours very sincerely.

J. A. LEYENBERGER.

DEAR BROTHER,—

The "Records of the Conference at Shanghai, in May, 1877" contains so much that is accurate and valuable, that the few errors found in it are worth rectifying, if only for the information of the members of the Conference. One of these points is contained on p. 407 in your excellent essay on the Treaty Rights of Native Christians and the duties of missionaries in vindicating them; and I send you an account of what occurred at the negotiation of the treaties in 1858, which will place matters in their true light.

You quote the article of Toleration in the British and American Treaties, and then add:—"It might be a matter of interest to know how these clauses came to be inserted in the Treaties. I have seen it stated,—and the statement is said to have been made on the authority of W. B. Reed, the framer of the U.S. Treaty,—that the matter was brought forward and encouraged by the Chinese Commissioners themselves. If this be true, the fact is an interesting one, and one that ought to be more generally known. Mr. Reed is said to have further

stated that none of the ministers, who were then engaged in negotiating treaties with China, were authorized by their respective Governments to insist upon the insertion of such an article in the Treaties; and if the representatives of the Chinese Government had not urged it there is no probability that such clauses would have been inserted. It would then appear that Christian missionaries in coming to China, to preach the doctrines of Christianity, are pursing their calling at the invitation, and under the authority and sanction of the Empire of China."

The impression given in this extract in relation to the insertion of the Toleration clauses in the four Treaties of 1858, has gone farther than I supposed, or else some one of the members present would probably have corrected it. The introduction of such an important right to foreigners, as liberty to teach and practice the principles of Christianity, would pre-suppose a better knowledge of that faith than any Chinese official then possessed, and that very knowledge would have led him rather to oppose than to favor its toleration. I suppose an impression of their willingness on this point arose from their reported conversation with the Russian Minister, to the end that they were willing enough to allow foreign missionaries to go into the interior, but did not want foreign merchants to travel about there; basing the preference chiefly on the knowledge of the language possessed by the former, which would prevent trouble arising with the natives. The Imperial Commissioners all resided in the capital, and had all known the quiet, gentlemanly, learned members of the Russian Mission, in Peking for many years, and they might well conclude that such men, —two of whom were then in Tientsin, in the Russian Legation, would do no harm in the interior of the Empire.

The first recognition of the Christian faith by the Chinese Government in modern times was obtained by M. de Lagrené the French Plenipotentiary; and is contained in a rescript from the Throne, dated December 28th, 1844, and inserted in the Chinese Repository, Vol. XIV, pages 195-199. It is not necessary for the present purpose to do more than refer to it; for, during the fourteen years it had been on record, so far as I know, no one had derived any protection or advantage in mission work from it. Such rescripts are usually regarded by Chinese officers as of local and temporary authority and influence.

The Russian Treaty was the first which was signed in 1858, and the eighth article contained permission for Christian (天主) missionaries to propagate Christianity among the Chinese, and travel in the interior for that purpose, but involved governmental and consular interference by limiting their number and requiring passports. A copy of the Chinese text was obtained on the 14th of June, the day after the treaty was signed, and a modified article drawn up to take the place of the one in the draft of the treaty. The term for Protestants as well as Catholics was inserted; and all reference to passports, and limitation of numbers omitted. This article was discussed in all its bearings, as the deputies with whom I was engaged brought forward their objections, which were chiefly against our missionaries going into the interior. With respect to the great principles involved in it they knew nothing, and there was no discussion as to their bearing. The

proposed modifications were selected, and we fell back on the Russian stipulation, with the addition of the *Yésu kiao* for Protestants, and my interlocutors were asked to present that to their superiors. The next day one of our native clerks was sent for it and two other unsettled articles, but the Imperial Commissioners kept him till evening, unwilling to the last to permit our missionaries to enter the inner land; but finally yielded and gave us all that this Russian article allowed.

About nine o'clock, a note came from their secretaries addressed to Mr. Martin and me, withdrawing the article in the most decided terms, and only giving American missionaries the right to exercise their calling in the open ports. The note added that "heretofore American missionaries brought their wives and families, and carried on trade, which were totally different from the missionaries of other countries; and for such persons to enter the Inner Land with families and traffic, cannot be allowed. The two words "Inner Land" are therefore to be stricken out." This note was accompanied by the draft of another article, by which American missionaries were restricted to the open ports, where they were to be placed under the surveillance of their consul, and the local authorities; toleration to native professors was granted. A reply was returned, that rather than admit such an article, the U.S. Minister preferred that the whole of it should be left out; but as every other article was agreed on, he still desired to sign the treaty on the morrow.

Early in the morning, I sent the draft of another article in which toleration of Christianity was granted, and nothing said about foreign missionaries, only that its professors should be allowed to meet for worship and to distribute religious books. About nine o'clock this draft was returned, with the last addition, erased; and the words "open ports" inserted in such a connection that it made it illegal for a native to profess Christianity anywhere else. The main object was to keep our missionaries at the ports, but the effect would be detrimental on the converts everywhere if they tried to have public worship for their consideration. We could not see them, and so sent in the draft for their perusal, making no reference to the previous form, or to their note; in order to avoid as much as possible all comparison between the two, and further discussion on the matter, which our old Chang was desirous again to renew. He was told that we had no time to do so, and was asked to take it in. It was soon brought back with the remark of Kwei-liang "that it was excellent;" that same day the treaty was signed, and its 29th article contains the toleration of Christianity just as it now stands. On the whole, the last form was the best of the four, for the introduction of particulars would have suggested other criticism of native officials. In the English text, Mr. Reed substituted for my single word *whoever*, the phrase, "Any person, whether citizen of the United States on Chinese convert," because he did not think it proper to have an article in the treaty having no expression in it referring to Americans. This article was communicated to Lord Elgin, and an abbreviated form appears in article 9 of the British Treaty; one numbers 71 characters, the other 46, and both

are shorter than the articles in the Russian or French treaties, which contain no reference to Protestants.

I think it is due to the late American Minister to quote from his remarks on this article as pertinent to this account of the matter; his dispatch was written, June 30th, soon after the events, and the twenty years which have since elapsed rather add to their value.

"The 29th article provides for the toleration of Christianity and the protection of Chinese converts....The recognition of both forms of Christian faith, professed by the Roman Catholic and Protestant churches is rendered necessary by the fact that in the Chinese language different terms are used to describe them. The sign 天主教 interpreted "the religion of the Lord of Heaven," is generally understood, as applying only to the former, which 耶穌基督聖教 or religion of Jesus Christ, is applied to the latter. In the Chinese text of this treaty both characters are used, and could only be rendered in English in the form I have adopted, and which I certainly should not have resorted to, accustomed as I am to regard them as part of a common faith. The recognition of that common faith and the great principle on which it rests, and the immunity of its professors, whether native or American, are in broadest terms; and that recognition is hailed here with entire contentment by the dovoted men who are teaching the great doctrines of Christianity.

"I cannot allow this occasion to pass without an incidental tribute to the missionary cause, as I observe it promoted by my own countrymen, in China. Having no enthuasism on the subject, I am bound to say that I consider the missionary element in China, a great conservative and protective principle. It is the only barrier between the unhesitating advance of commercial adventure, and the not incongruous element of Chinese imbecile corruption. The missionary, according to my observation, is contented to live under the treaty and the law it creates; or if, in his zeal, he chooses to go beyond it, he is content to take the risk without troubling his Government to protect him in his exorbitance. But taking a lower and more practical view of the matter, I am bound to say further that the studies of the missionary, and those connected with this missionary cause, are essential to the interests of our country. Without them as interpreters, the public business could not be transacted. I could not, but for their aid, have advanced one step in the discharge of my duties here, or read, or written, or understood, one word of correspondence or treaty stipulations. With them there has been no difficulty or embarrassment. It was also the case in 1844, when Mr. Curting's interpreter and assistants were all from the same class; in 1853, with Mr. Marshall; and 1854, with Mr. M'Lane. Dr. Bridgman, who was the principal assistant in all these public duties, still lives in the active exercise of his usefulness; and I am glad of the opportunity of expressing to him my thanks for incidental assistance, and constant and most valuable counsel. My principal interpreter for the spoken language of the north has been Rev. W. A. P. Martin, of Indiana, of the Presbyterian Board. Fully appreciating all these obligations to the missionary cause, I was very anxious to introduce

into the new treaty such a provision as would testify this obligation, and express what I believe to be the respectful sentiment of the Chinese themselves. To do so was not easy. The Chinese plenipotentiaries promptly acceded to the article as it now stands, which I believe is entirely satisfactory to the missionaries. They indeed went further and offered to inserted a stipulation that a limited number of missionaries furnished with passports by the consuls and local authorities might travel, without their families anywhere in China, and preach Christian doctrines. To such a proposition I could not accede. I confess to a great repugnance to anything like a passport system. It would be impossible to agree to any limited number of missonaries to come from a country like ours, where there are so many forms of Christian faith. It would be equally inadvisable to deny the American Missionary the companionship of his family, who, here, not only share his privations, but by their active coöperation contribute to his success. There are no American Roman Catholic missionaries in China. But, besides, there was a stronger objection. Obtaining such a privilege for missionaries would have involved the recognition of a distinction as to rights between missionaries, and merchants, and others, which my judgment did not approve. In the Russian treaty this privilege was accepted for obvious reasons, even with its limitations. I declined it on the grounds I have stated, and have reasons to believe that the article as it now stands will give entire satisfaction to those directly interested, and insure the full protection needed."

These quotations contain the leading facts of the negotiations, and also indicate the feelings and hopes of those most deeply interested in this matter at the time; and I think that subsequent experience has confirmed them. The articles in the British and American treaties were much criticised at the time by many missionaries, as containing only vague generalities, and as they alleged, these were almost neutralized by the fact that the laws of the Empire would necessarily be violated if any Christian convert tried to "peaceably teach and practice the principles of Christianity." But I think that they overlooked the power of a consistent, earnest exhibition of such teaching and living in winning the ignorant heathen to an inquiry into the precepts of our faith. If the first article on toleration presented to the Chinese Government by the U.S. Minister had been forced on it at that time, I think we should have alarmed it to take violent measures; while now we have gradually obtained everything contained in it, and each advance has carried its own evidence, agreement, and results with it. That article read thus:—"Hereafter it shall be lawful for any citizen of the United States, preaching the doctrines of Jesus Christ, or distributing the S.S. of the Old and New Testament, or other good books, to pass freely without let or hindrance, through all parts of the Ta Tsing Empire, and therein to expound the said doctrines by word, or writings, being also allowed the pivileges of residence and safe treatment, and hereafter no Chinese who professes the said doctrines shall be punished or interfered with by the officers of government on account of his faith."

The effects of the Toleration clauses in all the treaties have been, on the whole beneficial, both to missionaries and to converts; and the consensus of the speakers as reported in the Conference Records is confirmatory of your view in the paper you read. But it would be impossible to define, by law or treaty, the rights you speak of in either case; or to execute such laws at present throughout the empire. Though the progress and power of true religions do not depend on treaties or laws for their vitality or effect, these articles have served to restrain native officials from persecuting their countrymen as traitors and seditious subjects, as I know they formerly did, even to taking life. They have served to restrain the Imperial Government from lending its sanction to local tyranny, which it really had not the power to prevent altogether. I think that Protestant missionaries have sometimes strained these articles to cover, or uphold, somethings they were never intended to include, when they have tried to screen, help, or plead for their converts, who usually expect too much from them. The "moral pressure" which Mr. Baldwin refers to [page 414] is undefiable, but is almost always expected to result in success on the consul's part.

The condition and risks of native converts before these articles went into effect can now hardly be appreciated by later missionaries; and the friction of their operation during the past twenty years has been very little. Both parties have gradually learned their duties and rights, and perhaps are now more willing to do the first and wait for the second than they were then. The progress is encouraging for the best interests of the church in China, and when, in future years, it has entered upon the possession of all its rights, and internal organizations and performs all its duties to the state and nation, these toleration articles will give place to all you ask for. Foreign missionaries and native pastors will all then be willing to live under the same equitable laws which have grown out of the wide application of the Royal Law first embodied in any treaty, on the 18th of June, 1858, between China and the United States.

S. W. Williams.

The Sabbath Question.

Dear Sir,—

As you have evidently and very widely mistaken my meaning, I hasten to explain. No one would deplore more than myself any attempt amongst Chinese Missionaries "to so detach the Fourth Commandment from its place in the Decalogue, as to make it of no binding force;" and, with you, I decline as hopeless the task of building up "a Christian church in China under teaching that absolves its members from the duty of keeping holy the Sabbath." I did not speak to the general question, but to the exceptional cases taken up in Mr. Leaman's paper. That the Sabbath law is binding upon all who

have it in their power to observe it, I should be the last to deny. But, as Mr. Leaman points out, cases are becoming increasingly frequent in which candidates for church membership, in all other respects eligible and worthy, cannot observe the Sabbath in its integrity, without bringing starvation upon themselves and families. He asks what is to be done with such, stigmatizes them as *Sabbath-breakers*, and pronounces that all such should be refused admission into the church. From such a view I most emphatically dissent. In the first place I question the justice of the term *Sabbath-breaker* as applied to such. What says Dr. Hodge, the authority quoted so extensively by Mr. Leaman? "The second rule for our guidance is to be found in the precepts and example of our Lord..... *Moral duties, however, often conflict, and then the lower must yield to the higher. The life, the health, and the well-being of a man are higher ends in a given case, than the punctilious observance of any external service.* This is the rule laid down by the prophet (Hosea vi. 6;) 'I desire mercy, and not sacrifice; and the knowledge of God more than burnt offering.' This passage our Lord quotes twice in application to the law of the Sabbath, and thus establishes the general principle for our guidance, that *it is right to do on the Sabbath whatever mercy or a due regard to the comfort or welfare of ourselves and of others requires to be done.*" See *Chinese Recorder* for Sep-Feb. p. 368. Now, Sir, I venture to hold that "a due regard to the comfort or welfare of ourselves and of others require" that a man should not subject himself or his family to the pangs of starvation and I agree with Dr. Hodge that it is *right* to do on the Sabbath whatever work may be necessary to avoid such a calamity. There is no mistaking the Doctor's meaning. With starvation as the alternative it is right to work on Sunday. In support of the opposite theory a more unfortunate quotation could not well have been given.

The sagacious John Wesley, says in his "Notes" on Matt xii:— "Have ye not read what David did"? And *necessity* was a sufficient plea for his transgressing the law in a higher instance. 'The priests in the temple &c., That is, do their ordinary work on this as on a common day, cleaning all things and preparing the sacrifices. 'I will have mercy and not sacrifice.' That is, when they interfere with each other I always prefer acts of mercy before matters of positive institution; yea, before all ceremonial institutions whatever; because these being only means of religion, are suspended of course, if circumstance occur wherein they clash with love, which is the end of it. 'It is lawful to do good on the Sabbath-day.' To save a beast much more a man."

What is the practice of the orthodox churches of England and America? Who is not aware that by the universal consent of Christendom *bona-fide* works of necessity are allowable on the Sabbath-day? Whether such works are engaged in from "a due regard to the comfort or welfare of individuals, families, or of communities, cannot affect the morality of the question."

If, then, Hodge and Wesley are to be trusted as exponents of the Sabbath law, and if the universal practice of the evangelical Churches

is not a gross and grievous departure from that law as expounded by Christ, the epithet *Sabbath-breaker*, in its ordinary sense, is unjust as applied to such, for the law having yielding to the man's necessity, in no guilty sense can he be termed a *breaker* of the law. Not every man who works on Sunday is to called a *Sabbath-breaker* any more than every man who takes human life is to be called a *murderer*. The responsibility of accepting such candidates may be great, but it is not greater than that of rejecting them. Christ's twelve disciples were Jews, and as such fully comprehended the sanctions of the Sabbath law, having been trained in its strict observance and yet, as three of the Evangelists record, He pronounced them guiltless on the ground of necessity. And will He hold guilty, His poor, uninstructed Chinese disciple just emerging from heathen darkness?

The objection that by admitting *bona-fide* cases we make it difficult to draw the line, and perhaps open the door to serious irregularity is easily answered. Christ foresaw from the beginning all the difficulties that ever have or may yet beset the question, and in His hands we may safely leave the issue.

May I, in conclusion, ask one or two simple questions? The Fourth Commandment reads:—"thou nor thy *Man Servant*" (1) Am I right in supposing that the word "man servant" includes Chinese boatmen and chair-coolies? (2) Is it not a solemn fact that in this as in all matters, God will judge men by the light they possess? *Ergo* if such a high standard is to be set up for the very poorest and newest of Chinese converts, how high must the standard be for *ourselves! Verb um. sap:*

It is well to be on our guard against laxity whether of opinion or practice, but there is another and opposite danger which the discreet Missionary will endeavour to shun. The course of Christian truth may be injured by an *ultra*-orthodoxy, as well as by heterodoxy. As we have no right to make the way into Christ's Church broader than He has made it, so, on the other hand, we may not make it narrower. We may not accept whom He would have us reject, nor may we reject whom he would have us receive. We may be jealous of the sanctity of the law, but we must not obscure the brightness of the love. For the poorest and weakest disciple that Love is very deep—very tender—very broad:—

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
So most wonderfully kind.

But we make His love too narrow
By false limits of our own,
And we magnify His strictness
With a zeal He will not own."

Yours Sincerely,

DOGGE REL.

Missionary News.

Births and Deaths.

BIRTHS.

At Peking, March 21st, the wife of Rev. D. C. McCoy of the American Presbyterian Mission, of a son.

At Amoy, April 27th, the wife of Rev. Daniel Rapalje, of the American Reformed Church Mission, of a son.

At Ningpo, May 5th, the wife of Rev. James Bates, C.M.S., of a daughter.

At Shanghai, May 14th, the wife of Rev. A. Elwin, C.M.S., Hangchow, of a daughter.

At Shaowou, on May 30th, the wife of Rev. J. B. Blakely, A.B.C.F. Mission, of a son.

At Foochow, June 2nd, the wife of Rev. N. J. Plumb, of the American Methodist Episcopal Mission, of a daughter.

DEATHS.

At Baltimore, U.S.A., on March 19th, Miss Emma C. Jones, formerly a member of the American Protestant Episcopal Mission, Shanghai.

On May the 18th, at T'unkiang—Mei-ing, the beloved adopted child of C.H. and E. J. Judd, aged 9 years and eleven months.

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Arrivals.—At Taiwanfoo, Formosa, 14th January, Peter Anderson, M.D., to join the English Presbyterian Mission.

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Per s.s. "Glenfinlas," on May 26th, Rev. W. Mawby, M.D., and family to join the L.M. Society at Hankow.

Per M.B.M.S.S. s.s. "Hiroshima Maru," on June 5th, Miss M. Porter, A.B.C.F.M. Peking, on her return, also Miss Kirkby, to join the same mission.

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Departures.—Per "Tokio Maru," Rev. C. W. Mateer, American Presbyterian Mission Teng-chow-foo, and two sons of Rev. C. R. Mills, for U.S.A. Mr. Mateer's home address is Mechanicsburg, Pa.

On May 7th, per s.s. "Tokio Maru," Rev. & Mrs. J. L. Whiting and family, of the American Presbyterian Mission Peking, for U.S.A. Home address, Norwalk, Ohio.

On May 14th, per s.s. "Hiroshima Maru," Rev. & Mrs. Mark Williams and family of the A.B.C.F.M. Mission at Kalgan, for U.S.A. Home address, Paddys Run, Ohio.

On May 21st, per "Genkai Maru," Rev. & Mrs. D. Z. Sheffield and family, of the A.B.C.F.M. Mission, T'ungchow for U.S.A. Home address, Pike, Wyoming Co. New York.

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Any Missionary interested or engaged in the education of Natives in Western industry may, in furtherance of this object, procure a small 8" center lathe and tools, suitable for turning and boring iron and

brass, by applying to A.G.J. care of the Presbyterian Mission Press, Shanghai.

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SWATOW.—Dr. Gauld writes under date of June 10th :—

"I have at present double the number of patients in the hospital that there should be,—but as yet I have hit on no satisfactory plan for controlling the numbers — seeing they almost all come from a distance and require accommodation.

In summer, with open doors and windows, a little over-crowding does not matter much, but 200 in-patients are rather many for us to manage with comfort. However we try to do the best we can. There are at present eight applicants for baptism among them.

Swatow is in a perfect *furor* over a great *lau jiet*, or festivities in connection with the *re-erection* of *three* temples in the town. The 12th and 13th instant, are the days for the procession. It is said that a village near has offered several hundred dollars to have the idols carried to it. Altogether with buildings, plays, procession dresses, &c., &c., the cost is estimated at not less than $100,000. Such a sum spent on a small place, comparatively shows how far from dead or powerless idolatry still is, in this the centre of our missionary operations for the last 20 years. Sad is it not? Our mission work has told more in the country then in Swatow itself, though I believe that even in it the fruits of past labour will one day appear more manifestly.

FOOCHOW.—The American Missionaries of the Foochow Methodist Mission, China, are soon to leave the coast and go into the interior, the native members of the Conference being fully able to carry on the work.—*Illustrated Christian Weekly*, (New York) February 22nd, 1879.

This was emphatially *news* when it reached Foochow. It seems to have been widely diffused in America, as we have seen it in several papers — among others in the *Christian Statesman* of Milwaukee, Wisconsin. The only foundation for it, so far as we know, is a paragraph written by one of the Missionaries at the close of last year's Conference, in which he expressed great satisfaction with the progress made by the native ministers, and remarked that "some of us" ought to be pushing into the interior, and that he was ready to offer himself for the work. The above paragraph is therefore unreliable as news. If it can be reckoned as prophecy, we hope that it may some day find fulfillment. But the publication of such paragraphs in home papers is likely to do harm; for, when the Foochow Methodist Mission asks for reinforcements, as it may have to do at times for the next twenty or thirty years, people will be astonished and disappointed that missionaries are still needed for a field from which they were all about to withdraw in 1879. "*Festina lente*," dear brethren, in publishing missionary news, and in matters generally.

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder, from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

Correspondents residing at ports south of Foochow, may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

Up to the time of closing the editorial department of the present number, (June 16th) the decision of the Wu-shih-shan case had not been received at Foochow.

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We are under obligations to Professor S. Wells Williams, L.L.D., Rev. J. Sadler, Rev. Ch. Piton, Rev. R. H, Graves, M.D., Rev. H. C. DuBose, and Rev. C. W. Mateer, and "Siam" for favors, which will duly appear in our columns hereafter.

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We are glad to see that the *Temperance Union*, the new periodical briefly noticed in our last number, is meeting with very fair success. Six numbers have now come to hand, and they give assurance that our new contemporary will hold a worthy rank in the fraternity. It is well edited, and contains a good digest of the news of the day, and miscellaneous information, as well as articles on Temperance, and Temperance affairs, to which of course it is specially devoted. We wish it every success, and recommend everybody to subscribe for it. From its columns we learn that the good work is prospering in China, both afloat and ashore.

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One of the chief events since our last issue is the visit of General Grant to this Empire. His reception at Canton, by the Viceroy, was of the most hearty character. No pains or expense were spared to show due honor to the distinguished guest. His visit at Amoy was very brief, but afforded the whole foreign community an opportunity to call upon him, which was very generally embraced. The reception at Shanghai by the foreign community was very elaborate; and the general illumination at night is spoken of as exceedingly brilliant. The native authorities also showed him due respect. At Tientsin, he was received with every mark of honor by the Viceroy, Li Hung Chang, and the foreign community paid their respects to him at the U.S. Consulate, where admirable arrangements had been made for the occasion. At last accounts, he had proceeded to Peking. The Governor and people of Hongkong showed every attention

to their distinguished guest, when he was in that colony. One of the great mistakes of the General's life is his passing by Foochow, and thus failing to see the finest and most characteristic Chinese scenery!

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An article from Dr. Williams in our present number gives an interesting account of the introduction of the clauses tolerating Christianity into the Treaties of foreign nations with China. Rev. J. A. Leyenberger, in a private note accompanying this article says:—

"I want to say to you in a private note that my authority for making the statement [that these clauses were inserted at the instance of the Chinese Commissioners] was your own worthy self. Your account of the origin of these clauses is found in the Chinese Recorder, Vol. II., p. 24, in an article entitled, 'The House of Lords on Missionaries.' Coming from such an authority, I had no doubt at all about the truth of the statement."

In the article referred to, the statement is made that Dr. Durbin, the Secretary of the Missionary Society of the Methodist Episcopal Church, said to a public audience, on the authority of Hon. Wm. B. Reed, that these clauses were put in on the suggestion of the Chinese Commissioners. This statement was repeatedly made by Dr. Durbin to large audiences in the vicinity of Mr. Reed's residence. There can be no doubt that Mr. Reed made substantially that statement to Dr. Durbin. At first, it seems utterly irreconcilable with Dr. Williams' clear and consise history of the matter. But may it not be that the Chinese Commissioners, having already made to the Russians the concession of religious toleration, told other Ministers that they were willing to do the same in the Treaties with their nations? However much they may have objected in the outset to such clauses, when they had sanctioned them in the Russian Treaty, they might have been quite willing to introduce them into the others. Then, in doing so, the difficulties may have arisen that are mentioned by Dr. Williams. We only suggest this as a possible basis for harmonizing the apparently conflicting testimony. We feel morally certain that Mr. Reed made the statement attributed to him. In any case, we are glad that the mention of the matter in Mr. Leyenberger's essay at the Shanghai Conference has drawn out the valuable historical paper by Dr. Williams to be found in our present member, which incidentally brings out other interesting matter, as well as that particularly in question.

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The XLVth Congress of the United States, in its closing moments, disgraced itself and the nation by the passage of an Anti-Chinese Immigration bill, which was in direct and palpable violation of the solemn Treaties in force between that country and China. Both political parties shared in the dishonorable action; and it is particularly noticeable that all the leading condidates for the Presidency voted for the bill, including men whose noble record in the past would lead us to expect better things of them, as, for example, Senator Blaine, of Maine, on the Republican side, and Senator Bayard, of Delaware, on the

Democratic side. The secret of this action is to be found in the fact that the States, as represented in the new House of Representatives, are equally divided between the two parties, and the California representatives, who are yet to be chosen, will hold the balance of power in case the choice of the next President should be thrown into the House of Representatives, as it will be in the event of no candidate's receiving a majority of the electoral votes. California is strongly Anti-Chinese, and the votes for the bill are therefore political bids for the vote of California. The President did himself honor by promptly returning the bill to the House with his veto. His veto message ought to supply truckling politicians with food for reflection for some time to come. While the bill was in the President's hands, a number of religious bodies forwarded to him their protests against his signing the bill. Among these, we noticed with pleasure the Board of Managers of the Missionary Society of the Methodist Episcopal church. The religious papers of the East, and all the leading secular papers too, opposed the bill; but, so far as we have observed, the gospel trumpets on the Pacific Coast blow very uncertain sounds. A few individuals, like Drs. Gibson and Briggs, and the poet Joaquin Miller, seem to keep their heads level, and to have the courage to speak out against the iniquity; but the vertebral column of the religious community of the Pacific Coast seems to need considerable stiffening just now.

The strongest language we have yet found in the editorial columns of the *California Christian Advocate*, in regard to the iniquitous new constitution now before the people of that State, is a mild recommendation to voters to read it carefully and vote according to their convictions. We don't see much use in having religious papers on the Pacific Coast, unless they can speak in tones of severest condemnation of such an iniquity as this. Our voice to the voters of California would be, "as you value a good conscience, as you wish for the approval of a just God, as you hope for heaven, bury this new constitution so deep under your indignant adverse votes as to shut out all hope of its ever having a resurrection." The answer to which perhaps will be, "then you would lose nine-tenths of your subscribers." To which we reply, "all right, then! We would let the craft go down with here colors at the masthead, feeling that if her guns were to be muzzled in the presense of iniquity and oppression, the best use that could be made of her would be to sink her." Were the rest of the Constitution every way admirable, its barbarous and unjust Anti-Chinese clauses ought to seal its fate; but fortunately the blundering politicians who made it have put so many objectionable features into it that it seems certain to be defeated by a large majority.

To return to the subject of Chinese Immigration, of course there are proper ways of seeking a revision of the treaty, so as to restrict immigration; and the government of the United States is understood to be discussing the matter with the

Chinese government. Our opinion is that no such restriction is needed. The Pacific Coast has been largely the gainer by the Chinese immigration so far, and would be all the better off, if it had twice the number of Chinese that it now has. The wages of white laborers are still much higher there than in any other part of the country; and the cheap labor of the Chinese has been an efficient factor in the development of the resources of the country. Besides, anti-immigration laws must be general in their operation; and the indications are that the Eastern and Southern States will need a considerable Chinese immigration ere long. We recommend that the question of revising the treaty be postponed until the 1st of January, 1930. Meanwhile the law of supply and demand will regulate the whole matter far better than political tinkers can do it.

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WANTED—Very greatly wanted—a copy of no. 1 of Vol. 1 of the CHINESE RECORDER; for which fifty cents or one dollar or any other reasonable or unreasonable sum will be paid. Please send at once to the Editor of the CHINESE RECORDER at Foochow.

Notices of Recent Publications.

Woman's Work in China. Vol. II. No. 2. May, 1879.

THIS periodical well sustains its previous promise of excellence. In illustration of its thoroughly catholic character, it may be mentioned that of twenty-five contributors to the present number, three are Baptists, six Congregationalists, three Episcopalians, three Methodists, five Presbyterians, and five belong to the Inland Mission, whose members it is difficult to class denominationally, but who may be put down as belonging to the church universal, at present in active connexion with the church militant, and entertaining a lively hope of belonging by-and-by to the church triumphant. As to nationality, fifteen of the contributors are American, and ten English.

Miss Douw makes an excellent suggestion for the institution of a library, containing copies of all the missionary books now in print in Chinese, and the preparation of a catalogue for general circulation. The Editorial Committee promptly takes up this suggestion, and asks the Corresponding Secretaries at the various stations to make a list of the books published at their respective stations, and, as far as possible to send copies of the same to Mrs. Holt, who has kindly undertaken to form the library. This object was contemplated as a part of the work of the Committee on Literature appointed by the Shanghai Conference; but while the men are talking about it, or dreaming over it, or forgetting it, the ladies will go to work and do it. All success to them!

The number contains most interesting accounts of missionary work in various quarters—in Pao-ting-fu by Mrs. Pierson, in Shan-si by Mrs. J. Hudson Taylor, Misses Celia

Howe and Anna Crickmay, in Tung-chow by Miss Moon, in Zao-hying by Miss Murray, in Gan-king by Miss Boyd, in Foochow by Mrs. Woodin, in Formosa by Mrs. Ritchie, and in Swatow by Mrs. Duffus. Dr. Kelsey contributes a notice of the Boarding Schools at Tung-chow. Miss Safford gives a very interesting paper on the employments engaged in by women at Soochow; and another on the Prison for Women in the same city. Mrs. Fitch gives an account of the "Sealed Nun. Mrs. Moule has a few words to say on the effect of Chinese social customs in degrading woman, and the noble work set before Christian laborers in elevating the sex. Mrs. John tells of work in behalf of sailors, and gives some striking instances of the beneficial results of that work. She expresses a doubt as to whether her account strictly belongs to "Woman's work for woman." We have no doubt on that subject. Scores of sailors regenerated, "saved through the blood of the Lamb," will affect the happiness of scores of women. Good seed sown in the hearts of sailors on the Yang-tse will yield blossoms of domestic happiness in many a family circle in England. "Mother often speaks of you as being the instrument in God's hands of cringing me to Himself." That is Mrs. John's work on the Yang-tse in behalf of the good Devonshire mother. Let the good work go on!

Miss Beulah Woolston stirs in "a Little Leaven," very judiciously. The following paragraph is worth quoting for the benefit of any one who may be getting discouraged: "The Secretary of the A.B.M. Union told us only yesterday of a mission in Burmah, where three thousand five hundred candidates, were waiting for baptism. Not many years ago this very mission was in the point of being given up, but its missionary, then in America, said, 'If the Board gives it up, *I will not give it up!*' The answer was, 'If you *will* go back, then we must send a man along with you to bring you home.' Now there is a society there numbering ten thousand."

Miss Emma G. Jones, one of the workers of the "olden time" in Shanghai, writes from her Viginia home, some words of encouragement in the effort to break up the iniquitous practice of foot-binding. We regret to be called upon to record her death in this number of the *Recorder*. This subject is also discoursed upon by Miss Norwood, whose simple description of the processes of foot-binding and their results, are sickening enough, and ought to have great influence with any who still think that this evil must be tolerated among Christians.

Miss Jackson gives some notes on Infanticide at Canton, from which we infer that in her opinion the crime there is confined to the Hakkas, and does not prevail among the Cantonese proper. We would be glad indeed to be fully assured of this.

The paper by Miss Hattie Noyes on "Native Female Education" shows the great superiority of Canton to the other portions of the Empire in the matter of Girl's schools. Educated women are very frequently met with, even in the middle classes. Girls' schools are numerous, well attended, and uniformly taught by educated women. In wealthy families 60 or 70 women in a hundred are able to read. Out of 72 women who came to Miss Noyes' school for women, 31 had already studied more or less, and only one or two of these belonged to wealthy families. Well done for Canton! How much better and quicker work our Christian ladies ought to do at Canton, than their sisters elsewhere, having such a vantage ground! "*Verbum Sap.*"

Mrs. Lambuth tells of infanticide in Shanghai, and narrates a case of the burning to death of the third girl in a family at Shanghai, the father believing that the spirit of

his two former daughters, who had been destroyed, had come back in this third one, and that he would get rid of it by burning the body! This, too, within the limits of the foreign settlement!

Miss Fielde estimates that in the region about Swatow not more than one woman in a thousand can read at all. She also testifies to the great superiority of large-footed women as evangelists. Of course! Isaiah 52 : 10 couldn't apply in a literal sense to the feet of small footed women. Miss Douw wishes to know what texts of Scripture bear most directly upon the subject. One of our preachers based a strong exhortation on the last clause of Isaiah 35 : 3: "Confirm the feeble knees!" 1 Corinthians 12 : 18 contains a strong argument for leaving the members in the body as it has pleased God to set them. All the Scripture injunctions against cruelty bear on this iniquity.

Mrs. Sheffied contributes a valuable paper on "Lay Medical Work," and Dean Butcher's Sermon in memory of Miss. Fay has appropriate place in the number. The length to which our notice has run will serve to mark our interest in it. Such a periodical as this ought to find thousands of subscribers among Christian workers in England and American.

Our China Visitor. Vol. III. No. 4. April 1st, 1879.

This number contains several interesting articles on topics connected with the lives of the Chinese, Governmental regulations, etc., Mr. Firm's account of the Jews in China, letters from Native Christians, reports of Quarterly Meetings of the Mission of the M.E. Church, South, a discussion by native preachers on the hope of reward and the fear of punishment as incentives to action, &c., &c. Mr. Lambuth, and his fellow laborers are rejoicing over a press presented to the Mission by H. H. Wilkinson, Esq., of Richmond, Virginia. May it do long and valuable service to the cause of Christ in China!

Report of the Medical Missionary Hospital at Swatow, in connection with the Presbyterian Church of England, under the care, of William Gauld, M.A., M.D., for 1878.

The new hospitals of this Mission have greatly added to the facilities for the work. The Doctor enjoys them, the patients enjoy them, and the ladies of the Mission who go to visit the female patients enjoy them. In fact we suspect that the condition of many of the Chinese would be improved by being sick in Dr. Gauld's hospital, rather than to be well at their homes. The number of in-patients in the General Hospital was 1,425; in the Leper Hospital 175; total 1,600. The number of out-patients in the General Hospital, 1,249; in the Leper Hospital, 79; total, 1,328. Of the whole number of the patients, 389 were women. We doubt whether any other of our General Hospitals has so large a proportion of women. Chinese patients are frequently found to have suffered from insufficient food; but unless Dr. Gauld's assistant draws the long bow, there are sometimes cases of an opposite nature—*e.g.*, where men and even women eat five catties of pork at a meal, or a man devours 12 pounds of sweet potatoes at one sitting! The Doctor gives us a good proverb from the Chinese, in regard to hard drinkers: "Their cloths are good to string cash with, but of no use

to hold rice." The immense preponderance of eye disease among the Chinese is shown by 318 operations for their cure. One man came to the hospital with a *wooden ear*, neatly fitted on to the stump of the natural one—a good imitation, made of hard wood, and slightly colored. It didn't improve his hearing materially, however; and its enterprising owner came to the Doctor, to get him to stitch another human ear to the old stump he having found a man who was willing to part with one for a pecuniary consideration. Strange to say, the Doctor didn't take kindly to the experiment! A number of conversions took place among the patients. The work among the women seems to have been especially favored in this respect.

The Scope of Medical Missions, &c.

This is an article from the *Spirit of Missions* for February, 1879, published as a sheet tract. It gives a digest of the statement made by Dr. Kerr, in his essay read at the Shanghai Conference, some notes from Dr.. Dennis, a native Physician in Africa, and an account of the Medical Mission of the American Protestant Episcopal Church at Wu-chang for the two years ending June 30th, 1878, during which time Dr. Bunn treated 15,778 cases, of which 2,409 were women, and 2,801 children. We quite agree with the Doctor that "it is a pity that writers are found to apologize for the part some foreign nations play in the opium trade by speaking lightly of its effects upon the Chinese," and in his testimony that is no "reason to suppose the use of opium by the Chinese in large or small quantities otherwise than hurtful, and almost certain to eventuate in a terrible spiritual thraldom and an ever-growing physical misery." He thinks that, although drunkenness is uncommon among the Chinese, they do not escape the evil effects of the alcolol and fusil oil contained in their whiskeys, which show themselves in cirrhesis of the liver, with abdominal dropsy, a very common and very intractable disease, frequently due to drinking habits. The Doctor was called to the house of a mandarin, where two young women, 20 and 21 years old reseectively, had committed suicide by swallowing opium, because of the death of their brother! There was some typhus fever among refugees from the famine districts in the north. Purulent opothalmia raged with great violence in the winter of 1877. The following notes are of interest:—

"Typhoid fever is unknown in the midst of every condition usually supposed to engender it. Scarlet fever is unknown. Stone in the bladder, so common in Southern China, is one of the rarest of diseases here. Small-pox always exists in the city, but has not for many years raged extensively or fatally, though neither vaccination nor inoculation is generally practised." Some statistics of medical work in Japan, by Dr. Laning, close the Tract.

The Gospel in China.

These numbers contain interesting accounts of work at various stations in connexion with the Swatow Mission by Mr. Mackenzie, and in Formosa by Messrs. Campbell, Ritchie and D. Smith; a "First Letter from China" by Miss Ricketts, which is so interesting as to lead us to hope that it will be followed by many others from the same pen; a notice of Miss Fay, by Dr. S. Wells Williams; "Opium in Soochow," by Rev. H. C. Du Bose; "The Work of Women in China," by Rev. George Smith; and "The Treatment of the Opium Smoker," by Dr. Osgood. The pictures, as usual, are excellent.

The Friend of China. March, 1879. April, 1879.

These numbers contain articles on British Consuls in China, upon native Opium; Opium and Famine in China; Opium Smuggling in Japan; London Bankers on the Opium Trade; Petition! Petition!; Famine and the Poppy in Northern China; the Hon. J. C. Dundas, M.P., and the Opium Traffic; with the usual "Notes and Clippings."

Mr. Warren testifies that "in consequence of the memorial addressed by his excellency Kuo-sung-tao to the throne, more than half the Ground in the neighborhood of Wen-chow, which was previously planted with Poppy, has been withdrawn from its cultivation, and is now planted with grain instead."

The destruction wrought by opium-smoking in the north is very forcibly depicted in a letter by Rev. D. Hill. In view of the abundance of such testmony from the most reliable sources, it is astonishing that people are still found to speak of the habit as a comparatively innocent indulgence, and to defend the traffic by which it is supported.

Reformation of Missionary Enterprise in China.

This is a reprint of certain letters that appeared in the *North China Daily News* five years ago, over the signatures of "Chih Tao-jen," and "Liberal," together with the replies that were made by "X.Y.Z." and others. Two quotations—one from the beginning and the other from the end of the pamphlet will suffice to show its value as a factor in the reformation of missionary enterprise." The first is: "You say that you have come for our good; many of you adopt our dress, and live with our people, as if you were are of us. Do this in reality, and missionary troubles will be a thing of the past."

The other quotation is from a letter addressed by "Liberal" to the Hongkong *Daily Press*, giving the remedy for antagonistic feeling towards missionaries among the natives: This is it:

"The remedy would be that the missionaries refrain, provisionally, from dogmatic teaching, from baptising converts, from forming churches, and content themselves with preaching the essence of Christianity—charity—as well as Christian morals generally, to which ought to be added instruction about the essential parts of our civilization, our literature and arts, our philosophy and science."

With these extracts we dismiss the pamphlet, remarking that its best part is to be found in the replies printed in small type at the foot of the pages.

耶穌聖教問答.

An excellent digest of the doctrines and principles of Christianity, in the form a Catechism, by Rev. Griffith John. It is worthy of general circulation.

宗主新歌.

This is a translation by Dr. Chalmers, of eighteen popular sacred songs, which are set to appropriate melodies. The music and the words are printed together; and the printing from blocks is very creditably

done. The "Gate Ajar," "Hold the Fort," "Rock of Ages," and other popular songs are among the the number. We do not have much faith in singing Wun-li, but this can easily be rendered into colloquial. It is in excellent style. Copies can be had at from $3.50 to $6.00 per hundred, according to the quality of the paper.

The China Review. Vol. VII., No. 5.

We have found this an exceedingly interesting number. It opens with a continuation of "Le islation and Law in Ancient China," treating of the publication of laws and edicts, and of the Executive, with which the Introduction ends, and the writer then enters upon the consideration of the laws of Ancient China, beginning with civil or private law. The principal facts in regard to the relation of man and wife, and in regard to divorces are admirably condensed in the following statement: "That the wife was constantly dependent upon the man, being before her marriage subject to her father, after her marriage subject to her husband, and after his death, as widow, subject to her eldest son; that marriages were concluded by the parents, and not as a matter of inclination; that originally the Chinese generally, and the mass of the people probably always, had only one wife, but that in order to perpetuate ancestral worship, the almost only form of worship of private persons, a second wife was taken where there was no son of the first wife; that the second wife stood in a subordinate relation to the first; that the princes and emperors, however strove to have double or triple of what ordinary people had, subsequently established entire harems, for the custody of which we find eunuchs used; that divorce was almost exclusively allowed to the man alone; and finally that widows rarely married a second time."

Mr. MacIntyre, in his "Jottings from the Book of Rites," comes to the important subject of Ancest Worship. The article is worthy careful study. We would be glad to quote from it, but should we begin, we could hardly be satisfied with quoting less than the whole article. The assertion of the Book of Rites that "in fact there never was a time when ancestors were not worshipped" is to be taken as the opinion of its authors; and is of course not to be accepted as a fact. It certainly indicates, however, that the practice had come down from very ancient times. Mr. MacIntyre, in discussing the view held by the early statesmen and sages of ancestral worship, says: "*In the description given us of the intention of the sages, we seem to lose all sight of superstition, and to be in the presence of practices as harmless as some which flourish in Christian countries.* Thus the aim in ancestral worship is to show appreciation of the love and kindness of their parents; to teach reverence for superiors; to provide family registers; to teach etiquette as between superiors and inferiors; to inculcate a spirit of deference." Further on, in speaking of the ancient liturgies for ancestral worship, he says: "*These never seem to enter the region of prayer as understood among other ancient nations.*" It is doubtless to these portions of Mr. MacIntyre's article that a writer refers, who notices Mr. Farnham's "Homeward," in this same number. He says: "If Mr. Farnham will give the account of ancestral worship to be found in this present number, transcribed from the standard native authority, a little attention, he will learn that the Chinese do not 'deify' ascribe to es, but hey and

Mr. Farnham's own ancestors really are, viz., disembodied 'spirits.'" But there is a wide difference between the opinions of ancient sages in regard to the meaning of ancestral worship, which is what Mr. MacIntyre was speaking of, and the opinions and practices of the Chinese people to-day, which is what Mr. Farnham was speaking of. This contributor, who seems to have had access, to the proof sheets of the number for which he wrote, and who remands Mr. Farnham so peremptorily to the study of the Jottings from the Book of Rites, might well be commended to betake himself to the study of Dr. Yates' essay on Ancestral Worship at the Shanghai Conference; and we especially commend to his attention these words: "Those who form their opinion on the subject upon what they have found recorded in the Chinese Classics, would naturally arrive at this conclusion [that ancestral worship is merely a commendable reverence for parents]; but the Classics, which constitute one only guide as to what ancestral worship was in ages gone by, do not chronicle the changes, innovations and additions which have been made in the system during the last two thousand years; therefore they cannot be regarded as the true exponent of the system in our day." This paragraph bridges over the chasm between Mr. MacIntyre and Mr. Farnham very neatly. One might as well argue the harmlessness of the Taoist charm and incantations of to-day from the spiritual teachings of Lao-tzu, as to argue that there is no real ancestral worship in China now, from the explanations of ancient sages in the Book of Rites. We must demur to the statement of this contributor that Mr. Samuel Johnson is "the best instructed American writer on Chinese subjects." On the contrary, careful students of Chinese m[illegible] sary to take Mr. Johnson's statements *cum grano salis*, on account of his habit of allowing pre-conceived opinions to color his *facts*, instead of letting the facts color his opinions.

Dr. Chalmers writes so entertainingly of "Chinese Running Hand" as almost to make us fall in love with what has hitherto principally appeared to us in the light of a scrawling nuisance. The article is accompanied by four pages of finely executed illustrations.

Mr. Hutchinson continues "The Critical Disquisitions of Wang Ch'ung;" and the triliteral contributor tries his hand at anglicising Chinese poetry on "The Sadness of Separation." Perhaps our readers would enjoy a sample:

> "I gather my chariots all together,
> "In solemn file we proceed along,
> "The squirming dragons are once more harnessed,
> "Flags marshal our motley throng."

Mr. Bourne contritutes an "Historical Table of the High officials composing the central and provicial Governments of China," which shows very careful research, and will be exceedingly useful for permanent reference.

Our triliteral friend again comes to the front in a vigorous attack on Mr. Kingsmill's "Ancient Language and cult of the Chows," which was printed in the Asiatic Society's Journal for 1878. This is as lively a piece of reading as we have found in the Review for a long time, and with all its facetiousness, it shows solid grounds for its attack, which is conducted with no little skill.

The "Book Notices" in this number seem to be all "contrituted"—the editor perhaps being otherwise engaged.

The department of "Notes and Queries" occupies eleven pages, which are full of interest.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. X. JULY-AUGUST, 1879. No. 4

A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries, April, 1878. *(enlarged).*

BY REV. ERNEST FABER, OF THE RHENISH MISSION.

(Continued from Page 174*).*

CHAPTER V.—*Service to Father and Mother.*

[曾子事父母第五] 單居離問於曾子曰事父母有道乎曾子曰有愛而敬父母之行若中道則從若不中道則諫諫而不用行之如由己從而不諫非孝也諫而不從亦非孝也孝子之諫達善而不敢爭辨爭辨者作亂之所由興也由己爲無咎則寧由己爲賢人作亂

1. *Shin Ku-li asked Tsang Tsz: Is there a method* (tao) *of serving the parents? Tsang Tsz answered: Have love and respect! If the conduct of the parents is in the right way, then follow after them; if it is not then remonstrate with them. If they do not accept the remonstrating, what they do is as from yourself* (if you do not remonstrate again). *To follow and not remonstrate, is unfilial; to remonstrate, and not to follow, is also unfilial. The remonstrating of the filial son sets forth what is good, and will not dare to dispute; from disputes arise disorders. If from thyself* (thy influence as a remonstrating son) *they are made without guilt it will be pleasant; if from thyself* (it is attempted) *to make them excellent persons, it will create confusion.* (The son's influence is only negative, keeping the parents from criminal acts, but a son must not attempt to urge them to what is good)

Shin Ku-li was a disciple of Tsang; he is nowhere else mentioned. If the parents do not accept the first remonstrating, the son must think about remonstrating again, and a third time. Comp. the Canon of filial piety, chapter xv., and Li-ki 內則.—達善＝以善言達於親也. It would be an anomaly if the son promulgated the parents faults, and made himself a name by his own excellences.

孝子無私憂無私樂父母所憂憂之父母所樂樂之孝子唯巧變故父母安之

2. *The filial son has no private grief nor private pleasure; the parents' grief is his grief, the parents' pleasure is his pleasure. The filial son is only skillful in adapting himself; the parents, therefore, are satisfied with him.*

The three characters 無私憂 are missing in other editions. As an example of such filial piety, the emperor Shun is set forth; see Mencius, IV & XXVIII.

若夫坐如尸立如齊弗訊不言言必齊色此成人之善者也未得爲人子之道也

3. *To be like a corpse when sitting; like offering sacrifice when standing; never speaking, if not asked; in speaking, to keep his features composed; this is the goodness of perfect men, not yet the way of children.*

All these things are the expression of earnest reverence 莊敬. 訊＝上問下 a superior asking an inferior. Chang Tsz said, to be filial with respect is easy; to be filial with love is difficult 莊子曰以敬孝易以愛孝難.—*Lu* says, it is the business of fathers 爲人父之事.

單居離問曰事兄有道乎曾子曰有尊事之以爲己望也兄事之不遷其言兄之行若中道則兄事之兄之行若不中道則養之養之內不養於外則是越之也養之外不養於內則是疏之也是故君子內外養之也

4. *Shin Ku-li asked and said: Is there a method of serving the elder brother? Tsang Tsz answered, yes! regard him respectfully as your own hope. In serving him, do not disregard his words. Is the brother's conduct in the proper way, then serve him as elder brother; if it is not, then attend on him* (merely). *If attended upon at home and not in public* (the dissension) *is then spread abroad; if attended on in public and not at home, he is estranged. The superior man, therefore, attends on him at home and in public.*

尊事 is everywhere taken for 尊視. 兄事, 兄 has 緩聲＝況 or 悅. Peh-hu-thung explains 兄 by 荒＝大, the meaning is here "a service as it is proper to an elder brother." 養 is explained by 容 to give countenance, which is often written 谷 as in 谷神 where it is＝養. 內＝家.

單居離問曰使弟有道乎曾子曰有嘉事不失時也弟之行若中道則正以使之弟之行若不中道則兄事之詘事兄之道若不可然后舍之矣

5. *Shin Ku-li asked and said: Is there a method to employ the younger brother? Tsang Tsz answered, yes! The time is not to be lost for the delightful affair. Is the younger brother's conduct in the proper way, then it is correct to employ him therein; if his conduct is not in the proper way, the elder brother should manage him. If it seems impossible to bend him over to serve in his brother's way, then let him alone.*

The delightful affair is the presenting of a cap to the young one as a sign of grown age. 詘＝屈. 舍＝釋 leave him for a while to see how he turns out afterwards 以俟其後. It is no casting off, 非決棄, and no angry upbraiding 怒罰.

曾子曰夫禮大之由也不與小之自也飲食以齒力事不讓辱事不齒執觴觚懷豆而不醉和歌而不哀

6. *Tsang Tsz said: Propriety is for the developement of great things not for a dealing with trifles. Drinking and eating* (is to be done) *with reference to age. In matters of strength, there is no yielding; in matters of disgrace, no reference to age. Holding the goblets and cups, he will not get drunk. He* (the younger brother) *sings harmoniously, and not lamentingly.*

大者得自由也 the great things are free from constraint. 自 is also＝由. 以齒＝以長幼也 the old sit arranged according to age. Laborious matters have first to be done for the elder one; low affairs are not to be pushed upon an elder one 勞苦之事先代長者卑賤之事不推.—Drinking vessels containing one pint, 一升, are called 爵, of two pints 觚, of three pints 觶, of four pints 角, of five pints 散. their general name is 爵, filled up, 實之, 曰觴. 杯 and 豆 were also drinking vessels 亦飲器. Lu says, however, that the latter was a vessel for sauces 醬器, those of wood were called 豆, of clay 以瓦, 曰登. So 哀 Khung remarks 君子哭則不歌歌則不哀, the superior man does not sing when lamenting, and is not sad when singing.

夫弟者不儕坐不苟越不干逆色趨翔周旋俛仰從命不見於顏色未成於弟也

7. *The younger brother does not sit crosslegged, nor go, at pleasure, beyond his place, nor offend the disapproving countenance* (of his elder brother) *If not in running straightway, turning round, hanging down the head or looking up, he follows the command, without appearance of colour in his countenance, he is not yet perfect in brotherly behaviour.*

衡＝橫肱 see 曲禮. 干＝犯. 逆色＝怒色.—行而張拱曰翔, to flap with the hands like birds with their wings; the explanation is to open and close the hands. 不見, etc.＝勞而無愠.

All the above (6 and 7) related things belong to the trifles of propriety, this is, therefore not the perfection of the way in brotherly behaviour.

(†) The heading of this chapter is not correct as for "mother" ought to stand "brother." For the service of the parents again love and respect are demanded without dwelling therein. Remonstrating is treated better than in other places, as not only submission is required in connection with it, but the limits of remonstrating are given, not only in regard to the number of repetitions, but also in regard to the aim—keeping from evil, never urging to what is good. The son is not allowed an appearance of superiority over his parents. 1. The filial son's feelings are only reflections from his parents. 2. Perfection in propriety is not a necessary condition of filial piety; as it is an impossibility to young persons, it can only be expected in grown men. 3. The subject of filial piety is concluded with this paragraph, at least as far as its direct bearing towards the parents is concerned. Brotherly behaviour however, is commonly brought in close connection with filial piety. Tsang Tsz lays down some excellent rules which I have not met with in other Chinese works on this subject. The younger brother is required to foster a respectful regard for what his elder brother says and does; but he has to avoid any wrong ways of the latter. Though he, however, may be obliged to place himself in opposition to the morals of his brother, the duty of polite attendance on him is never remitted. 4. The older brother, on the other side, is required to regard his younger brother not as a slave, but as a free and mature man; he must try the utmost of his moral influence, but allow liberty where this is of no avail. 5. As in the case of filial piety, propriety has an important place (see chapter III.) between brethren. We may understand §§ 6 and 7 as said of brethren in the wider sense of clan-brethren, though, of course, full brothers are included. In propriety, the great aim and the vital connexion is the important thing, not rules about trifles and their close observation; yet details are necessary, and some leading features are given, which are expressive of mutual respect. 6, and part of 7. A good younger brother will make himself dependent in every thing on the will of his older brother. 7. The exception is indicated in §4.

We have sufficient materials from Tsang Tsz for our present purpose and leave the other five chapters untranslated. They treat, chapters VI, VII and VIII, of 制言, Tsang Tsz on regulating the

language, divided in 上, 中, 下; IX, of 曾子疾病, Tsang Tsz in sickness, X. 天員 Tsang Tsz on the roundness of the sky.

Tsang Tsz has not been without influence on other writers of the fourth and third centuries B.C. Lui Puh-wei in his work 呂氏春秋 XIV, speaks of filial piety much in the same way; he even quotes Tsang Tsz, especially from the above given chapter IV. Lui regards filial piety as the foundation of government.

Suen Tsz 荀子, next to Mencius, one of the most eminent writers of their time, seems also influenced by Tsang, though he, as an original thinker, goes his own way. As Suen Tsz is not yet known among Western scholars, except by his chapter on the wickedness of human nature, (see Dr. Legge proleg., to Mencius) I think it proper to give text and translation of one half of chapter XXIX., of his works, also a part of chapter XXVIII. Some sentences identical with Tsang Tsz's teachings can be found in chapter XXVII of Suen.

Suen Tsz, 荀, also written 孫 with name 卿 Hing, also written 況, was a native of the State Chao 趙 in the time of the kings Suen 332–325 B.C., and king Wei 378–333 B.C.* In the time of king Siang 282–265 B.C., he held an office in Tshi for a short time, but as suspicions were raised against him, he withdrew to Tsu 楚, where the president (premier) Chun Shin-kiun 春申君 made him governor of Lan-ling 蘭陵 with a territory of 100 *li*. He had again to withdraw to Chao, but was soon recalled, and filled his post till Chun was killed 238, when Suen retired into private life. Suen Tsz is famous as one of the transmitters of the classical book of Odes. His teacher was 根牟子, and his disciple the renowned 毛亨, called 大毛公, whose inestimable work on the *Shi* is called Mao-Shi. Among Suen's disciples was also the ill famed Li Sz 李斯, the abettor of the burning of books under the emperor She 始, of the Tshin 秦 dynasty. Another famous disciple is Han-fi Tsz 韓非子, of whom several volumes on politics are still existing. The work of Suen Tze is in 32 chapters. His originality is obvious from his opposition to the doctrines of Mencius on human nature chapter XXIII, his condemnation of 12 philosophers among whom were several Confucianists, especially chapter VI. The other tenet of the badness of human nature is justified in a clear and candid way even by the authority of the Imperial catalogue. Suen, though not a Mencianist is certainly a Confucianist.

* Note.—There is certainly something erroneous in this statement. Why is Suen placed before Wei? This order would agree with the kings of Tshu, Suen 369–340, Wei 339–329. The interval between 325 or 329 is however too great. Suen Tsz was certainly not in office when about 100 years of age. We may, from the above date give the approximate years of Suen's lifetime as 300–230 B.C.

SUEN TSZ CHAPTER XXIX.—*On the way of sons.*

[荀子 子道篇第二十九] 入孝出弟人之小行也上順下
篤人之中行也從道不從君從義不從父人之大行
也若夫志以禮安吉以類使則儒道畢矣雖舜不能
加毫末於是矣孝子所以不從命有三從命則親危
不從命則親安孝子不從命乃衷從命則親辱不從
命則親榮孝子不從命乃義從命則禽獸不從命則
脩飾孝子不從命乃敬故可以從而不從是不子也
未可以從而從是不衷也明於從不從之義而能致
恭敬忠信端慤以慎行之則可謂大孝矣傳曰從道
不從君從義不從父此之謂也故勞苦彫萃而能無失
其敬災禍患難而能無失其義則不幸不順見惡而
能無失其愛非仁人莫能行詩曰孝子不匱此之謂也

1. *To be filial at home and brotherly abroad, is trifling conduct of men. To be compliant to superiors, or regardful to inferiors is a middle sort conduct of men. To follow the true course* (tao) *and not follow the ruler* (prince) *to follow righteousness and not follow the father is the grand conduct of men. Should the will find contentment by means of propriety and the words be adapted to the circumstances, the way* (tao) *of the literati would be completed. Even a Shun could not add a hair breadth to such.*

The filial son will not follow a command, from three reasons. If he, by following their command brings his relatives in peril, by not doing so he gives them peace, the disobedience of the filial son is (in this case) *sympathy. If he, by following their command, brings disgrace upon his relatives but honor when not following, the disobedience of the filial son is* (in this case) *righteous. If he, by following their command,* (shows them) *as beasts, but as civilised people when not following, the disobedience of the filial son is* (in this case) *respectful.*

Hence not to follow where it may be done is not son-like, to follow where it ought not to be done is unsympathetic. To be explicit about whether it is right to follow or not, yet able to return the utmost respect, faith and sincerity, to carry them out carefully—may then be called great filial piety. What the record says: "Follow the true course (tao) *and not the ruler, follow righteousness and not the father" is of this purport.*

To toil, therefore, and weary one'self out, yet be competent not to lose his respect, to undergo calamities and difficulties yet to be competent not to lose his righteousness, to be placed in the unfortunate situation to be disobedient, and be hated for it, yet to be competent not to lose his love—nobody can practise thus, except a humane man (vir humanitatis). What the Ode says (She III. 2: III. 5). *"Filial sons never cease" is to this purport.*

弟＝悌 *i.e.* 自卑如弟 to humble himself like a younger brother. 篤＝篤愛 a loving regard. 志安於禮不妄動也 no loose moving. 言發以類不怪說也 no strange talk. For 使 there is another reading 接. 衷＝善 *i.e.* 善發於衷心矣 the good comes forth from the very heart. 禽獸, beasts—brings their person in a behaviour like that of beasts 陷身於禽獸之行. 彫＝傷 to injure; 萃＝頓 wearied, sad, 不幸以不順於親而見惡也, as in the translation.

魯哀公問於孔子曰子從父命孝乎臣從君命貞乎三問孔子不對孔子趨出以語子貢曰鄉者君問丘也曰子從父命孝乎臣從君命貞乎三問而丘不對賜以爲何如子貢曰子從父命孝矣臣從君命貞矣夫子有奚對焉孔子曰小人哉賜不識也昔萬乘之國有爭臣四人則封疆不削千乘之國有爭臣三人則社稷不危百乘之家有爭臣二人則宗廟不毀父有爭子不行無禮士有爭友不爲不義故子從父奚子孝臣從君奚臣貞審其所以從之之謂孝之謂貞也

2. *Duke Ngai of Lu asked Confucius saying: Is it filial piety when the son follows his father's commands, and purity when the minister follows his prince's? He asked thrice and Confucius made no reply. Confucius went out in haste and told the matter to Tsz Kung and asked his opinion. He answered, for the son it is filial piety to follow his father's command, for the minister it is purity to follow his princes'. Why should the Master have given an answer? Confucius said, O, little man! Tsz* (name of Tsz Kung) *does not understand. Formerly when a state of* 10,000 *chariots had four remonstrating ministers, its boundaries were then not cut off; when a state of* 1000 *chariots had three remonstrating ministers, the altars of the tutelary spirits did not then become endangered; when a family of* 100 *chariots had two remonstrating ministers, the ancestral temples were then not destroyed; when a father had one remonstrating son, he did not accomplish anything against propriety; when a graduate had a remonstrating friend, he performed nothing unjust. Hence, the son who follows his father, is he a son of filial piety? The minister who follows his prince, is he a minister of purity? One must discriminate why they follow, to call them of filial piety or of purity.*

Confucius did not answer the duke's question because he dared not to oppose him 不敢違哀公之意. The 有＝有奚 is read as 又. On the remonstrating ministers, compare the Canon of filial piety chapter xv, and Kia-yu chapter 三恕 where the text differs somewhat.

荀子子路問於孔子曰有人於此夙興夜寐耕耘樹藝手足胼胝以養其親然而無孝之名何也孔子曰意者身不敬與辭不遜與色不順與古之人有言曰衣與衣與不女聊今夙興夜寐耕耘樹藝手足胼胝以養其親無此三者則何以爲而無孝之名也孔子曰由志之吾語女雖有國士之力不能自舉其身非無力章友之勢不可過也故君子入則篤行出則友賢何爲而無孝之名也

3. *Tsz Lu asked Confucius saying : There is such a man, he rises early and goes to sleep late, he tills, he weeds, he plants and cultivates trees so that his hands and feet are worn out and callous, in order to attend on his parents, yet he has no name for filial piety, how is that ? Confucius answered, I suppose he in person is not respectful, his utterances are not humble, the colour* (expression of his countenance) *not complying. The ancients have a saying "Garments given, attentions given, do not make me trust you."*

Now to rise early (said Tsz Lu) *and go to sleep late, to till, to weed, to plant and cultivate trees, that his hands and feet are worn out and callous, in order to attend on his parents, how could one perform that without these three things* (mentioned by Confucius) ? *yet he has no name for filial piety. Confucius answered, Yeu* (name of Tsz Lu) *compose your mind, I will explain it to you. Though one has the strength of an athlete of the state, he cannot elevate his own person ; not because he has no strength, the power will not permit it. Hence if the conduct be not accomplished at home, it is personal guilt; if the name be not made illustrious already, it is the fault of friends. The superior man, therefore, will be sincere in his conduct when entering, and he will choose excellent persons as friends when going out; how can it be that he has no name for filial piety ?*

胼=手足勞駢併也. 胝=皮厚也. 縗, Dr. William's dictionary 601, ten hempen strings, wrong ; 紕 | apparently in error, 綢 | bound round and round. 聊, 528, ringing in the ears, to wish, to depend on. The Commentary explains 雖與之衣而紕縗不精則不聊賴於汝也 or 雖衣服我綢縗我而不敬不順則不賴汝也. In Kia-yu the above proverb is quoted 人與已與不汝欺與, see chapter xxii, 困誓,—國士=一國勇力之士. As the other part of this chapter does not treat of filial piety I leave it out here, and give one paragraph of.

Chapter XXVIII.—*Sitting on the Right.*

[宥坐篇第二十八] 孔子爲魯司寇有父子訟者孔子拘之三月不別其父請止孔子舍之季孫聞之不說曰是老也欺予語予曰爲國家必以孝今殺一人以戮不孝又舍之冉子以告孔子慨然歎曰嗚呼上失之下殺之其可乎不教其民而聽其獄殺不辜也民故犯令謹誅賊也今生也有時斂也無時暴也不教而責成功虐也已此三者然後刑可卽也書曰義刑義殺勿庸以卽

3. *When Confucius was chief-judge of Lu, there was a law-suit between father and son. Confucius adjourned it and gave no judgment for three months. The father then begged to withdraw, and Confucius acquitted him* (the son). *Ki-suen, hearing it, became displeased and said, this venerable one deceives me, he told me, state and family must be supported by filial piety; now* (instead of) *killing one man in order to crush unfilial conduct, he even acquits him. Yen Tsz reported it. Confucius sighed deeply, and said, alas! how can those below be killed for it when those above are the offenders* (have lost it)? *Not to teach the people, but give hearing to their litigations, is to kill the innocent. If three armies suffer a great defeat, they cannot be decapitated; if criminal offences are not regulated* (by law), *they cannot be punished, because the guilt is not with the subjects. To be negligent in legislation but sharp in executions is violence. At present productiveness has its time, but taxation is without time; this is tyranny. Not to teach, yet to urge perfect work, is outrageous. After these three things are stopped, punishments may be administered. The documents say,* (Shü V. 9, 13), "*righteous be the punishment, righteous the death; do not use them with inclination.*" (partiality).

This same story is related in the 2nd, chapter of the family sayings. For 拘 there we find 同狴執之, held them both in prison, 狴＝獄牢. 別＝決 *i.e.* 不辨別其子之罪 he did not decide the son's guilt. 老 was the honorary appellation of a governor 大夫之尊稱,—今殺 it reads in the family sayings thus: 余今戮一不孝以教民孝不亦可乎而又赦何哉.—上失之 reads 上失其道而殺下非其理也不教以孝, etc.

犴 is also＝獄. 獄犴不治 *i.e.* 法令不當也.—嫚＝慢. 謹＝嚴 賊＝賊害.—已＝止. 卽＝就. Confucius still goes on with his lecture on criminal law, but this is at present of no interest to us.

Though the principles set forth by Suen Tsz are already contained in the Canon of filial piety, and though they are known to Tsang Tsz (in the five chapters given above) yet such a definite and classic statement of these principles is given nowhere else. In a few sentences of Suen Tsz, we can detect the man of character, and the scholar of moral and intellectual power. To him, not the parents nor a prince are highest authorities, but the eternal laws of truth and righteousness. The natural affections due to our parents are on the other hand not lost sight of; respect, righteousness and love, are to be preserved under all circumstances in our intercourse with our parents. The three reasons for disobedience are satisfactory; we as Christians should add the regard for the obvious will of God, and the care for our own soul, and for the parents', *i.e.* eternal happiness.

In the second paragraph, we are referred from the appearance of the action, to the motive manifested in it, the *why* is the moral point. We can never judge righteously the moral actions of a person before we are acquainted with his motives. As the motives are not known and cannot be known in many cases, we find so often quite contradictory verdicts given on the deeds of one and the same individual.

The greatest weakness of the Confucius system of morals, appears in its highest aim to be achieved, its *summum bonum*. Suen Tsz gives in §3 no indication of a better idea on the subject than Confucius or Mencius. The *name* or *fame*, that means the acknowledgement of the world, equivalent to the acquired virtue, is the only reward Confucianism holds out to its persisting followers. Though there are too many contradictions to this tenet apparent in practical life, yet no doubt is cast on the truth of this doctrine; but the cause of such ill-success is said to be solely in the unsuccessful individual, in his shortcomings at home and abroad The multitude or mass of the people is then presupposed to be always ready to acknowledge what is morally excellent. Good friends must, however, act as mediators between one's-self and the public. The importance of friendship, as shown in these few incidental remarks, consists not in private gratification, but in making individual virtue to be of public value. In the paragraph, XXVIII. 3, another important truth is touched, which, however lies underneath many doctrines of Confucianism—that is, the inferiors are not responsible for misdeeds if the superiors have not yet done their duty in regard to the point in question. There can be no doubt that the education received from the parents is to be blamed, where the son behaves criminally towards his parents. The fault, however, is commonly committed in the first education in childhood. Education must begin as soon as ill-temper and disobedience make their appear-

ance. To wait till reason is more developed means to wait till the passions are so far developed that they are too strong for reason to subdue. The government ought to inculcate the principles of national education, before it goes on to punish the contrary practice and the evils arising from it.

There are some more incidental remarks scattered in Suen Tsz's work; but it would involve a great loss of time to gather them and the profit to our present undertaking would not amount to much. Suen Tsz, though of interest to us, exerts not much influence among the Chinese of the present day. His originality and peculiarity are obvious from the few pieces given above, I intend to write a detailed account of Suen's doctrines at some other time. For the present we have to turn to the Four Books especially to Mencius, and then to the Three Li 三禮. After that we may well conclude our investigations into Chinese notions of filial piety, as later authors give nothing new on the subject.

THE FAMILY SAYINGS OF CONFUCIUS.

By Rev. A. B. Hutchinson.

(*Continued from Page* 179).

Chapter VI.—* an enquiry into propriety.

DUKE Gae, enquiring of Confucius said, what is the great importance of propriety? When you speak of propriety why is it so precious? Confucius replied, K'ew is but an ignorant man, he is not clever enough to understand the great importance of propriety. The Duke replied my good sir, please discuss it. Confucius replied, I have heard that propriety is the most important thing in life for people generally. If there be no propriety there is no knowing how to worship the spirits of heaven and earth. If there be no propriety there will be no distinction in position between sovereign and minister, the upper and lower (classes), the aged and the young. If there be no propriety there will be no distinguishing of the relations between man and woman, father and child, elder and younger brethren, husband and wife, relatives and those of the same clan, almost strangers, and intimates. Therefore the superior man calls this most worthy of esteem. He consequently uses his ability to teach it according to the ability of the people, without destroying social and individual arrangement.

* See Li-ki Ch. 27. which is substantially the same as this.

[ability refers to propriety: social refers to men and women (society); individual refers to the limits of distant or intimate friends].

Having first fixed a fortunate day for the business, he afterwards arranges the colour and decoration, *the hatchet and symbol of distinction, so as to distinguish between the nobles and the commoners, the upper and lower classes. The people following this, he afterwards declares the proper † time for the funeral rites and sacrifices, and the order of the ancestral temple. He classifies ‡ the sacrificial animals, and appoints the use of fresh pork, and dried (for sacrifice), and arranges the annual times so as to reverently observe the various sacrifices. He distinguishes between the near and remote degrees of affinity, and sets in order the tables in the ancestral temple (according to the order of precedence), and then afterwards those of the same clan assemble at the feast. Thus he causes them to live in peace, in the bonds of mutual favour and righteousness. He makes his official dwelling plain (in appearance) and is moderate in his apparel and requirements. His carriage is not finely carved and painted, his vessels are not sculptured and (covered with) open work, his food is not of two flavours (*i.e.* was quite plain) his desires are not in any way excessive, thus he with the people reaps mutual advantage. The carrying out of propriety by the illustrious monarchs of old was of this sort. The Duke replied 'why are not the actions of the rulers of our day like this?' Confucius replied, The rulers of to-day love profit without any restraint; they unweariedly pursue profligate courses; with neglectful self-indulgence they needlessly travel about; they grasp at the people, demanding everything; they carry out their own desires; they make their government hateful; they run counter to the wishes of the people; they attack those who follow right principles (*Tau*) seeking to obtain the carrying out of their lusts without regard to right. Tyrannical and murderous, they punish and execute without regard to justice. Thus those who follow the ancient way of treating the people answer the former description, those who follow the present way of treating the people, the latter. Therefore it is that the rulers of our day cannot carry out propriety.

‖Yen Yen enquiring said, Master are you willing to discuss propriety thoroughly so as to enable one to hear it? Confucius replied, I wish to examine thoroughly the doctrines of the

* Terms belong to the state dresses of the nobility worn on high ceremonial occasions, for particulars see Chinese Classics Vol. IV., p. 402, &c.

† The duration of which varied with the degree of affinity.

‡ The Emperor sacrificed oxen and sheep, the people used pork.

‖ The name of Tse Yew, one of Confucius' disciples. Chinese Classics, Vol. I., p. 183. This conversation is also in the Li-ki Ch. 9.

* Hea dynasty rather than these of Ke [The descendants of the Hea became rulers of Ke] because these cannot sufficiently attest my words. I obtained only the records of the seasons of Hea.† [Speaking of that which is correct regarding the 4 seasons, the Hea reckoning is agreeable to the heart of Heaven]. I wish to examine the doctrines of the Yin dynasty rather than those of Sung for these cannot sufficiently attest my words. I obtained the ‡ Khëen Khwan book [Khëen is heaven, Khwan is earth. He obtained the book of Heaven and Earth, Yin and Yang]. The principles of Khëen Khwan, the arrangement of the seasons of the Hea, I used these to examine into it (*i.e.* the doctrine *Tau* used by these dynasties in governing).

The origin of propriety was first in regard to eating and drinking. In the very oldest times men burnt their rice and tore their meat. [In old times they had no saucepans or kettles; they burnt the rice and tore the meat; placing it on a red hot stone and then eating it] they had dirty vases and drank from their hands [they scooped out the earth to make a water reservoir and drank by raising it in their hands] yet they were able to carry out (the rites) in worshipping the (Kwai shin) Spirits; [The spirits perceive the fragrance of virtue without demanding that all externals be perfect] and when any one died they ascended (the roof of) the house and with a loud voice called to them saying Ho! such a one, come back! after this they gave him to eat uncooked rice, and a parcel of cooked food. [Formerly when one died they used to place a pearl in the mouth, and presently burying him they wrapped up food and offered a libation and followed him in procession]. The visible body being let down (into the grave) the *animus*, soul 魂 氣 vapour ascends, this is called the heavenly hope. Yet the earthly concealing [the soul vapour ascends and so is in heaven, the visible body is concealed (buried) and so is in earth]. For the living have a southern aspect, the dead have the head toward the North, in all of which the original custom is followed.

The ancient kings did not have an official dwelling in winter they lived in earthen hovels; in summer they dwelt in booths amongst the trees [they dug pits in the ground, and put up wooden frames amongst the trees]; they had no fire to use, they ate herbs and the fruits of trees, birds and the flesh of wild animals, they drank their blood and swallowed the fur also. They had neither silk nor linen, but clothed

* The Hea dynasty began its year with the time at which man was born—the spring time of the Universe. Chinese Classics, Vol. I., p. 162, note.

† B.C. 2205–1818. Ke was a small state in which the rites were continued by the descendants of the Hea (Great Yu) dynasty. Chinese Classics, Vol. I. p. 22, note.

‡ See Yih-king Canon McClatchie, p. 294 and 302.

themselves in feathers and skins. Afterwards Sages arose, and as a * result cultivated the advantages of fire to mould metal [to use metal for vessels, formed in wooden and bamboo moulds] to unite earth [to unite it so as to make earthenware] and so make houses for dwellings, with openings for doors and windows; to bake and broil, to stew and roast; to make fermented liquor and spirits; to prepare silk and flax and to make them into linen and cloth; to use these for the culture of the living; to provide all the requisites for the dead and to serve the *(Kwai Shin)* Spirits.

Therefore when the Black Wine is in the house [† this black wine was water, because they follow the ancient custom it is placed in the house] fermented spirits (and wine) beginning to settle are placed on the threshold; [‡ This wine is the 盎 齊. There are 5 齊; the first is called 醴 the 3 盎], the wine from millet in the hall; [deep coloured wine is meant (red)], clarified wine in the lowest place; [this is wine strained out] the sacrificial animals are arranged in order, the tripod and vase are prepared, the lutes and harpsichords, the flutes, the musical stones, the bells and drums, marshalled in their places, and then the spirits from above will descend [the upper spirits are heaven] together with those of the (deceased) ancestors. Thus the relations of sovereign and minister are regulated; the affection of father and child is augmented; the relations of elder and younger brethren are harmonized; the relations of the upper and lower classes are adjusted; husband and wife have their separate places; this is called the obtaining of heaven's ‖ blessing. In using the designations in the form of prayer, [§ sacrificial animals, pearls, silk, each in the form of invocation has its separate designation or title], he uses first the black wine, for sacrifice offers the blood and hair, and places fresh (raw) flesh in the vase; he then boils the joints, [the reason that as well as boiled flesh there is raw also offered is that the ancient custom be not forgotten] he uses the rush matting for a seat [matting made of cut

* This was Sui Yin (M.M., p. 265) who deserves the affectionate remembrance of preachers (not to say of congregations) as having first invented pulpits also! vide 綱鑑 Vol. I., where various particulars are given of the four woods, &c., Cf. Chinese Classics Vol. I., p. 192.

† The Li-ki here explains "because there was no wine at first they used water to celebrate the rites; later kings reverencing the past called it black wine.

‡ The Li-ki explains here Li is the substance of wine. Wine made in one night the Chow Li calls Li-ki—When the colour of the spirit has a greenish tint it is called 盎.

‖ For 祜 the Keall has 祐 'protection' here.

§ The Li-ki commentary says, The Chow Li says there are six titles of blessing—that of the spirit of Heaven, of the manes, of the spirit of earth, of animals, of vegetable offerings, gems, money and fabrics; using the designation of blessing is to use the grand designation of these *e.g.*, the spirit's title is 'God of great Heaven, &c.

reeds] and the coarse cloth to veil (the offerings) [to veil, a napkin to cover over the wine, therefore a coarse one is used] he puts on purified silk [silk boiled and dyed used for sacrificial garments]; he offers both the fermented spirit, and wine beginning to settle, and the roast and broiled; the ruler and his bride both making the offering and thus pleasing the *manes* (of his ancestor the 魂 魄 *animus* and *anima*) afterwards he withdraws the offerings and stews them together, [that is, puts together that already cooked with the fresh joints, and cooks the whole]. * He then partitions the dog, the pig, the ox and the sheep, [† he joints the animals and then again offers them] he fills the sacrificial vessels (the Fu and Kwei, square externally, round inside), [there are vessels for receiving millet and rice] the bamboo and wooden dishes, and the earthen tripod bowls for the sacrificial broth. In prayer he uses the honorary sacrificial form [the sacrificing descendant addresses his ancestors]; ‡ he who blesses uses the form of affection [he who blesses, relates the words of the ancestors to their worshipping descendant]. This is exceedingly good, and this rite is thus completed.

Chapter VII.—Explanation of the five descriptions (of men).

Duke Gae enquired of Confucius saying, I wish in reference to the scholars of the state of Loo, with them to carry on the government. I venture to ask how I ought to select them. Confucius replied saying (select) those in this present age, whose mind is set on the ancient doctrine; those who live in the world of to-day, but clothe themselves in the raiment of the ancients. Rejecting these and treating them as wrong, will they not be few indeed? (*i.e.* who can help you). The Duke said then are all those who wear the linen cap (the 'virile cap') and ornamented walking shoes, [ornamented shoes are those which have coloured ornaments on the toes] the girdle with long dependent ends, and carry a tablet, worthy men? [those who carry the long tablet write their ideas in response to the orders of the sovereign ‖]. Confucius replied, It is not certainly

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* The Li-ki commentary here says there is another explanation of together, viz., that as only the right limbs were offered fresh, these were after cooked with the whole body.

† It must be borne in mind that on these occasions some one personated the deceased (尸 see Chinese Classics Vol. II., p. 276), and partook of the sacrifices as well as the worshippers. It is probable that at that time there were no ancestral tablets, such as are now used.

‡ This was either the 尸 or a sort of priest attendant.

‖ So that they might not forget them in the presence of majesty. There was a vein of satire in the Duke's response applicable to all time. The cowl does not make the monk, nor the mitre the bishop.

so. That which K'ew has (just) spoken, has not been to declare this. Those who wear a black upper garment, and a black under garment, don a cap and ride in a carriage, their minds are not set upon eating savoury food. [The black clothes are fasting raiment. The savoury food was pungent herbs]. Those who put on * unravelled garments, † and dwell among straw, who grasp a staff and drink gruel, their minds are surely not set upon wine and meat. Those who live in this present age but whose mind is set upon ancient doctrine, those who dwell in the world of to-day but clothe themselves in the raiment of the ancients may be called men of this sort.

The Duke replied, It is well, but have you said all in saying this? Confucius said men are of five 儀 descriptions. There are the *common* people, the *scholars*, the *superior* men, the *excellent* (or worthy) and the *sages*. To discriminate these 5 classes is the end of the principle of government. The Duke said, permit me to ask what qualities must a man possess to be called (one) of the common people? Confucius said those who are called common people, do not cultivate habits of careful attention to matters to the end; their mouth does not speak words of instructive example; they do not choose a worthy man upon whom to rely (for sustenance) they do not work diligently so as to establish themselves (in anything) they look after trifles but neglect what is important, being ignorant of that after which they ought to be in earnest; they follow after things like the erratic spreading of water, not knowing to what they ought to hold fast; such as these are common people. The Duke said, How do you describe scholars? Confucius replied "Those who are called scholars have fixed principles in their heart, and steadiness in their purposes; although they cannot completely carry out the fundamentals of the practice of principle (Tau) they yet certainly follow it in the conduct; although they cannot thoroughly possess all the beauty of every (a hundred) virtue, they will yet surely live (in the practice of it. ‡ Therefore it is as to knowledge they do not crave much in quantity) but will inform themselves thoroughly of what they know; as to speech, they do not seek to say much, but to discriminate what they shall say [what they strive after is the importance of speaking]. In action they do not strive after doing much but to discriminate their motives; their

* *i.e.* Mourning for parents (M.M., p. 312, no 124).

† This is in reference to the death of parents. The deceased is laid on the ground, not on a bed and it would be unfilial for the children to lie on a bed so they cut rushes and spread them on the floor and sit down to eat and lie down to sleep amongst the straw. For seven days or less often two or three, rice gruel is eaten and the staff is grasped as a support in sorrow and weakness.

‡ "Non multa sed multum."

wisdom thus consists in what they know thoroughly, their speech is founded on principle, their actions proceed from (definite) motives.

Thus they resemble the life and the bodily frame which cannot be changed (in their mutual relations without being destroyed), wealth and honours add nothing to them; poverty and neglect take nothing from them; these are the scholars.

The Duke, asked, How do you describe the superior man? Confucius replied, The superior man is one whose words are sincere and faithful, yet his heart does not repine; he is characterized by benevolence and righteousness, but his countenance exhibits no consciousness of superiority; his meditations are thoroughly intelligible, but in his language there is no assumption; he faithfully acts out the doctrine he professes, his diligence knows no intermission; he glides forward as if one could get ahead of him, but be cannot after all be kept up with, [glides means, has the appearance of making no progress] such is the superior man.

The Duke, said, How do you describe the worthy (excellent)? Confucius, replied, Those who are termed the worthy, are those whose virtue cannot be surpassed; their actions are regulated by the compass and line;* their words are sufficient to be a law to the whole empire, yet will bring no injury upon themselves. [† Their words will fill the empire, yet are free from errors of the mouth]; their doctrine is sufficient to reform the people without bringing any injury to themselves. If he be in a wealthy position the empire does not accumulate wealth; if he distribute there is no fear of the empire being impoverished. Such is the worthy. The Duke, said, How do you describe the sage? Confucius, said, Those are called sages whose virtue is co-extensive with that of Heaven and Earth; their perspicacity is unlimited; ‡ they search out the end and the resulting origin of the myriad affairs (actions); they harmonize that which is natural to all kinds of things; they set forth the great principle (tau) and so accomplish their nature; their intelligence is as the sun and moon; their reforming energy is as that of spirits; the lower classes do not know their virtue; those who see them do not know their capacity (limits); these are termed sages.

The Duke rejoined, Well! If you sir were not a worthy I could

* Cf. Chinese Classics, Vol. I., p. 290.

† This is a quotation from the Hauking introduced by Wang Suh as a comment. Cf. Chinese Recorder 1878, p. 335.

‡ The perpetual recurrence of cause and effect.

not have heard these words. Nevertheless I being born in the inner apartments of the palace and growing up in the care of women, have had no experience of grief, nor of sorrow, nor of trouble, nor of fear, nor of danger. I fear that I have not ability to avail myself of this information about the five kinds of men. How is it? Confucius replied. If you sir speak thus, you already know it, and k'ew (I) need not any more be heard by you, [*i.e.*, need not again speak; Confucius with humility seeks to lead Duke Gae]. The Duke said, were it not for you my good teacher, I could not open (enlighten) my heart; my good sir speak on. Confucius said, The superior man enters the ancestral hall on the right, ascends the eastern steps, and looks up towards the projecting ornaments of the roof; he looks down and scrutinizes the seats and tables, and his vessels all prepared yet he sees not him (who did this); if you my prince will but use these reflections you will be grieved and thus know grief. When day begins to dawn, rising early he adjusts his dress and cap; when the sun has risen he enters his court and anxiously considers cases of danger and difficulty, if but one thing goes wrong it is as the commencement of confusion and anarchy; if you use these reflections you will be sorrowful and thus know sorrow.

When it is broad daylight he listens to reports of government affairs until noon or dusk; the children or grand-children of the feudal princes come to him as visitors. With these the customary forms must be observed of saluting and yielding precedence, and a dignified and respectful demeanour be preserved; if you follow these ideas you will have trouble, and know what trouble is. He regards the past and reflects upon what has long since happened, and going out from the city (lit. the four gates) he looks around and beholds from far and sees the ruins of a State that has come to destruction. Surely there are more than one of these. If you reflect in this way, you will be afraid and so have experience of fear. Now the ruler is the ship, the people are the water; it is the water which sustains the ship, which likewise can destroy the ship: if you reflect on this, there is danger, and you will know what danger is. If now you already understand these five, and pay a little attention to the matters pertaining to the five descriptions (of men) what will there be lacking for the perfecting of your Government?

(To be continued.)

CHINESE MODES OF ADDRESS: A CHAPTER IN NATIVE ETIQUETTE.

By Rev. W. Scarborough.

(Continued from Page 197).

IV.—Husbands, Wives, and Concubines 夫妻妾.

1. *Husbands* 夫. Notes.—The meaning of 夫 is a helper, and leader of others. Formerly all adult males were designated 丈夫; but now this term is restricted in its application to married men.

One who manages well the affairs of his house is complimented by the phrase 刑于之化 to influence by example 刑 here has the force of 法 method, rule. "And his example (刑) acted on his wife."*

Variance between husband and wife is called 反目 eyes askance. "Husband and wife looking askance (反目)."†

When the hasband dies, the widow should speak of herself as, 未亡人 one not yet dead.

To.—Wives of officials address them as 老爺. Common people are not very particular.

Of.—夫君, 夫子. A trader's wife will say 我的老板. A scholar or respectable man's wife, will call her husband, 我的先生 The vulgar terms in use are, 男人, 男子, 漢子, 外頭人.

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2. *Wives* 妻. Notes.—One is surprised to find 齊 an equal, given as a synonym of 妻, with a remark that the wife is the equal of her husband. The Chinese author hastes, however, to diminish the force of such an admisson by telling us immediately that she is also designated by the character 婦, having the meaning of 服 to serve. And he gets back to his own proper level in the observation that this character 婦 is composed of 女 woman, with the same primitive 帚 which we meet with in the word 掃 to sweep up!

A recent marriage is referred to in polite conversation, as 晏爾. 晏 has the meaning of 樂 pleasure. "You feast with your new wife (晏爾新婚), Loving as brothers."‡

A married couple are politely styled 伉儷 a married pair, a match. Fixing the laws of marriage 伏羲 arranged that the gift of a couple of skins should be the espousal rite. In this the idea of a pair, a couple is exhibited. 不能庇其伉儷 unable to protect himself and his wife.‖

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* She-king, Legge Vol. IV., page 447.
† 易經.
‡ She-king, Legge Vol. IV., page 56.
‖ 左傳.

A wife who is a true help-mate to her husband is complimented in the phrase 相夫內助.

To attend to wifely duties is, in polite phraseology, 主中饋 to attend to the kitchen. 在中饋貞吉 she attends to the cooking splendidly.*

Husbands and wives mutually loving are said to be 篤於琴瑟 sincere in the small and large lutes, referring to the harmony of their united lives. "With lutes small and large, let us give her friendly welcome."†

Husbands and wives mutually respectful are politely complimented in such phrase as 舉案齊眉 to raise the platters to a level with the eye brows, and 相敬如賓 to be mutually as respectful as guests. The celebrated couple 梁鴻 and 孟光, said to have lived during the Han dynasty,‡ are mentioned as examples of the former kind of respectfulness; and 冀缺 (a farmer) and his wife as examples of the latter.

The wife of a poor man is, in elegant language, styled the 糟糠之妻 grains and chaff wife. 漢光武 wishing to give his sister, the princess 湖陽, in marriage to 宋弘, put to him the question, "Those who have become famous change friends; those who have grown rich change their wives: is not this the way with men?" 宋弘 replied, "The friends of one's poverty must never be forgotten; and the wife of one's wretchedness (糟糠之妻) must not be cast aside."

A husband may speak of his own wife in the polite phrase 細君. The reason why is rather far-fetched. 漢武帝 was feasting his courtiers when he observed 東方朔 take out his knife and cut off a slice of meat, which he hid in his dress. The Emperor asked him the reason of his conduct, and received the reply that he was taking it home for his 細君 or wife. Anciently the wife of an official was styled 大君, and 細君 was the humble mode of expressing the same title.

When husband and wife live together till old age, the phrase 偕老 together aged, is politely applied to them.

When a husband dies and his widow refuses to remarry she is politely complimented in the phrase 栢舟操 cypress boat moderation. 共伯 in the State of 衞 died early, and his wife 共姜, against the solicitations of her parents, refused to marry a second time, and wrote in the Book of Odes, the 柏舟詩 Cypress Boat Ode as her oath of unwillingness to comply with their wishes.‖

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* 易經.

† She-king, Legge Vol. IV., page 4.

‡ Mayers' Manual, page 125.

‖ See. Legge Vol IV., page 73.

The death of a wife is spoken of in so-called polite phrase as 鼓盆 to drum on a tub. 莊子 lost his wife, and he drummed on a tub and sang, "My wife is dead and I must bury her; if I had died she would have married again." 喪偶 to mourn for one's companion, is another, and, one would suppose, a more polite phrase, suitable either in speaking of one's own or of another's loss. 斷絃 to cut off a thread, is another polite phrase suitable to the same occasion.

To marry a second time (in vulgar parlance 繼娶 or 討填房), is, in polite language spoken of as 續絃 to reunite the threads, 絃, in this connection, having the meaning of the strings of a lute.

To.—Officials address their wives as 太太; common people leave all such addresses to be understood, unless the wife has become a mother, and in that case she is called by her child's name. For example; if she have borne a child named 寶, she is addressed as 寶的母媽.

Of.—敝房, 賤房, 賤室, 賤內, 寒荊, 拙荊, 內人. (To an old friend of one's Father) 姪婦. (To an old or familiar friend 弟婦. *Deceased* 亡妻, 先室.

Of Ano's.—令正, 尊正, 尊閫, 尊夫人, 嫂夫人. (The wife of a familiar friend 尊嫂.

Notes.—In speaking of a wife the word 房 is used because the wife's place is inside the house. 內 and 室 have the same meaning as 房. 荊 a thorny bush. The celebrated wife of 梁鴻 (already referred to), used to wear the long thorns off this bush for hair pins; she also wore a cotton skirt, and generally the garb of the poorest of women. 敝 spoiled, 賤 mean, 寒 poor, 拙 stupid, are all humble modes of expression. 正 correct. 女正位乎內 the wife in the inner apartments is most correct in her deportment.* 閫 door-posts; also conveys the idea of the inner or female apartment. 外言不入於梱 outside talk may not be repeated in the inner apartments.† 梱 is the more correct form of 閫. The wives of high officials are styled 夫人.

3. *Concubines* 妾. Notes.—Concubines are politely designated 小星 or small stars. Their position, or duty, is also spoken of as 抱衾裯 to take up and carry away coverlets and sheets. "Small are those starlets. Three or five of them in the East. . . .Carrying our coverlets and sheets, our lot is not as her's."‡ To take a concubine is, in polite phrase, 納寵 to take one beloved.

To.—Officials address their Concubines, as 姨太 with her surname prefixed. Common people have no particular forms of address.

Of.—小妾, 小姬. *Deceased* 亡妾.

Of Ano's.—尊寵, 如夫人, 貴專房.

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* 易經. † 禮記. ‡ She-king, Legge, Vol. IV., page 3

NOTE.—"Duke 桓, of 齊, had many concubines (內寵), even six honoured ones, (如夫人, *i.e.* like to the highest dames)."* Concubines who are honoured by the special affection of their lords, enjoy even a morn dignified position than the proper wife. 專房 indicates that she alone, in the inner apartments, is honoured by the attentions and affection of the husband.

V.—SONS AND DAUGHTERS 子女.

1. *Sons* 子. NOTES.—子 resembles 孳, to bear in succession. In offering congratulations on the birth of a son, the polite expression is 弄璋之慶. An ancient jade-stone sceptre or baton was named 璋; and it was customary to suspend this on a young child's dress, in compliment to its supposed virtues. "Sons shall be born to him.... They will have sceptres to play with (載弄之璋)."†

The proper, humble method of speaking of the birth of one's own son is 添丁, I have added a soldier. 盧仝 on the birth of his son named him 添丁, desiring that he should hereafter take up arms in his country's cause.

The feast prepared three days after the birth of a son, is called 湯餅會 a company met to eat the soup and cakes. The first month of the child's life is called 彌月. 彌 meaning 滿也 completed. "When she had fulfilled (彌) her months."‡ This first month, is, in colloquial speech 滿月; and to make the customary feast at the end of it, is 做滿月.

The first year of his life (in colloquial 周歲), is, in polite phrase. 晬旦 or the first birth day, 晬 meaning to complete the round of the year. It is also styled 試周. On the anniversary the parents place one hundred toys before the child, and watch for his choice. This is the 試周, or, testing at the end of the first year. 抓周 is its colloquial synonym.

A flattering compliment for any one's son is the phrase 掌珠 a pearl in the palm of the hand." 杜甫, a celebrated poet of the 8th century,‖ presented 漢中王 with an ode on the birth of his son, containing the sentence 掌中榮見一珠新. "Behold a new and brilliant pearl in the palm of the hand." Another compliment to the same effect is supplied by this poet, in the words 天上麒麟. "The two boys of 徐卿 are wonderfully fine; they are offspring of the Celestial Male and Female Unicorns (天上麒麟)."

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* 左傳.
† She-king, Legge Vol. IV., page 306.
‡ She-king, Legge Vol. IV., page 467.
‖ Mayers' Manual, page 207.

A son whose talents, or achievements surpass those of his companions is politely styled 不凡子 an uncommon child. 薛勤, said to 陳蕃父,* "Sir, your's is a very uncommon child (不凡子)."

A son able to imitate his father's example is styled 鳳毛 phœnix down. 超宗 the son of 謝鳳 was clever at essay composition. 孟莊 observed, "超宗, as it were, has the Phœnix down (鳳毛)," intending it to be understood that he followed the example of his Father whose name was 鳳, or Phœnix.

For a son who surpasses his father, the polite term is 跨竈. 竈 denotes the foot prints of an old horse 跨, is to step over and beyond these old marks.

A son possessing ability to superintend affairs is politely spoken of as 克家. In the 易經 we read 子克家, meaning that the son is well able to manage the family affairs.

For a son who repairs his father's faults the proper phrase is 幹蠱. 蠱 spoiled. 幹 to put right, repair, restore. In the 易經 occurs the expression 幹父之蠱 to repair a father's damages.

An adopted son is styled 螟蛉. "The mulbery insect (螟蛉) has young ones. And the Sphex carries them away."†

We have a comic specimen of annotation in the following remarks. A son who follows his mother to a step-father's house is called 售子. 售 means to sell, as if he sold his person to his step-father. Or it means this: a step-father is a real father's enemy (讐); but as the mother takes him to be her second husband, the son dare not become a complete enemy (讐) to him, and is content to be a half one (售); and also, while he retains the mouth (口) he dare say (言) nothing.

Mourning for the death of a son is styled 喪明之痛 a sight destroying pain. 子夏 lost his son, and wept himself blind with grief.

To.—The 小名 or child's name, is used up to the age of twenty; after that the 派名 or 號, the literary appellation.

Of.—小兒, 小犬, 犬子, 豚兒. *Deceased* 亡兒, 亡男.

Of Ano's 令郎, 公郎, 公子, 郎君.

Notes.—司馬相如‡ received the name of 犬子 pup. 曹操 said "Those who beget sons ought to be like 孫仲謀;‖ the son of 劉景昇§ is a little pig and pup (豚犬耳)." 後梁祖 said, "Sons ought to be like 李亞子; mine are (豚犬耳) little pigs and pups." 郎 is the designation of a Prince. 公 is the first of the five orders of

* Vide Mayers' Manual, page 32.

† She-king, Legge, Vol. IV., page 334.

‡ Mayers' Manual; page 200.

‖ Ibid 193.

§ Ibid 134.

nobility. "The feet of the *lin:* The noble sons (公) of our Prince."* 君, according to the 說文, means honourable.

2. *Sons-in-law* 壻. NOTES.—壻 a superior, the superior of the daughter. The radical of this character is 士 literati; and its primative 胥 is the designation of a person of ability. Hence the word is altogether of a flattering order. It is a great mistake to write the word with the radicals 亻 or 女. This word is properly read 細, the common pronunciation 絮, being erroneous.

In polite phrase a new son-in-law is styled 嬌客. 王子立 became son-in-law to the celebrated poet 蘇子由,† and while on a visit to his house was detained by the weather, and obliged to occupy the study of the learned man. 蘇東坡, an elder brother of the poet, and a noted poet himself, composed some impromptu verses on the occasion, which contained the words, "Father-in-law you must not beat him, Mr. Wang is our honourable guest (嬌客).

An excellent son-in-law is called 快壻. 郭璵 had a daughter named 吉, and "he wished to find an excellent son-in-law (快壻)."

Sons-in-law in honourable positions are dubbed 乘龍. 黃尙 and 李元禮,‡ statesmen of the Han dynasty, both being in high office, married the daughters of another high official, 桓叔元. Their contemporaries used to say, "桓's two daughters ride on dragons (乘龍)."

To.—老大, 老二, 老三 etc. According to his number in his own family: or, these phrases with his surname prefixed: or his 號, or honourable appellation.

The mother is required to use still more courteous phrases, such as 大相公, 二相公 etc.; and if he be an only son, 家相公 with his surname prefixed.

Of.—小壻.

Of Ano's.—令壻, 賢坦, 令倩, 貴東床, 賢壻.

NOTES.—坦 and 倩 may be indiscriminately used for the Husbands of Brothers' Daughters, Sisters' Daughters, and Sons' Daughters. "In Shantung Sons-in-law are called 倩."‖ "The son-in-law (倩) of 黃."§

A somewhat romantic account is given of the origin of the use of the terms 坦 and 東床 for sons-in-law. 郗監 had a daughter for whom he wished to find a suitable husband. The household of his friend 王導¶ supplied a large choice of sons, younger brothers, and nephews, so he applied to him for a son-in-law. All the young fellows in the house got to know the purport of his errand; and all but one of

* She-king, Legge, Vol. IV., page 19. † Mayers' Manual, page 190.
‡ Ibid page 125. ‖ 方言. § 史記. ¶ Mayers' Manual page, 246.

them, 叢之 a nephew of 王導, put on their best dresses and manners. The wily 叢之, acting as though he had heard nothing of the matter, went on taking his rice in a rough way, half un-dressed (坦腹), on a bench at the west side of the house (東床). His artifice was successful, and it is said that his conduct gives rise to the present custom of using 坦 and 東床 for sons-in-law.

3 *Daughters* 女. Notes.—Unmarried females are called 女; married ones, 婦. Parents continue to call their daughters 女, even after their marriage. Anciently both sons and daughters were called 子; in modern times this word 子 has become limited in its application to boys, or 男, and hence the necessity for the use of 女 for girls.

The birth of a daughter is politely spoken of as 弄瓦. 瓦 is here said to mean a tile or brick placed under any part of a spinning-jenny to steady it, 弄 to play with. "Daughters shall be born to him ....They will have tiles to play with (載弄之瓦)."*

Congratulations on the birth of a daughter are properly conveyed in the phrase 門楣之喜 door-eyebrow's pleasure. 楣 is the upper lintel of a door, as an eyebrow on the face. 唐元宗 placing 楊貴妃† in a position of distinction equal to that of the Empress herself, it became a saying of the time, "Boys may never be ennobled, but girls may become Empresses. Observe, Sirs, girls indeed are 門楣 the eyebrows of the door."

To seek a husband for a daughter is 相攸. 相 to select, 攸 a locality; the selection of a place where the girl may be married. When he would select a home (相攸) for Han-k'eih."‡

To send away a daughter to be married is 于歸. Wives speak of being married as 歸 to return. "This young lady is going to her future home (于歸)."‖

To.—Up to the time of marriage her 小名 child's name is used; after that event, she is addressed as 姑娘, 大姑娘, 二姑娘, etc.

Of.—小女, 弱息. *Deceased* 亡女.

Of Ano's.—令愛, 令玉, 令閨秀.

Notes.—息 here means offspring. 弱 weak, is a humble expression, indicating the helplessness of girls. 呂公§ said to the Emperor, "Your Servant has a daughter (臣有息女)." The word 愛 beloved, may also be used in speaking of nieces and grand-daughters. The origin of this use of the word is supposed to be the following. 張禹 was sick, and to the Emperor who called to see him, he remarked, "Your Servant has a daughter whom he loves (愛) more than a son." The origin of the use of 禹 in this connection is doubtful, but

* She-king, Legge, Vol. IV., page 307.
† Mayers' Manual, page 267.
‡ She-king, Legge, Vol., page 550.
‖ Ibid, page 13.
§ Mayers' Manual page 145.

it may have arisen from the following circumstance: The sisters of the wife of———were remarkably beautiful ornaments (清新玉映) of the inner apartments (閨).

4 *Daughters-in-law* 子婦. NOTES.—In colloquial these are called 媳; the primitive in which character (息) has two meanings—first she who becomes one's son's wife becomes one's own child; second, she who becomes one's son's wife may become a mother.

To.—小娘, or 姑 with her own surname prefixed.

Of.—兒媳, 小媳.

Of Ano's.—令媳.

VI.—GRANDSONS AND GRANDDAUGHTERS 孫兒, 孫女.

1. *Grandsons:* (1) *Sons' Sons* 孫兒. NOTES.—The character 孫 has for its primitive 系, and 系 means the same as 續 to connect. 孫 also resembles the character 遜, meaning docile. It is the proper thing for children to be docile to their parents, and to continue following in their steps; so it is that the combination of 子 child, and 系 to connect, comes to be the word for a son's son.

The following are the names of the eight generations of descendants, beginning with the grandson:—1, 孫; 2, 曾孫 (present colloquial usage 重孫); 3, 玄孫 (present coll. 灰孫); 4, 來孫; 5, 昆孫; 6, 仍孫; 7, 雲孫; 8, 耳孫 or 家孫.

The polite phrase to be used in congratulating any one on the birth of a son's son, is 長孫枝 to put forth grandson branches. In a poem written by 白樂天, the words occur, "The Wu-tung tree though old keeps putting forth new branches (長孫枝)."

Desiring to bestow an elegant compliment on any person's grandson, the phrase 龍孫 dragon grandson, may be employed. It indicates the possession of the wisdom of dragons. Or, the phrase 蘭芽瑜珥, will serve the purpose. 韓文公* when writing the epitaph of 馬燧, a distinguished military commander of the 唐 dynasty, who died A.D. 796, said, "The grandson of 馬燧 followed in the footsteps of his ancestors, was a handsome man, to be compared only with jasper, carnation, beautiful gems, (瑜) ear-ornaments (珥), and the (蘭) flower opening its buds."

In complimenting an excellent grandson the phrase 必興吾門 is in use. When 陳羣 was a child his grandfather 陳寔 said to the

* Mayers' Manual, pages 50, 119.

rest of the family. 此兒必興吾門 this child must bring prosperity to our house.

The conduct of a grandson who follows in the steps of his grandfather is spoken of as 繩武, to connect foot prints. 繩其祖武 "continually to walk in the steps of their forefather."*

To.—As to a son.

Of.—小孫.

Of Ano's.—令孫.

2 *Daughters' Sons* 外孫. Notes.—外孫 are also called 彌甥. "I will be your 彌甥 daughter's son."†

To.—As to a son.

Of.—舍外孫.

Of Ano's.—令外孫.

3 *Daughters' Daughters' Husbands* 外孫壻.

To.—As to a Son-in-law.

Of.—舍外孫壻.

Of Ano's.—令外孫壻.

2. *Grand-daughters:* (1) *Sons' daughters* 孫女.

To As to a daughter. *Of.*—小孫女. *Of Ano's.*—令孫女.

(2) *Daughters' Daughters* 外孫女.

To.—As to a daughter. *Of.*—舍外孫女. *Of Ano's.*—令外孫女.

(3) *Sons' Sons' Wives* 孫婦.

To 姑 with her surname prefixed. *Of.*—小孫媳. *Of Ano's.*—令孫婦.

(4) Daughter' Sons' Wives 外孫婦.

To.—姑 with her surname prefixed. *Of.*—舍外孫媳. *Of Ano's.*—令外孫婦.

We have now descended from Grand-fathers to Grand-children, through five generations, keeping, according to Western ideas, as it were, to one family. We find the Chinese, on the other hand, blending uncles and aunts, nephews and nieces, etc., all into one category with those already given, their principle of arrangement being rather to keep together persons of the same generation in life than those of one special household or family. We now therefore begin what may be called a *Second Series* of relationships, commencing with the contemporaries of grand-parents viz:—

* She-king, Legge, Vol. IV., page 460. † 左傳.

(To be continued).

THE MISSION PRESS IN CHINA.

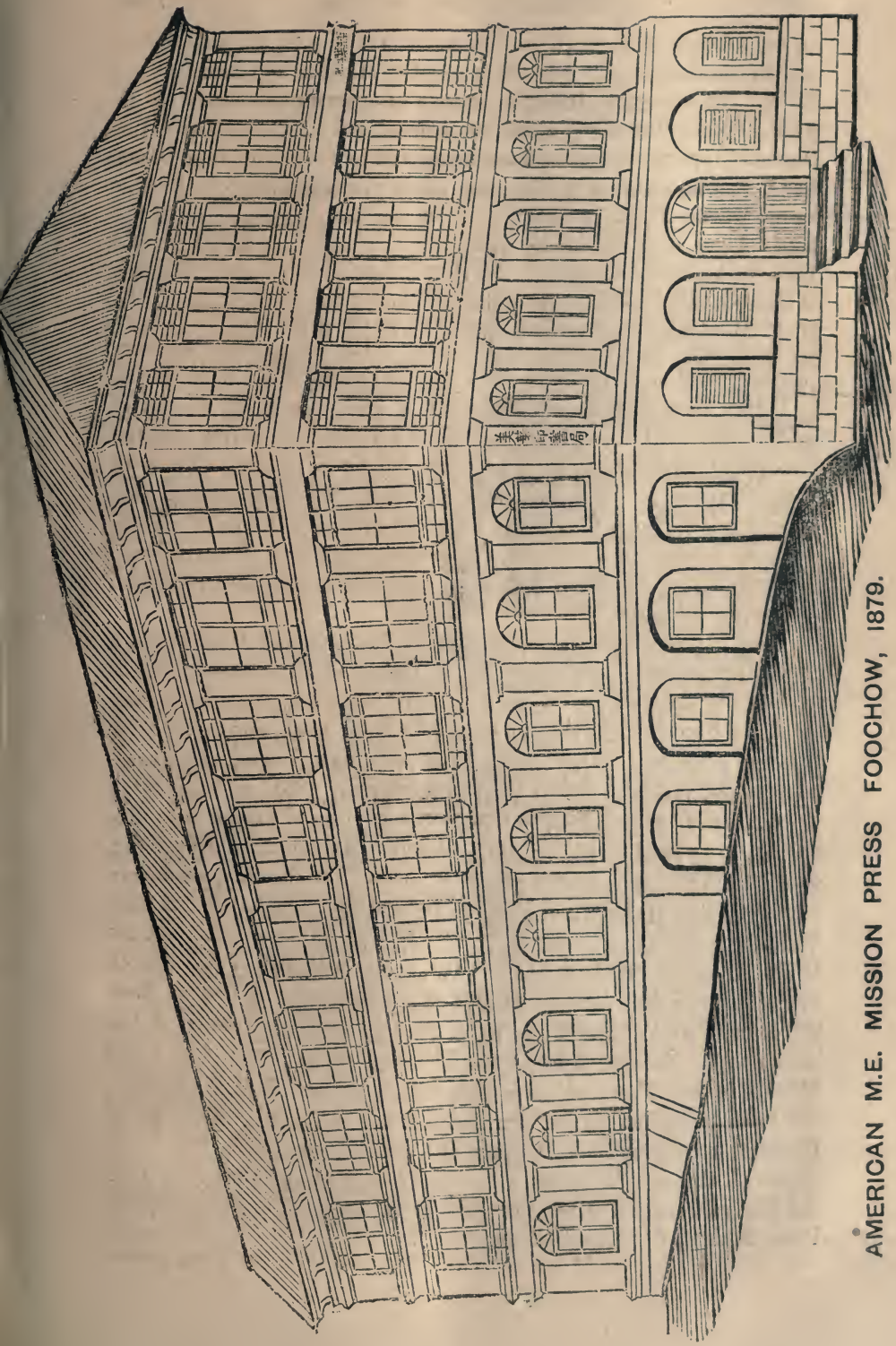
By Rev. W. S. Holt.

(*Continued from Page* 219).

THE AM. M. E. MISSION PRESS, AT FOOCHOW.

In the year 1859 a letter was received from Rev. M. C. White, M.D., a former member of the Mission, now professor in Yale College, suggesting the propriety of this Mission making application to the American Bible Society for a press and printing material to publish the Scriptures, in Chinese, at Foochow. This suggestion was very opportune, and met with the hearty approval of the Mission, as, during the twelve years since its establishment a good degree of prosperity had followed the labours here, and block printing had proven unsatisfactory and cumbersome, great need was felt for a printing office with all the facilities for neat and rapid printing. Previous to this time however a Publishing Committee had been appointed to print various books on blocks, such as the Pentateuch, Numbers, Deuteronomy, Matthew, Epistles of Peter and John, and also to publish a periodical in Chinese called the "Foochow Monthly."

The Mission then appointed Messrs. Baldwin and Wentworth a Committee to make application for a press and the necessary funds to carry out the plan, to which a ready response was made, both from the Bible Society by advancing money for Bible work, and the Mission Board by granting funds to erect a Press building and to aid in purchasing type and presses; and in the following year, 1861, a Washington Hoe Press and fount of English type were sent out, and a fount of Double Pica Chinese type purchased from the London Mission Press, Hongkong. A cheap frame building was at once erected for the purpose within the compound at a cost of about $700, and thus originated this Mission Press. At first no regular Superintendent was appointed, but the Press was in the hands of a Committee of two members of the Mission differing at different times according to convenience. A Canton foreman was employed to assist in the initiation and instruction of the Chinese for the work, and soon all was in working order and books were issued regularly. In the latter part of 1862, Rev. S. L. Baldwin was appointed Superintendent, he having a practical knowledge of printing, and he remained in charge until 1866, when Rev. L. N. Wheeler was sent from the U.S., for the special purpose of giving his entire time to this important department of work. He remained in charge until his health failed, in 1869, when he removed to Peking, and Dr. Maclay assumed the management. In 1871 the Press passed



AMERICAN M.E. MISSION PRESS FOOCHOW, 1879.

into the hands of Rev. N. J. Plumb, who still acts as Superintendent, in connection with his other regular Mission appointments and duties. In the year 1863, to meet the growing demands of the work, another Hoe Hand Press was ordered and a fount of Three Line Diamond type purchased in Hongkong, and in 1875 a fount of Double Small Pica, and a fount of Music type, were purchased from the Presbyterian Mission Press, in Shanghai. During the past year a third Hoe Hand Press with self-inking opparatus, has been purchased in New York, at a cost of over $350. So that at present the stock is valued at about $6,500, besides the building erected at the expense of the M. E. Missionary Society at a cost of $3,500. When first established the Press was supported by mission funds, but subsequently it was placed on an independent basis, since which time it has been self-supporting, doing work at about cost, only allowing a small margin to cover expenses and to improve facilities as they may be needed.

At present ten native workmen are employed, including the proof reader. During the year 1876, the Press was removed from the old narrow and unsuitable quarters, into the fine large light and airy building constructed for the purpose, the third and fourth stories of which are occupied by the Theological Seminary, High school, Book Room and Binding.

The number of pages printed during the past seven years has ranged from five to seven millions annually.

The principal large works issued from this Press have been The Alphabetic Dictionary of the Chinese Language, in Foochow Dialect, by Rev. R. S. Maclay, D.D., and Rev. C. C. Baldwin, D.D., containing over 1100 pages, and the Manual of the Foochow Dialect, 250 pages, by Rev C. C. Baldwin, D.D. Two editions of the Reference New Testament in Chinese have been published and a third is now in hand. Several editions of the New Testament in the Classical language, and Colloquial and Mandarin dialects, and also a great portion of the Old Testament Scriptures in Colloquial have been published at the expense of the American Bible Society. An edition of 6000 volumes of the whole Bible in one volume, Double Small Pica type, of a convenient size for use, 2000 of which is to be on Foreign white paper, is soon to be commenced. Several Anglo-Chinese books for the use of the M.E. Mission in San Francisco have also been printed. During last year the Press published on its own account for the author, Mrs. H. F. Baldwin, a Geography on the plan of Condit's, although enlarged and improved, the cuts for which were engraved on blocks by the Chinese, and has just completed for the Rev. F. Ohlinger, a new Hymn and Tune Book in Foochow Colloquial.

Various illustrated Tracts and Books have been printed from time to time. The funds for Tract-printing have mostly been furnished by the M. E. Tract Society.

The Missionary Recorder, Rev. L. M. Wheeler, Editor, which originated with the M. E. Mission, and soon changed to the Chinese Recorder and Missionary Journal under the Editorship of Rev. S. L. Baldwin, was printed at this Press.

The following is a list of the Newspapers and periodicals published.

The Missionary Recorder (English), 1867.
The Fohkien Church Gazette (Chinese) Monthly 1874,—still issued,
The Good News, Childs Paper (Chinese) Monthly 1874, do.
Illustrated Berean Lessons, International series, Quarterly, 1873,—now suspended.

The work of the Press has not been confined to printing for any one Mission, especially during later years, as considerable has been done for the Missions at Amoy, Swatow, Formosa, Hongkong and Bangkok, besides for the M. E. Missions at Peking and Kiukiang.

Of English work only a little is done under exceptional circumstances, as the Superintendent has not time to attend to it and there is another Printing Office in Foochow. The work of Chinese printing is constantly increasing and must continue to do so as the native churches gain in strength and intelligence, creating a taste and demand for a large Christian literature and the cause of Christ advances and permeates this land.

The four establishments mentioned above are the principal Mission Presses in China. But beside them there are several small offices, viz.:—

1*st*. The China Inland Mission Press.

This Press was established, at Hangchow, in 1866, by the Rev. J. H. Taylor. In the report from that station for 1868, the following mention is made of the Work of the Press. "In the printing department, operations have been commenced and something has been effected; though, from various circumstances, less has been accomplished than we could have wished. In the Ningpo Colloquial, small editions of the Epistles to the Romans and Galatians have been reprinted, and the book of Jonah, translated by Dr. McCartee, has been brought out. Isaiah, translated by Rev. E. C. Lord and a Manual of devotion by Dr. McCartee are now in press, as are also several smaller works. In the Shao-hing-fu Colloquial, a primer has been printed, appended to which is a short collection of hymns. In the Hangchow Colloquial, several works are in press. But we trust to see this Department carried on with much greater efficiency, one of

our number, Mr. Rudland, being about to give himself especially to its superintendence."

In 1870, the Press was removed to Chinkiang, under Mr. Rudland's superintendence. It then employed five workmen. The operations of the Press have been hindered by two obstacles, lack of suitable premises and a limited supply of type; still the Report for 1871 shows that in spite of disadvantages, the work was going forward. "Through its agency the missionaries, evangelists, converts and schools at the different stations, are supplied with the Scriptures and with Tracts and religious and educational books in the Romanized character. Its usefulness is thus on the increase. Many employés of the Press are Christians."

In 1874 the Press was removed to Yang-chow. An edition of the Romanized Mandarin New Testament, with marginal references, and a hymn book were here undertaken. The same year the Press was removed to Shanghai and placed under the care of Mr. C. T. Fishe, who continued the work on the New Testament. In 1876 another transfer to Chinkiang occurred, since which time but little foreign supervision has been given to it. Still editions of the Gospels and some of the Epistles, besides tracts and special jobs for the Mission have been printed.

2*nd.* A Press connected with the Am. M. E. Mission, South, located at Shanghai and directed by Rev. J. W. Lambuth.

Mr. Lambuth has two presses in his office. One a small parlor Press, brought from England in 1867, the other an American self-inking hand Press, imported this present year. The work done is almost entirely for the use of the Mission to which it belongs, and comprises, Portions of the Scriptures, Catechisms, Bible Lessons, Lives of the Apostles, a Compend of Theology, Elements of Divinity, Hymn Books and Tracts, etc. No account has been kept of the number of pages printed. This Mission is extending its operations, and as a new press has been added to the office, it may be expected that the demand for its publications will increase, until this little office becomes an important part of the China Methodist Book Concern.

3*rd.* A Press under the control of the English Church Mission, operating at Shao-hing, directed by Rev. J. D. Valentine. The modest manager thinks it too small an affair to be spoken of as a *Mission Press*, but the day of small things was present once to all the Mission Presses in China, and is no more to be despised in 1879, than it was in 1844-6. The principal works issued by this Press during the four years of its existence are, The Book of Daniel, in the Ningpo dialect, in 1876; A Primer of the Shao-hing dialect, in the same year; The Gospel

by Luke and The Collects, Epistles and Gospels, from the Prayer Book, without date. The Triliteral Classic and The Book of Common Prayer in 1878. These are all in the Shao-hing dialect, Romanized, except The Prayer Book which is in the Ningpo Colloquial, Romanized.

4th. A Press connected with the Office of the "Child's Paper," conducted by Rev. J. M. W. Farnham, D.D., of the American Presbyterian Mission, Shanghai. This Press is devoted to the printing of "The Child's Paper," a monthly, issued for distribution among Sabbath Schools and churches. It is understood that a part at least of the work on the paper, is done by the boys connected with the "Boys' Boarding School" which is under Mr. Farnham's superintendence. The Press thus serves a double purpose; a valuable periodical is furnished to Chinese children, and at the same time the boys who do the work learn an important art. Aside from the printing done at this office, an apparatus for making stereotype plates has been added. Thus many of the illustrations with which the Child's Paper abounds are cut on blocks and stereotyped, while the Paper itself is also stereotyped, and can thus be reproduced in the future.

5th. There is a Press connected with the Mission of the United Presbyterian Church of Scotland, either in Newchwang or Moukden. Its operations have been limited hitherto. Its present status is unknown to the writer.

6th. Rev. F. F. Gough, of the Church of England Mission, Ningpo, has a small press in connection with his Mission work, from which have issued a few works principally in the Ningpo Colloquial, Romanized.

7th. For many years, the Mission of the American Reformed Church at Amoy, has possessed a small press, and a fount of English type, with diacritical and tonal marks. Editions of various portions of the Scriptures, Liturgies, Hymn Books, and Tracts, in Romanized Colloquial, have been printed for the use of that Mission and of other Missions in Amoy and Formosa.

In view of the operations of the above mentioned printing establishments, it is safe to say that Mission work need not suffer because a Christian literature can not be provided. The need at present is rather for more laborers to spread the Bibles and Tracts constantly issuing from the press. The work done by the press is only limited by the demands made upon it. Increased success in the aim of all missions, the conversion of the Chinese, will increase the demand for religious and educational works. Indeed the demand is already on the increase. Thus the Mission Press in China has a grand work before it, which, with God's blessing, will be attended with grand results.

THE RELATION OF CHINESE TO SIAMESE AND COGNATE DIALECTS.

IT is now many years since I first began to perceive the close connexion existing between these two languages, both as regards their tonal system and vocabulary. Numerous notices of greater or less value may be found scattered amongst the various works of philologists, ethnographists, travellers and Missionary Societies, but few direct attempts seem to have been made at adducing laws of change, or at direct comparisons between the words and forms. It seems strange that the study of Indo-Germanic languages should find such great charms for Chinese scholars, bent on finding out the proper place of the Chinese language in the various families, but when men aspire to derive Chinese from Sanskrit right away, we cannot wonder at their not stooping to notice less important, though really more closely related languages, nearer home. In the following brief sketch I shall not confine attention to the chief dialect of Siam merely, but shall draw some illustrations from the vocabularies of the Shan and other tribes, chiefly members of the Tʻai family. As the Siamese joins the Chinese in the South it is but reasonable to suppose that the dialects of South-China will bear a closer resemblance to Siamese than the dialects further North; I shall therefore take as the standard of comparison the Canton dialect, adopting Willams' system, and at the same time calling attention to other dialects when necessary. I ought here to acknowledge my obligation to the Author of "Mandalay to Momien" for some of the words compared, for the rest I am indebted to the general works above referred to, the assistance of a friend in looking over the Siamese examples, and a personal knowledge of some of the dialects compared.

It is necessary that we bear in mind that only words in common use can be brought into comparison, from the fact that the Siamese have supplied their religious vocabulary with words introduced from the Pali,* many of which are not monosyllabic, and again, that abstract terms, being formed according to the genius of a language, as need requires, are not formed on the same analogy even in related languages. In the matter of tones probably Siamese stands next to Chinese in richness, and should be compared rather with the southern than the northern dialects in this respect too, for "the proportion of the chanting ingredient seems to vary inversely as the latitude. In the higher latitudes no one blends any melody with his ordinary

* A glance at 'The Wheel of the Law' by Alabaster will supply abundant proof.

speech, but in all the warmer regions we meet with it either in conversation or reading, and sometimes in both. In the South of China, *e.g.*, the tones are far more striking and far more essential than in the North. Natives from the southern provinces hesitate about your meaning because you do not use the right inflection, in the North the inhabitants misunderstand you because there is some want of exactness in the pronunciation," (Chinese Repository XII, 283). So in Siamese it will not do to neglect your tones and accents with impunity, or what you intended for horse, may become dog, &c. For some good notes on the tones one might read with advantage Dr. Edkins' China's place in Philology, esp. Chap. VII. I regret not being able to consult Logan's excellent Journal which contains much valuable matter. Tylor's Primitive Culture, I. Ch. V, seq., should be carefully studied by all interested in Tonic studies.

But my object now is to deal more especially with the vocabulary, for which purpose I will arrange the words to be compared in Tables, following them with such explanatory notes as may seem necessary. For facility I may use the following Abbreviations; Eng.=English, Ch.=Chinese, Cant.=Cantonese, Mand.=Mandarin; others which may be used will explain themselves. As being both familiar and striking I will begin with the numerals.

TABLE I.

ENG.	CH.	CANT.	SIAM.	SHAN.	TIBET.	JAPAN.
One	一	Yat	Nung	Loong	Chig	Ichi
Two	二	I	Saung	Song	Nyi	Ni
Three	三	Sám	Sám	Sam	Sum	San
Four	四	Sz	Sé	Si	The	Shi
Five	五	Ng	Há	Ha	Nga	Go
Six	六	Luk	Hok	Hoak	Dhug	Koku
Seven	七	Ts'at	Chet	Saet	Dun	Shichi
Eight	八	Pát	Pät	Pyet	Gyad	Hachi
Nine	九	Kau	Kau	Kow	Gu	Ku
Ten	十	Shap	Seb	Sheep	Chu	Jiu
Eleven	十一	Shap-yat	Sebet	Sheepate	Chuchig	Jiuichi
Twenty	二十	I-shap	Yéseb	Sow	Nyichu	Nijiu

NOTES TO TABLE I.

One.—It seems somewhat uncertain what Chinese word the Siam *Nung*, Shan *Loong* represents. The equivalent of the Cant. *Yat* reappears in the word for eleven. In Kakhyen *Langai* means one, cp.

Shan *Packlaing*=100, literally hundred-one. The Hotha Shan has *Ta* (or *Tak*)=Ch. 獨.

Two.—Ch. 雙, Cant. *Sheung* should be compared. The Siam has no letter *sh*. The equivalent of 二 reappears in the words for twenty, and in Paloung *Eh* means two.

Three.—In Lesaw every word ends in a vowel. *Sám* therefore becomes *Sa* in that dialect. I may here point out a peculiarity which I think has not hitherto been noted. In Kakhyen the works for 3, 4, 5, are compounded of words which mean respectively 1+3, 1+4, 1+5. Thus for 3 we get *ma-soam*, for 4 *ma-lee* (cp. Lesaw *lee*=4) and *ma-ngah* for 5. A similar peculiarity is to be observed in some of the Polynesian numerals. The Hotha Shan word for 3 is *Soom*.

Five.—In Hotha Shan and Lesaw *ngaw* = 5. In Kakhyen as already remarked *ma-ngah* is used. The Paloung *Pohn* probably equals Ch. 半 half (of ten).

Six.—The Kakhyen *kroo (k)* seems to be intermediate between the Japan *Roku* and Siamese *Hok*. In Hotha Shan the form is *Ho*.

Seven.—Comp. Lesaw *Ts'e* with Mand. *Tsih*.

Eight.—Another interesting form occurs in Kakhyen viz:—*Ma-tsat*=1+7, but in this case the *ma* is added to *tsat*, and not merely joined for emphasis as in the numbers 3, 4 and 5. In Hotha Shan and Lesaw, as in Japanese, the initial has softened, giving us *Het* and *Hay*. In Paloung it is *Poo*.

Nine.—Hotha has *kaow*, Lesaw *koo*, Kakhyen *Tsi-koo* probably 7+2. *Tsi*=*tsat*, and *koo* is found again in *koon*=20, as well as in the word for 2, *la-kong*, where *la*=*ma*, changed for phonetic reasons, and *kong* is the regular equivalent of Shan *Song* and Chinese 雙. The loss of final *ng* in *tsikoo* is compensated for by long vowel.

Ten.—Final *b* in Siam is pronounced *p*.

Eleven.—Here we encounter the missing word for which *Nung* and *Loong* are used in Siam and Shan, just as in

Twenty.—We meet the equivalent of 二.

The Chinese 百 Cant. *Pak* occurs in Shan as *Pak* (or pack) and in Hotha Shan in *Ta-bak*. In Siamese we meet it again in the word *Pahkot*=Hundred-million, though the word for Hundred alone is foreign. These notes will suffice for the Cardinals. With regard to the Ordinals we may remark that the Siamese and Japanese follow the Chinese, prefixing *T'e* and *Dai* respectively. For the rule in Mongol, Cf: China's place in philology, page 233. Other comparisons may be found in Dr. Chalmers' Origin of the Chinese, which, however, need revising.

Our next illustrations may be drawn chiefly from the Animal world; the following examples will be sufficient for the present table.

TABLE II.

ENG.	CH.	CAN.	SIAM.	SHAN.	TO BE FILLED.	
[1] Horse	馬	Má	Mâ	Mâ		
[2] Ass	驢	Lü	La	Mâ-lee		
[3] Mule	騾馬	Lo-ma		Mâ-law		
[4] Cow	牛	Ngau	Ngaw	Bow		
[5] Elephant	象	Tseung	Chang	Tsang		
[6] Cat	猫	Mau / Miu	Maw	Myew		
[7] Cock	鷄公	Kai-kung	Kai-p'u	Kai-p'oo		
[8] Duck	鴨	Ap	Pet	Pyet		
[9] Bird	鳥	Niu	Nok	Loak		
[10] Frog	蛤	Kòp	Kop	Koap		
[11] Goat	咩	Mé	P'a	Pay		

NOTES TO TABLE II.

1. The Mongol and Manchu words for Horse have been frequently compared, (Cf: Origin of Chinese, 48; China's Place, 151 &c. China Review, I. 364, where the German is compared). The Eng. mare; Gael. marc; Welsh, march; A. Saxon, mearh; Icelandic, mar; Danish maren; &c., have as good a claim to affinity. So well-known an animal would have early found a name which would cling to it as well on the uncultivated plains of Asia, as in the mews of the western noble. Anderson gives mang as the Hotha Shan, amho, as the Lesaw, and myong as the Paloung name for this noble animal. The Siamese approximates the most closely to the Chinese.

2. The form given as Shan is Hotha shan, and is a compound of the word for Horse+ass. In Paloung it is myong-lee. The Ass does not seem to have been such a general favourite as the horse, for its name is not so universal.

3. Strange to say the Siamese has no native word for the mule, and this has been the source of not a little inconvenience to the Missionaries in translating the Old Testament into that language. Yet the word occurs in the Shan dialects, where it exactly corresponds to the Chinese as a compound, though the order is reversed. A writer in China Review I. 364, has referred to the similarity of the Latin Mulus, Eng. Mule to the Chinese. The Shan word Mâlau is certainly very similar. The Gaelic form Muil may be compared with A. Saxon, Mul.

4. So much has been written about the word for cow, that we may almost say "Man sah den Wald vor lauter Bäumen nicht." The Shan Bow reminds us of the Greek *βους*, Lat. Bos, bovis, which some derive from Sansk. go; whilst others plead for a derivation from the sound of lowing, bellowing. In the Kakhyen Ngā means Buffalo. (Note. With 半 the old form of 牛 cp: "The character which represents the domestic ox in Assyrian may be shown to be that of the animals' head." See Origin of the Chinese p. 58). Wedgewood, Origin of Language; p. 32 seq.

5. Cp. Origin of the Chinese p. 57.

6. On the imitative character of the word for Cat cp: Tylor Primitive Culture, I. 162 &c., Wedgewood, p. 32 &c.

7. The word for Cock in Siamese is Kai-tua-p'u, *i.e.* fowl-body-male; the classifier being introduced differently from the Chinese. The word for male is the same as 夫. The words 夫 and 公 have interchanged in Siamese, so that we often find 公 in that language when we have 夫 in Chinese and vice versâ. On similar forms in other languages, confer Wedgewood, p. 25, Müller's Lectures I. 412 seq. Farrar, Chapters on Language 130.

8. An imitative word of widespread use; Farrar, p. 131. In Kakhyen Popyact, Hotha Shan Pây, Paloung Pyet.

9. The Siamese and Shan point to a lost *k* in Chinese. The 說文 gives initial to the Chinese. Cp, the present pronunciation in Shanghai Colloquial. In Foochow it is often pronounced Cheu. The Shan Loak, Amoy Liau, seems to be a connecting link between the old Tok and the Siamese Nok. It is possible that 鳥 and 鵲 were originally one.

10. An imitative word, cp. *κοαξ*.

11. I have written 咩 mé, Amoy bé because the word for goat in Siam, &c., is evidently taken from the bleating sound, though it is not so in Chinese. See for further examples Wedgewood, p. 34.

We must reserve further illustrations for another occasion.

SIAM.

THE MIRACULOUS WATER OF LOURDES IN CHINA.

(Translated from the "Annales de la Sainte-Enfance," No. 181, by Rev. Ch. Piton.)

LETTER of the Rev. Father Thierry, a Lazarist Missionary, the Provicar of the province of Peking, to the Director of the "Oeuvre de la Sainte-Enfance" of the diocese of Frejus and Toulon.

At last the miraculous water of Lourdes has arrived (twice, two bottles had been sent, but both times they were broken, without doubt through Satan's agency, on their way from Peking to Nian-kia-tchouany), and here as everywhere it did not delay to display its wondrous power. Here is one of the cases for the veracity of which I can vouch.

Mary belongs to one of the oldest and most pious families of Peking. Being of a very religious turn of mind, and well educated besides, she renounced the world and devoted her virginity to God. She is 24 years old, and lives with her family, as is the case with most of our christian virgins.

In the course of the month of April last, on a certain Sunday, Mary went to church to assist in the holy mass. The Chinese etiquette not permitting women of good families to go out on foot, she went in a cart, together with her mother and sisters, herself being seated on the foremost place. Suddenly the horses pranced, when Mary was upset from her seat and fell under the car, the wheels of which passed over her body. The poor girl was immediately conveyed back to her home, quite senseless and much bruised. The doctor of the family was immediately called for, and his treatment not giving the wished relief, a second, then a third, and finally a fourth one were called but none of them proved more fortunate than the first had been.

Meanwhile the poor creature endured, in her bed, the most agonizing pains. Full of piety and resignation, she had thrown herself into the arms of divine providence, put her affairs in order, made her confession, and expected every day to die.

More than six weeks had elapsed since the accident occurred, and the evil, far from diminishing in its intensity, got worse from day to day, when the missionary on one of his calls, said to her:

"Mary, you love much the holy Virgin, don't you?"

"Oh yes, father, very much!"

"You rely on her, on her great power, don't you?"

"How could I do otherwise than rely on Mary? Is she not the queen of heaven? Is she not my patron?"

"Well then, my dear girl! Since men cannot heal you, nor procure you any relief, you must appeal to your kind and mighty patron!"

"Since I met with the accident, I appeal to her every day; I pray to her daily."

"It is not sufficient to rely on Mary, or to pray her. We must do more than that."

"And what?"

"You have heard, my dear girl, of the wonders which the water of Lourdes effects throughout the whole world, and certainly you have heard that quite recently a small bottle of it has reached here from France. Well, if the water of Lourdes is at hand, should we not have it operate here the same as it operates everywhere?"

"Certainly; but how could it be done?"

"The same as it is done everywhere, when one has recourse to the great power of Notre-Dame de Lourdes; one must perform a neuvaine of prayers, and take on every day of the neuvaine, some drops of the wondrous water; one ought to do that with faith, and begin as soon as to-morrow. Are you willing?"

"Yes, I am; and with all my-heart!"

From the next day the neuvaine began. The missionaries, the sisters of charity, the children of the orphanages and of the schools, and all the pious people of Peking united their prayers with those of the poor patient and of her family. In her most fervent prayers, Mary offered up to her much-beloved patron her sufferings, which she endured now still more patiently than before. Till the eighth day of the neuvaine the sickness pursued the usual course, getting worse daily, as it did before. On the evening of the eighth day, the missionary came to confess her as a preparation for the communion which she was to take the following day. When he had gone, Mary felt worse than ever before. During the night her sufferings continued to increase, so that she expected to die soon when suddenly, as the sun began to rise, sufferings, oppression, weakness, all were gone. Feeling herself healed, quite healed, she cried out.

"Mother, mother, I am cured! Hasten to give me my garments! I want to get up, and to receive the Sacrament in the church, to give thanks, in the presence of Christians and pagans, to my holy and almighty patron!"

Her mother and the elder sister who attended upon her came in haste, and felt quite enraptured with joy, when they found her sitting on her bed, and getting ready to leave it. They covered her with their kisses, and bathed her with tears of joy, hastening at the same time to give her the clothes which she wanted. Mary sprang down from her bed, dressed herself quite alone, without feeling the least weakness,

and as soon as she was ready, she went to the church together with her mother and sisters, but on foot, this time, in spite of Chinese customs.

The rumour of that miracle spread in the neighbourhood, and soon through a great part of the city. Having learned through the family of Mary that she had left her couch and gone to church, the sisters of Saint-Vincent de Paul and the numerous pious people who had taken part in the neuvaine came in haste to unite, before the image of the Holy-Virgin, no longer their supplications with hers, but their thanksgivings with those of herself. A mass of thanksgivings was celebrated before a large concourse of people, and at the communion one could see the happy *miraculée* approach the holy table with a radiant face, and eyes wet with tears.

But before that marvellous cure happened, Notre-Dame de Lourdes was known at Peking. Peking, that extensive seat of all the superstitions and all the corruption of paganism. Peking, (who would have thought it?) possesses a rock Massabielle with its grotto, its *piscine*, and a fine statue of the Virgin immaculate. The statue was brought last year from France by Mgr. Delaplace, our apostolic Vicar. His Grace wished to have it installed in such a way that our Christians, on seeing it, could have an idea of the apparitions of the Virgin to Bernadette. For that he wanted a rock, a grotto, a *piscine*. Well! rock, grotto, *piscine*, all had been prepared a long time before in the house of the Fathers, near the church Saint-Sauveur, by a pagan Prince of the Imperial family who, during the last persecution, had taken possession of the house and of the church, and had them made into a palace of *plaisance*. Now, all the former property of our Fathers, having been given back after the war of 1860, the *palais de plaisance* of the Prince became our property and all of it has been reconverted to its primitive uses,—all, with the exception of a grand rock which is to be seen in the Court-yard of the *petit séminaire* and which, with its magnificient shade and clear waters, was the finest ornament of the Prince's gardens.

I want this rock to become Christian, as well as everything else at this place, and to serve as a throne for Mary "immaculate!" said Mgr. Delaplace, when he came back from France and shewed us the fine statue of Notre-Dame de Lourdes. Priests and Christians, we all received with enthusiasm that noble inspiration of the bishop, and as soon as the next day we began the work. The work of adaptation was directed by a missionary who had been fortunate enough to see Lourdes and its wonders. Some stones were altered, the grotto was arranged, the waters were given a better direction, and thanks to those slight modifications, we got at Peking our Massabielle rock. When

all was got ready, Notre-Dame de Lourdes was solemnly installed in its grotto at Peking, on Sunday, the 3rd October, 1875, which was the festival of Notre-Dame of the most holy Rosary.

And now, may the Virgin immaculate make the rock at Peking, as at Lourdes, the throne of her mercies! May she spread her protection, from the height of her throne, over this large pagan city! Alas! here as well as in France, how many blind people there are to be made to see, how many lame ones to be made strong, how many sick ones to be healed! And here, besides, how many idols there are to be overthrown!

THE CHNESE CLASSICS IN MISSION SCHOOLS.

By Rev. Hampden C. Du Bose.

EDUCATION occupies a prominent position in Protestant evangelistic enterprise. The almost uniform policy pursued by Missionary Societies in all parts of the earth stamps it with the approval of evangelical Christendom. The great commission is to preach; the subject-matter of the preaching, Christ and Him crucified, which is not to be interpreted in a broad sense as including, all that is beneficial to man, but definitely, as declaring the relations of God to man and of the soul to eternity. This does not prevent the church from employing other agencies as *auxiliaries*, the principal of which are medicine, the press, and the school. The latter may be spoken of as the *right arm* of the work. There are two evils to guard against. First, that there be no right arm, only an empty sleeve. Second, that the body be only a shadow, the substance having gone to the nourishment of the arm which has assumed clumsy and unwieldy proportions.

At the Shanghai Conference able papers were read on the general subject of education. At that time the discussion was principally upon education as a Missionary policy, and the special line of thought in the essays was defending the action of Missions in establishing institutions of learning, and except on page 192, *Records Shanghai Missionary Conference*, very little is said on the topic now under consideration. Whether it be expedient or inexpedient, wise or unwise, to spend time and money in schools, the subject possesses the same interest to all.

Schools do exist, money is spent, and men and women devote their time and energies to this branch of the work, and all who love our common cause must desire that the highest efficiency be attained in this department.

We come to a land of schools. From the connection between scholarship and office, literature becomes at once the glory and boast of the nation, and gives to the *literati*, who do the thinking for the common people, their predominant influence. China can truly claim a peerage of intellect. The "throneless king" established an Empire of mind and for twenty-five centuries has reigned supreme; perhaps the greatest mental wonder in the world. The million school-masters are his vicegerents. That which gives form to their intellectual contour shapes all who are in turn by them cast into the same mould. Taking into consideration the limited number of pupils under one preceptor there can be no doubt that there are more schools in this Empire than in any other country. In all these there is no variety either in the form or the matter of instruction; the "Four Books and Five Classics" form not only the basis, but the entire superstructure of education. It is a *close curriculum*; so that for a hundred generations the Classics have been the stereotype plates from which million editions of the Chinese have been struck off.

All foreigners agree that they are insufficient, and must be supplemented by the learning of the West. There would be few to advocate that the native Classics be abolished from Mission schools. First, as was said by the venerable Mr. Wylie at the Conference, "We must not denationalize those taught." *Denationalize* is to *foreignize* which means to unfit them for their national sphere of life.

Second, the men who go forth from the schools must attain to respectability among the literary class. *They* regard a knowledge of the Classics as *education*, and their opinions must be respected. As well might at home teaching be made a profession without having studied Latin and Greek. Third, men must be prepared for the conflict between truth and error. The Chinese will not surrender their ancient fortresses without a conflict, and so those from the schools must meet their brethren, according to the flesh, on their own ground.

The question then is, what should be the relative position of the Confucian Classics in a school curriculum?

That this is a question for Missionaries alone to answer without necessarily yielding too much to the views of the natives, a side argument may be drawn from the amount of money expended by the Church in education. When the Chinese pay for the education of their children then will be the time to consider their notions on the subject. During the last year many Boarding schools adopted the wise plan of having the parents furnish clothing for their own children, yet the major part of the burden rests upon the Mission. According to statistics of 1877, there were 30 Boys and 38 Girls' Boarding

schools. One school reported its expenses at $1,000. The average is probably over $600, or 68 schools at over $40,000. The number of pupils; boys 611; girls 777 or near 1,400 at an average expense of $30 per annum. There are 177 day-schools for boys and 82 for girls; at the average cost of $73—these require $20,000. This $60,000 does not include school-buildings, salaries of foreign teachers, expenses from home &c. Suffice it to say, deducting the proportion of time those in charge devote to other branches of Mission work (the men more; the ladies being more specially in the school) the expenses of foreign teachers probably exceed the above sum. It may be a safe figure to say that $120,000 is annually expended in education.

The question above may be considered under three heads, the inadequateness of the Classics as a system of education, the religious character of the Classics, and to what extent may the Classics be displaced by foreign text-books.

I.—In considering the inadequateness of the Classics as a system of education, attention may be drawn to the *size* of these text-books. Were the translation printed in 8vo., the Confucian Analects would fill 60 pages, the Great Learning 9 pages, the Doctrine of the Mean 14 pages, the works of Mencius 140 pages, or what is denominated the "Four Books" in something over 200 pages. This is the text; the rest is commentary, of which there are many, the standard one used in the schools being that of the philosopher Choo-foo-ts. The commentary merely explains the text and has no new matter or thought. The Book of Odes is 150 pages; the Spring and Autumn, 300; the Book of History, 100; the Book of Change, including the commentary of Confucius, 150 or the "Four Books" and *four* of the *King*, exclusive of the Book of Rites, may be bound in a volume of 900 pages. To make a general estimate, an Academic and Collegiate course in a foreign country would embrace 50 volumes of like size, besides collatteral reading.

In the second place, the *subject-matter* of the Classics is so limited. Principally practical topics are briefly discussed. The chief subjects are ethics and political economy. Grant even that the system of politico-moral philosophy is complete, and certainly their system of theoretical ethics does not fall far short of the moral teachings of Revelation, and forty centuries has proven that the plane upon which the Sages projected the State does not lack the element of stability, yet these two high themes of Moral Philosophy and Political economy constitute only the keystone of the academic arch in our systems of education.

A third view of their inadaptibility to the school is found in the *want of system or order* in their contents. Sometimes themes of importance are discussed but seldom in their logical connection. Taken as a whole the Classics are a hetereogeneous mass of unsorted materials, thrown together without method or classification. Etiquette, government, kings, sages, filial piety, history, mythology, eclipses are all commingled. With the exception of a few *lines* of argument, there is no system nor symmetry, beginning or end, first or last. Illustrations might be multiplied but one sentence from the *Yih King* will be enough. "Represents, a cart being dragged along, the ox tied up, the men shave their heads and cut off their noses, and there is termination without commencement."

As class-books, another most objectionable feature is their bombastic style. Take for example the way Confucius speaks of Yao and Shun, or the disciples extol the Sage. In the Classics, language is not a medium of thought, but is the vehicle of emptiness, pomposity and pedantry. The "affluent and florid style" may be suitable in general literature but not in text-books,—at least, not so much of it. How often do beautiful, bright, exalted glorious, great, illustrious, luxuriant, noble, splendid, wonderful abound!

Fifth. The point specially mentioned is the *triviality* of nine-tenths of these nine books. Let us look in detail. The living author of CHINA AND THE GOSPEL thus speaks of the Analects. "Looking then at the history, writings, and teachings of the Sage, there do not appear to us, in connection with them, the elements, the characteristics of a very great, wise, good and holy man. We are struck in perusing his books, or the conversations attributed to him by his immediate followers, with the utter absence of what seems to us necessary in this respect. .....He was attached to the rites and ceremonies, the men and things of former days, and he shows this often in a very pedantic way, while he enjoins conformity to them as the *ne plus ultra* of human life and manners. In his intercourse with those around him, he once and again betrays indications of littleness, or meanness, and even of equivocation and untruthfulness, which lower him immensely according to our standard of right.....His own writings are untrustworthy in not a few points, as if he had been careless in their composition, and this to an extent that has confounded the students of after times."

The Great Learning and Doctrine of the Mean are short essays of some merit and would be suitable articles for a Quarterly Review.

The student of Mencius is puzzled by the nothingness of a large portion of his teachings. Many of his sayings are bright jewels. At times his philosophic mind grapples with profound problems and a

whole section will be devoted to the discussion of one topic, but generally in his 140 pages you must cross a barren stretch of desert to reach an oasis therein.

The Book of History is an important collection of documents. School boys ought to study these 100 pages; if written in simple style the whole might be mastered in a month.

In the *Yih King* Chinese philosophy leaves the practical paths of righteousness and benevolence, and boldly launches its junk out upon the troublous sea of speculation. As a distinguished Chinese ambassador remarked to a gentleman in Shanghai "Mr.———, this book is a big humbug," and any reader will acquiesce in the statement.

What does Confucius say of the Book of Poetry? "My children, why do you not study the Book of Poetry? The odes serve to stimulate the mind. They may be used for purposes of self-contemplation. They teach the art of sociability. They show how to regulate feelings of resentment. From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince. From them we become largely acquainted with the names of birds, beasts and plants." The truth is it consists of 300 odes, many of them only one stanza as the other verses are a repetition with the change of a line or only a character. The quacking of the ducks, the pairing of quails and magpies, the grass-insects chirping *yaou, yaou*, the rat with its skin and teeth, the praise of lamb's fur and leopard's cuffs, the love-songs of the maiden wishing to marry, the brave soldier so homesick,—these constitute the body of this book. There is not a *Classic* poem in the collection. That period was not unfavourable to poetry in the distant West.

The great literary work of Confucius was The Spring and Autumn. In his Prolegomena, the Rev. Prof. Legge says, "When we look into the Ch'un Tse'w, we experience immediately an intense feeling of disappointment. Instead of a history of events woven artistically together, we find a congeries of the briefest possible intimations of matters in which the court and state of Loo were more or less concerned, extending over 242 years, without the slightest tincture of literary ability in the composition, or the slightest indication of judicial opinion on the part of the writer. The paragraphs are always brief. Each one is designed to commemorate a fact; but whether that fact be a display of virtue calculated to command our admiration, or a deed of atrocity fitted to awaken our disgust, it can hardly be said that there is anything in the language to convey to us the shadow of an idea of the author's feeling about it. The notices, for we cannot call them narratives, are absolutely unimpassioned. A base murder and a

shining act of heroism are chronicled just as the eclipses of the sun are chronicled. So and so took place;—that is all. No details are given; no judgment is expressed. The reader may be conscious of an emotion of delight or of indignation according to the opinion which he forms of the event mentioned, especially when he has obtained a fuller account of it from some other quarter; but there is nothing in the text to excite the one feeling or the other.

Well, we have examined the model summary of history from the *stylus* of the sage, and it testifies to three characteristics of his mind, which it is painful to have thus distinctly to point out. First; He had no reverence for truth in history,—I may say no reverence for truth, without any modification. He understood well enough what it was,—the description of events and actions according as they had taken place; but he himself constantly transgressed it. Second; He shrank from looking the truth fairly in the face. It was through this attribute of weakness that he so frequently endeavoured to hide the truth from himself and others, by ignoring it altogether, or by giving an imperfect or misleading account of it. Wherever his prejudices were concerned he was liable to do this. Third; He had more sympathy with power than with weakness and would overlook wickedness and oppression in authority rather than resentment and revenge in men who were suffering from them."

II.—The Religious character of the Classics may be considered under three heads,—their doctrine of human nature, their approval of divination and (their teaching) ancesral idolatry.

It is not within the scope of this article to discuss the Confucian doctrine of the nature of man. It is most particularly set forth by the philosopher Mencius in the section beginning page 270 of Legge's translation. The foreign student experiences a sense of mental exhilaration as he reaches this topic,—to find real thought, and the vigorous discussion of one subject instead of desultory remarks on various topics. Perhaps the language of the Shanghai Reviewer is too strong when he says of "The tendency of man's nature to good is like the tendency of water to flow downwards; there are none but have this tendency to good, just as all water flows downwards," that "This passage is the pith and concentrated essence of what Mencius says on this head." The philosopher, after making this statement, goes on to enlarge upon the subject and to explain and illustrate his meaning, and thus modifies to a considerable extent what might be termed his *extreme* proposition. A very able discussion of the question is found in the Recorder for January-February 1878.

The question before us now is not the theoretical teaching of the Sages, neither is it whether the great Exponent of Confucianism near

1800 years afterwards is correct in his interpretations, but it is the practical fact that the books as they are now expounded do teach that man's nature is essentially good, and it would be in vain at this era to try to fix another meaning upon these writings which would be accepted by the mass of Chinese scholars. From the two first sentences of their "Three Character Classic" as a text, the native system of education does teach that man starts out in the world in a course of virtue, and the common deduction is made that the deflection from that course is generally among the lower classes, while it is easy to restore oneself to the right path. In those in whom the Classics have become the warp and tissue of their mental fabric, though they may with the understanding acknowledge the truth of Scripture doctrine, yet there is apt to be a hidden leaning towards a righteousness which is according to the law.

A second view of the Classics in a religious aspect is their direct approval of divination, We are in a land of soothsayers, fortune-tellers, sorcerers and witches. The latter became so numerous some years since near Soochow and were producing so much excitement among the farming population that the officials were forced to prohibit the practice of their black arts. Holy Writ speaks expressly on this wise; "Regard not them that have familiar spirits neither seek after wizards to be defiled by them." "There shall not be found among you any one that useth divination, or an observer of times or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all these things are an abomination unto the Lord."

The Book of Poetry several times refers to divination by the tortoise shell. The teachers explain this character by the rattling of the dice in a shell, but more likely the ancient custom has come down as is practiced along the streets of this city to day by the diviners using a little, three-inch, hard-back mud-turtle which walks over the cards and picks up the *right one* in his mouth. The highest Classic, the *Yih King* is a book of divination. With its doctrines of *Yin* and *Yang*, hard and soft, good and bad luck, it is a dark pit which sends forth its legions of sorcerers, conjurers, necromancers, geomancers, wizards, exorcists, astrologers, fortune-tellers and soothsayers. They throng the streets, carry on their vocations in the market-places, and open shops for their business. Marriage, burial, sickness, loss and gain, lucky days, journeys,—in a word, everything is referred to them. These who "walk the rivers and canals" do not understand one word of the philosophic jargon of the *Yih King* but they have books of sentences collected from this Classic or else derived from it. The

doctrine of the *Yin* and *Yang* is the basis of the Taoist religion and by their use of its unknown symbols the whole population become the dupes of their imposture.

Confucius placed his seal upon divination in his commentary upon the *Yih King*. "Hence the virtue of the divining straws is ever active and divine; that of the diagrams is settled and wise." "Hence by clearly understanding the path of Heaven, and examining into the causes of (happiness or misery to) the people, they (the sages) appointed these divine 神 things (straws, tortoises &c.) in anticipation of the people's wants."

It might be here remarked it seems impossible to conceive how in a Christian school can be tolerated this Classic with its pernicious doctrine of the *Yin* and *Yang*, its teachings about how "the myriad of things" are generated, its discourses about the Dragon, its false philosophy so-called, and its germinal laws of Fung-shui, unless it be prepared for the class-room as an animal is for the Museum by removing the flesh and bones, drying the skin, and filling in with other materials.

The chief objection to the native Classics as text-books is that they teach Ancestral Idolatry. This general subject has been fully discussed by the Rev. Dr. Yates, and is prominently before every Missionary as the chief obstacle to the progress of Christianity. The Chinese speak of their "three churches" or sects. There are really only two systems of religion, Buddhism and Taoism, and Confucianism is only a system of morality, save that the latter has engrafted upon it the worship of deceased ancestors. The literary class consider themselves the special guardians of this sacred rite; the Ancestral Hall is their Mount Zion, and at each recurring feast they go into the Chinese "Holy of Holies"; the idol temples being the "outer court of the Gentiles" for the uninitiated multitude. Thus that which is in no sense a religion becomes a religion, and *their* religion, to those who "care for none of those things."

In the Book of Poetry, why should, in Mission schools, the sacrificial odes be studied? One or two extracts.

"Ah! solemn is the Ancestral Temple in its pure stillness,
Reverent and harmonious were the distinguished assistants;
Great was the number of the officers;—
Assiduous followers to the virtue of King Wăn.
In response to him in heaven,
Grandly they hurried about the temple."

"Harmoniously blend their sounds;
In solemn unison they give forth their notes,
Our ancestors will give ear;
Our visitors will be there;
Long to witness the complete performance."

"While I present this noble bull,
And they assist me in setting forth the sacrifice,
O! great and august Father
Comfort me, your filial son!
Thou comfortest me with the eyebrows of longevity:

Thou makest me great with manifold blessings.
I offer this sacrifice to my meritorious father,
And to my accomplished mother!"

The example of the "sinless" Sage has great weight. "He sacrificed to the dead as if they were present. He sacrificed to the spirits 神 as if they were present." The Master said, "I consider my not being present at the sacrifice as if I did not sacrifice." Confucius was asked, "Do the dead have knowledge of our service or are they without knowledge?" He replied, "If I were to say the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish Ts'ze, to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself."

The two grosser forms of idolatry have little hold upon the atheistc *literati*, except in time of trouble or death; they care little for the gods who are in the "form of men," but these ancestral tablets to which the spirits return are their "stocks and stones." Under the guise of extending filial piety beyond the grave, this worship is continually referred to in the Classics. In our chapels we preach against the worship of the dead but in our schools is it not taught? If this article raises a note of warning which is heard by any who have charge of immortal minds one object will be accomplished. "Can one take fire into his bosom and not be burned?" The poison of this doctrine, if once it is infused into the blood and permeates the system, is hard to eradicate. The religious feature of the Classics, as its teachings have been formulated by Choo-foo-ts, in their *atheistic* tendency might be enlarged upon but is scarcely within our present scope.

III. To what extent may the native Classics be displaced by foreign text-books? It has been attempted in the above to show the utter inadequacy of these books as a basis of education. We live in the present century, and education in enlightened lands has taken a

certain form; the "curriculum" in all Western schools is almost the same. It is not desirable that Asiatic civilization be melted and run into the European mould, but Western science does now command the world. What was *education* in Plato's time is not *education* now. It consists in the two departments of trainining the mind to think, and of storing the mind with knowledge. Whatever best conduces to this end is to be sought for,—for the good of the youth themselves, for the influence they are to exert, and for the sake of the church which performs the work.

The method of studying the Classics may be much abridged and one-half the time redeemed for other studies. About six of the first years of the school-boy are given to memorizing without one word of explanation. He can become master of several thousand characters in the translations of Western Science. In his introduction to "A Short Method with Chinese," Dr. Martin well expresses it, "*Via trita via tuta* is a good maxim; but it should not prevent us mending the 'old paths.' That they have been trodden by the feet of millions is no evidence that they are incapable of improvement. Foreigners in China have not felt compelled to use wooden blocks in printing their books, just because the Chinese have done so ever since the invention of printing.....Day after day the boy goes on cramming his memory with sounds and forms until he can patter off the Four Books and Book of Odes as glibly as a breviary. But all this time he has not obtained the glimmering of an idea. He has got the symbols of thought, but not the thoughts.....What would be thought of the school-master who should compel his pupils to commit the Iliad to memory before translating a line? Yet this is precisely the time-honored system of the Chinese; and it is doing it no wrong to charge it with perpetrating the crime of mental infanticide on an enormous scale." Kang-hi's Dictionary has been the standard for two centuries but it remained for Dr. Chalmers to find the key to its logarithms. An excellent elementary series has been issued by an experienced instructor in Hongkong. Where could the blackboard system be more successfully introduced? Why not first *spell* the characters and soon after the boy be put into a primer of "definitions?" It is the system of endless *repeating* that clogs the school machinery. A little trial will prove that only one out of ten of respectable teachers can properly explain their own books. The rule needs to be enforced to "understand as you go." Why should not the Classics be collated as under the topics of filial piety, government &c?

One great difficulty is the immobility of the Chinese assistant, teacher. During twenty centuries no one has ever dared to deviate

from the established method of "teaching the young idea." Every foreigner knows what his own teacher is; a well of knowledge, but he must go and draw; if a question is asked, an answer will be given but never a new idea suggested; if you lead, he will follow, but never open new paths. Did he teach with the skill of a foreigner, this language could be mastered in one-fourth the time. The Chinese scholar is ignorant of the very first principles of teaching, and the teacher must first himself be taught. He has no conception of the art of awaking the energies and genius of his pupil. There is only one species of the animal kingdom that equals him in stubbornness, when you wish him to use a new method. For example, he will continue the stupid plan of teaching the "square characters" on bits of red paper and it is only "by dint of hard persuasion" that he can be made to use the beautiful pictorial primer issued at the South Gate, Shanghai. If a boy is put into colloquial books in the character, and after six months you say, "See how many characters that boy understands, and how he can read the Wên-li!" The teacher will reply, "Oh! but he is smart; if you have a dull boy there is no other way but to put him in the *square characters.*"

The present is an auspicious time. In two years a full Academic course of foreign text-books will be issued. These will embrace all the necessary branches of a common education. The list will be from time to time added to, so that there will be no lack in the "making of books." This places the school upon a high elevation and those who have made these translations have done a noble work for the renovation of China. We know that the great foe to progress is Confucianism. As the lamented Dr. Carstairs Douglass said at the Conference, "This is the fort; take it and the war is ended." The strength of Confucianism is in the school-room. This is studied and nothing else. The mind during all the formative period of youth intent upon one subject becomes absorbed in this. "The man sitting in the well" beholds the star, till it grows in magnitude like unto the sun. It is not enough to decry these ancient writings. Modern studies must be introduced, the mind stored with the truths of science and the facts of history, and Confucianism falls to the ground as the dead leaves of autumn. As Dr. Legge says of the Sage: "He threw no light on any of the questions which have a world-wide interest He had no sympathy with progress. His influence has been wonderful, but it will henceforth wane. My opinion is, that the faith of the nation in him will speedily and extensively pass away."

It is clear from what has been said above that the Classics should not occupy more time than the study of Latin and Greek in our

schools. Say a couple of hours a day; at most, three hours; that thus high scholarship can be attained and that years of time may be *redeemed* for the pursuit of Western literature. It might be said that the Athenian and Roman works are not free from error, and that they are just as harmful as the Chinese Classics. There is a fallacy underlying this argument, which might crop out in other departments of Missionary work. It is that, what is right in one place is right in another. At home classic lore is studied beneath the lamps of modern civilization, and it is not likely that the mind of our youth will be perverted by the mythology of Greece and Italy. Here the blurred typography of wooden blocks is still read by the glimmering taper. One needful branch of study is Mathematics. The Chinese course of study does discipline the mind; the memory is well trained and there is a brightness of intellect. There seems however to be a lack in the reasoning faculty. In a great part of their studies there is no distinction made between fact and fiction and so they are not accustomed to search for truth. There is no longing of the immortal mind for light. There are no rules by which to discriminate between the true and the false. Only the memory is called into action,—the man accustomed to walk on level ground cannot without pain climb the heights. I have said to my teacher, "Given the eight diagrams (of the *Yih-king*); how did King Wăn make out the first sentence under each?" He replied, "We Chinese never ask such questions as this." The study of Euclid will scatter these mists.

This series of text-books places China on the vantage ground, in reference to the necessity of foreign languages. Japan, with few foreign translations prepared for her use, rushed into the English, and it must in the end prove a drawback that she can only learn through the medium of another tongue. The wisdom of English being taught in Japan Mission Schools is apparent because the Government and the people lead, but the experiences of the past have been sufficient to retard most Missionaries in China. No foreign language is of use unless the student perfects himself to such an extent that he may master its literature except in commercial circles. It is seen in the case of one of our Mission Schools among the Choctaws, where the boys are supported by the nation. The Superintendent says that after learning the English, there is not enough of the six years alloted to them left to obtain more than the rudiments of an education. It is not likely that China will desire to add to her Babel stock. Here there is a glory of language; the books in the sacred character are all to hand; when there is a hum of wings in this "hive of nations" she will not have to cross the sea "to gather the honey" of our literature and science.

To make Mission Schools a success there must be a class of professional teachers sent out for the work. Some Societies have found no difficulty in obtaining young men just fresh from College. At some stations Missionary work has been growing for a score of years, and perchance the-at-present single incumbent has a church to oversee, out-stations to visit, native helpers to train, various agencies to carry on, and there is a *school* which is under his supervision. None of this work can be given up. The 200 Protestant Missionaries are all overburdened. It is found inexpedient at home to unite the school and the pastorate, how much more when evangelistic claims are so pressing! Ordained men will never as a general thing perform the work well. They feel called to labour in a direct way for souls, and so are unable to give themselves to the patient drudgery of the class-room. As Mr. Mateer said in his Conference essay, "There are not needed *so many* schools, as schools of high grade." Knowledge descends. To attain a high standard there must be a corps of professional teachers; men who love letters; who will sit and teach several hours a day; who will do this and nothing else; who will not exhaust their physical strength in religious avocations, but will feel their calling is to teach History, Chemistry, Natural Philosophy, Mathematics, Astronomy, Mental and Moral Science. Then and only then will the *right arm* have power. It will be seen that the above differs materially from the idea of a "Christian Chinese School" mentioned on the page referred to in the Records of Conference, where outside the native books instruction is only given in the Bible.

To advance a thought on a subject on which I know nothing practically,—it is that girls ought to be instructed by fine classic teachers. If the practical lessons in needlework &c., do not leave them so much time as the boys, they might at least be taught to explain (not *merely* repeat) the "Four Books" with the facility of a *Sieu-tsai*. The few educated women in China are Confucianists, but they would not be, if side by side with the Classics, they studied the higher branches that are taught in our Female Seminaries at home. We wish woman in heathen lands to be elevated; nothing gains for her so much esteem as literary merit and she will also be fitted to conduct day-schools for boys and thus earn a livelihood.

The general views taken in these few pages do not seem to harmonize with those of an able article copied in the Recorded from the *Methodist Quarterly Review*. Every one at home after reading must have exclaimed, "What happy men missionaries are, to be able to study the Chinese Classics." The object I have had has been simply to point out some of the *defects* of these Classics as text-books; *not* to consider

them in any other light except their adaptability to the school. The wise man in forming a just opinion will ever pursue "The Doctrine of the Mean." In the last *Recorder* it is said, Confucianism can be regarded as a *detached fort* of Christianity." The venerable and learned Missionary must place the force of his expression on the word *detached*, meaning *detached* "as far as the East is from the West." The writer explains himself in a couple of pages where he is speaking of Confucianism as diametrically opposed to materialism." Is not his formula, as given, a little too strong? "Confucianism" is a broad term. Theoretical Confucianism, pure and simple, is one thing, but Confucianism with all its adjuncts and appendages as it is now *swallowed* down by the literary class is quite another thing.

In Boarding Schools, where work of a permanent character is done, there is much that is promising in that the pupils enter under contract for a period of from seven to ten years, so that during this length of time their training is under the supervision of foreigners. Education may thus be carried on systematically. The wonderful brightness of the Chinese mind, and the readiness with which it absorbs "what is written" is a most hopeful feature. The times are auspicious. We know not when this mighty giant will begin to awake. It will be the greatest day this earth has ever seen when "knowledge shall run to and fro" throughout this mighty Empire.

ON THE CLIMATE OF PEKING.

By Dr. Fritsche,

Directer of the Russian Meteorological Observatory and Professor of Astronomy in the T'ung-wen Kwan.

METEOROLOGICAL observations were made in Peking by the Jesuit father Amiot during the six years 1857–1862 and in the Russian observatory at Peking from 1841 till now; and some meteorological elements have been noticed (for instance the wind, cloudiness) by the Chinese officials, perhaps during the last two hundred years.

At Peking the normal periodic change of the temperature or the difference in heat between sun-rise and the first hours of the afternoon, and also the difference in heat between winter and summer is very great, much greater than *e.g.* in Western Europe, but the non-periodic change of the temperature from year to year is insignificant, and is much less than in Western Europe.

The correctness of these statements, the following observed numbers, will prove.

Daily range of the temperature or mean difference between morning about sun-rise, and afternoon about $2\frac{1}{2}$ o'clock, in degrees of Fahrenheit.

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	year.
13.3	15.7	17.5	18.7	19.3	18.5	13.5	13.7	15.5	17.8	13.5	13.5	15.9

The mean monthly and annual temperature observed at Peking, Fahrenheit, is :—

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	year.
23.8	29.5	41.2	56.8	67.7	75.7	79.0	76.3	68.1	54.5	38.9	27.7	53.3

Mean of 23 years between 1841–1874.

The observations of father Amiot give nearly the same results; therefore the temperature has not undergone any considerable change during the last century.

Further, the deviation of this observed mean monthly and annual temperature from its normal value, calculated for the parallel of Peking, 40°, by help of all observations made on the parallel 40°. around the earth is as follows:

Jan.	Feb.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	year.
—16.2	—12.1	—4.9	+2.3	+6.1	+8.1	+7.0	+4.1	+2.9	—4.9	—10.3	—15.1	—2.7

Therefore Peking has an extreme climate in regard to temperature, the six months, October till March, being too cold for the latitude 40°, and the six months, April till September, being too warm for the latitude. Peking has a summer like that of Palermo (latitude 38°) and a winter like that of the North-Cape (latitude 71°).

The daily mean temperature reaches its minimum, 22°.1 Fahrenheit, at the middle of January; the freezing point on February 21st; the annual mean, 53.3 Fahr., on the 9th April; its maximum, 80°.2 Fahr.; on the 21st July; the annual mean 53°.3 Fahr., a second time on the 18th October; and the freezing point again about the end of November.

The latest frost (in the air) during the year occurs on the 28th March, and the first frost on the 1st of November.

The absolute extremes of the year are:—

	Ordinarily	Greatest observed value, during 23 years, in 1861.
Winter	4.5	04.0
Summer	97.3	102.0
Annual range of the extreme temperatures	92.8	106.0

The increase of the temperature of the air is accompanied by an advance in the temperature of the earth in one week of one foot into the soil. The annual mean change of the temperature of the air, immediately resting upon the soil, is 60 degrees; at the depth of 3

feet, 36 degrees; of 10 feet, 13 degrees; of 15 feet, 6 degrees; of 20 feet, 3 degrees; of 30 feet, 0°.4; of 40 feet almost nothing.

The frost enters into the soil in maximo as far as $2\frac{1}{3}$ feet and the time when it reaches this depth is the end of February.

The periodical, regular variations and non-periodic, irregular fluctuations of the barometric pressure are similar to those of the temperature of the air, the periodic variations being absolutely very great, but the irregular fluctuations comparatively small. Thus we find that the daily periodic range of the barometer reaches the considerable amount of 0.09 inches and the annual range or difference of the barometrical height in January and July is equal to 0.76 inches, one of the greatest values observed at any point of the earth's surface. The monthly and yearly mean barometrical condition, taken from observations during 23 years between 1841–1874 in English inches here follows.

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Year.
30.25	30.18	30.02	29.84	29.67	29.54	29.49	29.59	29.82	30.01	30.16	30.20	29.90

The greatest change or the so-called absolute variability of these quantities, observed during the 23 years, 1841–1874, is in inches:—

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Year.
0.20	0.24	0.28	0.22	0.20	0.22	0.18	0.17	0.13	0.20	0.24	0.37	0.13

It is therefore comparatively small, for instance only $\frac{1}{3}$rd of that at St. Petersburg. The irregular fluctuation within the successive months during the year is also small at Peking, namely:

Jany.	Feby.	March	April	May	June	July	August	Sept.	Oct.	Nov.	Dec.	Year.
0.72	0.85	0.89	0.86	0.76	0.55	0.48	0.52	0.59	0.69	0.75	0.83	1.46

The absolute highest stand of the barometer in winter is 30.67 inches; The lowest 29.21 inches, and their difference 1.46 inches.

The *winds* at Peking have a well defined daily and annual period.

The morning and evening are more calm than the first hours of the afternoon, since then by the influence of the Sun, the air resting upon the dry plains of Inner Asia, and upon the adjacent peninsula of Korea being heated and rarefied, the air near Peking receives a motion from South to North.

Calms are very frequently observed at Peking, their amount being about $\frac{1}{3}$rd of all the observed conditions of the air (winds and calms together are assumed equal to one). July is the calmest month and the Spring the most stormy season.

During the cold season, October to March, N. and N.W., winds prevail coming from the dry interior of Asia. During the warm season, April to September, southerly winds blow from the S., S.E., and S.W. Those from the S. and S.E., start from the Pacific, but those from the S.W., which are most frequent in Spring, when heavy

rains fall in Southern China, proceed from the cool highlands of S. and S.W. China.

The ratio of frequency of dry winds to wet winds in January is as 5 to 1.
" " " in July " as 4 to 2.
" " " in annual average as 5 to 2.

The dry land-winds therefore are found to prevail during the whole year.

As the temperature of the air at Peking is high during 6 months, April—September, and the absolute humidity or the amount of aqueous vapour contained in a unit of cubic-measure depends principally upon the temperature, the absolute humidity is during these warm months considerable, and as the annual mean temperature is not small the annual amount of aqueous vapour is also not insignificant. But the relative humidity (saturation is assumed to be 100 and perfectly dry air 0) is small, in consequence of the prevailing dry land-winds at Peking.

The absolute humidity is greatest in July (0.71 inches), and smallest in January (0.08 inches), and the annual mean (0.31 inch) is greater than in Western Europe.

The relative humidity is greatest in July and August (.76) and smallest in April and May (.50), and the annual mean (61) is much less than in Western Europe.

The mean, monthly and yearly, quantity of clouds, the whole heaven being equal to 100, is given in the following table which has been constructed from observations carried on for 22 years.

Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
20	24	33	39	40	45	54	47	38	24	23	18	34

The amount of clouds is therefore not considerable, and is much smaller than for instance, in Western Europe, especially during the cold season. In the greatest part of Europe the amount of clouds is greatest in Winter and smallest in Summer, but at Peking, on the contrary in the Winter the sky is clearer than in Summer. Hence we conclude that in Europe the annual variation in cloudiness elevates the temperature in Winter and lowers it in Summer, but, that at Peking it diminishes the temperature in Winter and elevates it in Summer.

That, as above stated, the normal periodic change of the temperature at Peking is very great, but the non-periodic fluctuation within the different months and from year to year at the same city very small, is principally a consequence of its position on the south-eastern edge of the vast and waterless continent of Asia, making, by radiation, the Winter very cold and, by insulation, the Summer very hot. This cause produces great contrasts in the seasons and determines almost alone in the successive months (especially in Winter not only by radiation but

also by producing cold land-winds, at Peking, N. and N.W.) the temperature and also the barometric condition, which stands in close connection with the temperature.

The same winds return at Peking somewhat less regularly after the lapse of a year in conjunction with the same or nearly the same temperature and barometric condition, and the most changeable elements are the moisture of the air, the cloudiness of the sky and especially the amount of rain.

The causes of the great variability of the rain in different years are the comparatively short duration and small number of sea-winds during the warm season, and their variability from year to year, but principally the small height of the plain of Northern China (the height of Peking above the sea-level is only 123 English feet), since a heavy rain can only be produced by moisture-laden air, forced to ascend by any cause (for instance by mountains and a horizontal motion, etc.) into higher regions, where the air must expand and become cooled; and not by the mixing of air currents of different temperatures.

The mean monthly and annual amount of precipitation, determined by observations made during the years 1841-1855, 1860-1861, 1869-1874 are given in the following table.

English Inches.

Mean normal quantity

Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
0.11	0.20	0.28	0.55	1.66	3.52	9.34	5.99	2.88	0.69	0.35	0.12	25.67

But it is observed within the mentioned 23 years.

Greatest values

Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Year
1.16	1.11	1.04	2.21	4.34	8.07	19.84	14.66	11.48	1.80	1.25	0.78	41.90

Smallest values

0.00	0.00	0.00	0.00	0.25	0.38	0.27	0.99	0.21	0.00	0.00	0.00	9.53

Therefore the absolute variability

1.16	1.11	1.04	2.21	4.09	7.69	19.57	13.67	11.27	1.80	1.25	0.78	32.37

The variability of the amount of precipitation from year to year is therefore very great, greater than the normal, mean amount as deduced from observations during a series of years.

The quantity of snow is very small. The number of days when snow falls is in the year only 11 and the months in which snow occurs are Nov., Dec., Jan., Feb., March and April.

The number of days with rain or snow is during the year 72, with fog 13, with thunderstorms 27 and with hail 0,6 (That is once

in every two years nearly there is a fall of hail). These phenomena are most frequent in the Summer months and thunderstorms and hail do not occur during the cold season.

The annual amount of rain, observed during 28 years 1841-1878 I have stated in the following table:

Year.	Annual amount of Precipitation.	Deviation from the 28 years' mean.
1841	28.3	+ 3.2
42	28.0	+ 2.9
43	26.0	+ 0.9
44	24.7	— 0.4
45	31.9	+ 6.8
46	23.8	— 1.3
47	19.6	— 5.5
48	31.4	+ 6.3
49	28.8	+ 3.7
50	23.6	— 1.5
51	22.5	— 2.6
52	23.9	— 1.2
53	38.9	+13.8
54	13.2	—11.9
55	24.0	— 1.1
1860	18.2	— 6.9
1861	21.5	— 3.6
1868	22.3	— 2.8
69	9.5	—15.6
70	23.0	— 2.1
71	41.9	+16.8
72	27.2	+ 2.1
73	34.3	+ 9.2
74	26.4	+ 1.3
75	17.0	— 8.1
76	24.5	— 0.6
77	19.3	— 5.8
78	30.3	+ 5.2
Mean	25.1	+ 5.1

From this table we conclude that

1st. The annual amount of precipitation, determined as the mean of a great number of successive years (at least 10 years) is not subject to any considerable change from decennium to decennium.

2nd. Dry and wet years do not follow one another without rule but there follows always a period of some dry years (mostly three) after a period of some wet years (mostly three or four) and then again a period of three or four wet years and so on. Thus for instance the period 1875, 76 and 77 was a dry period and the present year, 1878 has been the first wet year of the wet period following the dry period 1875-1877, and we conclude with very great probability that the next year, 1879, will be a wet year similar to the present, 1878, without great excess, as 1879 is the second year of the now commenced wet period 1878-1880.

Correspondence.

The Kü Jăn 舉人 *Examinations.*

As nearly half the Provincial Capitals of China are occupied as Protestant Mission Stations, greater opportunities are now offered to the missionaries labouring in these centres, for reaching the educated classes of the country than ever existed before. In the 8th month, of the present year, the Kü Jăn or M.A. Examinations, will be conducted in these cities, and thus half the literary men in the Empire be brought within the reach of the Christian missionary. How important then that this triennial opportunity should be made as much of as possible for the glory of God and the extension of His Kingdom.

A good selection of Tracts, Hand-Bills &c., or Sheet Tracts adapted to the time and place of Examination, specially prepared for the occasion, might prove of immense service. These tracts, if I might make the suggestion, should rather be pacific than polemic, more practical than doctrinal, too short than too long; and much care and discretion would of course be required in distribution.

Perhaps other missionaries throughout China would at that time "agree" to present special prayer to God on behalf of the brethren upon whom the responsibility of this work devolves, that they may be directed aright in the designs sought by their publications and in the deliberation and execution of their plans. D. H.

P.S.—The question of a gradual revelation of Christian truth, perhaps too frequently overlooked as regards its bearing upon Christian Tracts, though freely acknowledged by the Shanghai Conference with reference to the distribution of the Scriptures, is one of vital moment in the present instance. Are there not truths—"mysteries,"—in the Christian religion of which it may be said with regard to the disciples of Confucius "I have yet many things to say unto you but ye cannot bear them now." New wine cannot with impunity be put into old bottles.

Uniformity of Terms in the School and Text-Book Series.

Dear Sir,—

Letters have been addressed to me on the subject of uniformity of terms, scientific, geographical, and otherwise,—in the "*School and Text Book Series,*" and a general wish has been expressed to know how far the Committee have progressed in this matter. Will you allow me through your columns to make a brief reply, and to proffer a request?

From the beginning the Committee have felt the importance of this subject and have done what they could to secure the end desired.

In their circular letter to the various writers, March 1878, they wrote as follows, "Uniformity of terms is another matter of great moment. The Committee most respectfully therefore beg you to keep a list of all the characters you use for names of persons and places, and the phrases employed by you to express Scientific *formulae*, and at as early a stage of your work as possible, transmit it to the Secretary, who will place it in the hands of the Committee for comparison, and aftewards forward you an approved "set" for your consideration. "Should there be, ultimately, a difference of opinion, one of the terms will be placed in the margin."

The Committee are prepared to attend to this whenever the lists come to hand. But unfortunately only one list has as yet been sent in. Very likely the writers have not yet decided upon what terms they shall finally recommend; or may not yet have their lists completed. Still, as many missionaries are anxious to know what terms are likely to prevail; and as several of the books in M.S. are under revision and others are approaching completion, it seems time that some action was taken; for none can be printed until a general understanding has been arrived at. On this account would the several writers of the School and Text Book Series kindly allow me, through the medium of the *Recorder* to beg as a great favour that they would send in their catagories of names and terms as soon as possible even though incomplete, or merely tentative. This will remove a great hindrance out of the path of the Committee, and immensely facilitate matters. The Committee hope to print the lists when finally arranged, and so provide a sort of translator's "*vade mecum*," as an excellent correspondent has suggested. I hope the "writers" will pardon the urgency of this request, and at an early date send the Secretary what "terms &c." they can; or say whether, and how far they have adopted the "lists" in Doolittles 2nd Vol. The Committee of course could take the responsibility on themselves of deciding the terms; but this would be neither satisfactory nor respectful to the authors.

Yours truly,

ALEXANDER WILLIAMSON, SEC.

CHEFOO 1ST *August*, 1879.

Sanatarium at Chefoo.

DEAR SIR,—

For some years past Chefoo has been increasingly the resort of invalids, and few have visited the port without benefit. This year there are more than ever, and the prospect is that, whatever other places may be selected, Chefoo will continue to be the chief Watering Place for foreigners in China. A large proportion of those who come are missionaries; and the resident missionaries have hitherto done their best to provide for the comfort of their brethren, very often at no inconsiderable amount of expense and discomfort to themselves. There is a great deal of pleasure in shewing hospitality, and it is a joy to

minister to others, and none of the missionaries would ever think of giving up this good work. But of course there is a limit to every thing and the limit, I am afraid, has now been reached.

Like their brethren elsewhere the missionaries in Chefoo are overburdened with work, and, during the hot season especially, need all the rest they can secure. It is hardly fair for them to be exposed to all the labour and anxiety which is entailed by the arrival of one or two or more sick families, often anxiety of the very gravest character. What, then, is the remedy? The high rates charged by hotels preclude the possibility of missionaries taking advantage of them. The only other alternative is that a missionary sanatarium should be built at Chefoo, and conducted in such an economical style as shall place it quite within the range of any missionary to send his family or any members of it who may require the change.

At first it was thought that this might be accomplished by the missionaries themselves on the joint-stock principle; but now this plan appears inexpedient, and the present proposal is to ask all the Societies to contribute a proportionate share towards its erection. This seems only fair for, (1) With the salubrity afforded by North China a large number who formerly required to go home can now regain their health, thus saving an immense amount of expense, and all sorts of inconveniences. (2) With inexpensive and comfortable accommodations, many a missionary jaded or worn out with the climate of the South might spend a month here and return with new vigour to do greatly increased work in his own sphere.

The scheme is quite practicable. I understand the missionaries on the spot are quite prepared to undertake the labour of erecting such an institution and taking care of it in the winter months; there need be no difficulty therefore if the other missionaries only exert themselves to bring the matter before their respective Boards, and secure the funds. Three or Four thousand Taels would put up a very commodious establishment. If the larger Societies—such as the Church Mission, London Mission, American Presbyterian, A.B.C.F. Mission, Wesleyan Mission, Methodist Episcopal Mission, gave say Taels 500 each, and the smaller Societies—as the English Presbyterian, Scotch Presbyterian, German, Baptist gave from Taels 300 to Taels 100 each, the thing is done. The Inland Mission, intend, I believe, to erect a sanatarium for themselves. The case is clearly urgent. Something will require to be done immediately; for it is simply impossible for the resident missionaries to provide for the increasing numbers who come. I think therefore that the members of the various Missions throughout China should meet, and, if this project commends itself to their judgment, they might write at once to their Boards and ask a grant proportionate to their number.

It would take more than Taels 500 to pay the passage of one Missionary to and from home.

Men in health are apt to put off such matters; but I trust missionaries will be prospectively wise, and without farther loss of time secure a Home in this healthy locality which shall be their own and to which they can easily resort.

The property could be vested in Trustees on behalf of the Societies which contribute, to be used only for such and such purposes. But this and all other details can be afterwards arranged.

Yours truly,

SANITAS.

P. S.—Communications on this subject are to be addressed to "Sanitas," care of Rev. W. S. Holt, Shanghai.

Christian Religious Book Series.

Dear Sir,—

At the Shanghai Conference a Committee was appointed to get out a series of scientific books and now it is pleasing to see such a complete prospectus issued. We wish it all success but would have been glad to see more of the elder missionaries whose knowledge of the Chinese is unquestionable engaged in it. This is by the way.

What *missionaries* want, even more than the much needed school series is a series of Christian Religious Books. This might guide instead of bewilder, as our innumerable tracts do now, anxious inquirers.

Further, closely connected with this is the question of the desireability of the circulation of the Scriptures or not. We know that it was not the *rule* of the early Christians nor of the majority of missionaries from the apostles down to the 16th century. We also know that bishops were excommunicated even for giving copies of the Holy Scriptures to the heathen. These early and later missionaries were actuated by the example of the inspired apostles and the experience of the church. The law was given to the *church* in the desert. The epistles were written to the churches too. God gave his word to his chosen people. It seems he did make a distinction in his communication to different people. During the last century or two Protestant Missionaries have acted according to the tradition and experience of their fathers when stemming the tide of license to which the *Roman Church* had fallen in the 15th century. What may have been the *very best* for such a state of the church may be *far from being the best* for converting heathen nations.

With this remark I venture to write an outline of a Religious Series with the hope that those more experienced than myself in adapting Christian truths to the wants of the heathen in China may modify it so as to get out a definite course on which we can with more reason than at present pray for God's blessing.

CHRISTIAN RELIGIOUS SERIES.

1.—Catechism.
2.—Prayers.
3.—Hymns (more native).
4.—Devotion.
5.—Lives of the godliest men.
6.—History of the World's obligations to the Church.
7.—Imitation of Christ.
8.—Scientific Christian.
9.—Philosophic Christian.

10.—Self-Examination (Loyola).
11.—History of church Doctriness, schisms etc.,
12.—Theology and metaphysics (Christian).
13.—Politico-Religious.
14.—Supreme communion between man and God (Prayer, Meditation, Revelation)!
15.—Introductory book for the heathen.

I am aware that some subjects overlap each other but to do so is better than to leave gaps. Besides this is only offered as something to draw the attention of our best missionaries with the devout hope that God will put it into their hearts to give us such a series as we need.

The mere mention of a word is insufficient to convey all I mean as a subject, so would it be if I were to mention the names of Baxter, Jeremy Taylor, Doddridge, Finney, Angel James, Frances De Sales, Bishop Butler, Alban Butler, Thomas a Kempis, Dr. Dick, Chalmers, Bacon, Guizot, McCosh, Wiseman, Lecky, Loyola, etc., etc., not to mention Germans, Russians, and Chinese which though clustering about some subject or other still serve as a mere index of what we want for a church which hopes to direct the greatest as well as the smallest in the land.

Offering it first to God and then to His servants, prayer shall be continued to be offered in behalf of the series by your fellow-labourer.

N.

The Sabbath Question.

Dear Sir,—

Under the heading "The Sabbath Question" there appears, in your issue for May-June (p. 228) a communication from one whose signature I fail to recognize as belonging to any of my former acquaintances among the missionaries in China.

The object of the writer however, is to show that there are some cases in which the observance of the Sabbath is difficult; (which, by the way is true of all commamdments human and divine), and attention is drawn to the principle which should be relied upon to settle doubtful cases when they arise. Dr. Hodge is quoted as giving a rule (as old as Cicero) to the effect that the lower must yield to the higher; and it seems much to be regretted that a writer, generally so clear and accurate as Dr. Hodge, should have inadvertently said that "Moral duties often conflict." "Duty" is what one *ought to do*, in a given case; and consequently it designates one course, and one only, that must be pursued. *Claims* may sometimes conflict, but *duties* never. It can only be my duty to act in a certain way in given circumstances; and my business is to be clear in my own mind as to what that one way is.

It may not be worth while, however to press on a point which, after all, is only an instance of infelicitous phraseology: no one who knew Dr. Hodge could feel any doubt as to the soundness of the principles he held on such topics.

There is, however, a real conflict of *claims* in the case dwelt on. *e.g.*

It is plainly incumbent on every man—Christian or not—to "provide for his own, especially for those of his own household:" they

have this claim on him. Again, it is incumbent on a true servant of the Lord, our master in Heaven, to obey all his commands, one of which is to rest upon the Resting-day: this is God's *claim* on his obedience. Now the supposition is made that sometimes these two claims cannot be harmonized; and it may be admitted that, on rare occasions, the circumstances may be such that it shall be a man's duty—the thing he ought to do—to work, rather than to rest, upon a given Sabbath-day, that his family may not suffer. But to say that he, being a Christian, is to make it part of his scheme of daily life to allow every Sabbath to be desecrated, on the plea of this sort of necessity, is to limit the resources of Providence, and to estimate the converts ingenuity at a very low rate. One would ask to know what peculiar juncture of circumstances that one could be in which a man might not, by forecast and honest effort, secure during six days of labor wherewith to keep his family from the "pangs of starvation" on the Sabbath.

A fallacy seems to lurk in the supposition that, because, on an emergency—generally unforeseen and (by ourselves at least), unpreventable—one may, and indeed *ought*, to do a certain thing not in harmony with the repose of the Sabbath, therefore the same thing may done *in perpetuo*, even though the recurrence of the "necessity" is easily preventable.

The answer to this has been well put by sugesting that, while it is perfectly proper, on a Sabbath-day, to pull out of a pit the animal that may have fallen thereinto—if it should happen that the same animal had the habit of falling into the same pit every Sabbath day, nothing would be more natural than for a man, who really wanted to have his rest-day undisturbed, either to fill up that pit, or fence it round; or else keep the troublesome animal tiedup.

In nothing is that saying more true—"Where there's a will, there's a way"—than in this matter of Sabbath-keeping.

One of the two simple questions which D.R. asks is—"Am I right in supposing that the word "man-servant" [in the Fourth Commandment] includes Chinese boatmen and chair-coolies?" Not grammatically perhaps, but inferentially, yes. And the same rule applies to them as to ourselves. If we are ministers of Christ, we do (like the Priests in the Temple) "profane the Sabbath," and yet we "are blameless;" and in whatever way the aid of boatmen or coolies may be really needed for the true carrying on of our Ministerial or Missionary work on that Day of Days, we may rightly employ them, and they shall be blameless also. As regards home-servants, the true light in which to regard them is as members of our family as really as are our children, and to deal with them accordingly. In a house, and even on a ship, it is easy to make so great a difference in the ordinary occupations of all concerned, that it shall be, and shall be felt to be, truly a *rest*: not, of course, a cessation from all activity, or a desistence from all occupation. "Only that which a man may eat," was an exception even in the Mosaic times, and covers all the ground required by the comfort of a family on the Blessed and Hallowed Day which is a Feast and not a Fast in the Household of Faith.

YEDO, JAPAN, *August*, 1879. E. W. S.

Missionary News.

Births, Marriage and Deaths.

BIRTHS.

At Peking, on July 26th, the wife of Rev. J. H. Roberts, A.B.C.F. Mission, of a son.

At Shanghai, on the 19th instant, the wife of Wm. S. Sayres, American P. E. Mission, Shanghai, of a son.

At Sharp Peak, 15th August, the wife of B. Van Someren Taylor, M. D. of the English Church Mission at Foochow, of a daughter.

MARRIAGE.

At Madison, NewJersey, U. S. A., by the Rev. Robert Aikman, D. D., Mr. Horace Holdew, of New York, to Miss Abbie V. Rankin, elder daughter of the late Rev. H. V. Rankin, of the American Presbyterian Mission at Ningpo.

DEATHS.

At Swatow, on the 21st, July, Florence, youngest daughter of William Gauld, M. D., of the English Presbyterian Mission, aged 4½ years.

At Tokio, Japan, on the July 3rd, Miss Susan B. Higgins, of the American Methodist Episcopal Mission at Yokohama.

At Yokohama, Japan, on July 28th, Mrs. H. C. Maclay, wife of Rev. R. S. Maclay, D. D. of the Am. M.E. Mission.

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Arrived.—On August 25th per M.M. s.s. *Sindh*, Rev. J. Tate Kitts to join the English Baptist Mission in North China.

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Departures.—Per s.s. "Glenlyon" for New York, Rev. J. R. Hykes, American M.E. Mission Kiukiang. Home address Shippensburg, Cumberland Co. Pa.

Also Miss Lizzie S. Farnham, daughter of Rev. J. M. W. Farnham, D.D., of the American Presbyterian Mission, Shanghai.

From Foochow for England, per s.s. "Menelaus," 26th June, Rev J. R. Wolfe, of the English Church Mission.

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Canton. Rev. R. H. Graves, M.D., of the American Baptist Mission writes, July 30th :—

I baptized 5 at Hongkong last Sabbath. One of our ordained assistants, Bro. Wong, recently baptized 14 during a month's visit to one of our country stations. We have had more accessions so far this year than in the same length of time at any other period in the history of our Mission.

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

Correspondents residing at ports south of Foochow, may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

THE judgment of the Court in the Wu-shih-shan case was read at the British Consulate, in Foochow, on 18th of July. The *Foochow Herald* speaks of it as being in favor of the Church Missionary Society. The Hongkong papers affirm that it is in favor of the plaintiffs. The Shanghai papers recognize the fact that neither party has a complete victory in the case. So far as the charges that affected the character and integrity of the missionaries are concerned, the judgment is clearly in their favor, and completely exonerates them from the aspersions that were so freely cast upon them. The gravamen of these charges was that the defendant by "unauthorized and wrongful dealings" with the premises had forfeited all right and title to them." The petition of the plaintiffs charged him with "wrongfully enclosing, together with a portion of the ground leased to him by the agreement of 1867, other ground and several famous and memorial rocks standing thereon." This charge of encroachment, however, hopelessly broke down during the progress of the trial, and was abandoned by the plaintiff's counsel. The precise extent of the victory of the plaintiffs in this case may be measured by comparing the prayers of their petition with the judgment of the Court.

Their first prayer was that the rights of the parties under the lease of 1866 may be declared. The decree of the Court on this point is that the petition be dismissed with costs to be paid by the plaintiffs. The second prayer was that the agreement of 1867 might be declared void. The decree of the Court is that it "is a valid and subsisting agreement, and that the same ought to be carried into effect." The third prayer was that the defendant should be decreed to have forfeited his rights in the premises. The decree is that the agreement "has been in no way forfeited." The fourth prayer is that the rights of the parties under the agreement of 1867 may be ascertained and declared. The decree is that the plaintiffs will be entitled to resume possession of the property, on their

bona fide requiring the same for the purposes of the Tan Shan Kwan, and giving 3 months' notice; but that subject to this exception, the defendant is entitled to occupy the premises during his natural life, if he keeps his rent paid up. The fifth prayer was that the boundaries of the property be ascertained and declared. This the Court declined to undertake. The sixth prayer was in the usual form, "that the plaintiffs may have such other and further relief as the nature of the case may require." The Court does not appear to have thought that any further relief was required. Only one of the six prayers is granted, and in response to that one, the Court says that the defendant is entitled to hold the premises during his natural life, unless the plaintiffs show that they require them, bona fide, for the use of the Temple. Certainly, this is by no means an unmixed victory for the plaintiffs; yet, as their chief object was to get possession of the premises, and as the decree gives them a way to accomplish this end, they may claim to have succeeded in their main purpose. What sort of proof the Court would demand, to show that the premises are really required for the purposes of the temple, we do not know; but we do not imagine that the plaintiffs will find any insurmountable difficulty on this point.

The only point on which the decree is against the defendant is in recognizing the Agreement of Rent as terminable, under certain conditions, by the plaintiff; instead of being terminable only by the defendant, so long as his rent is paid. The question naturally arises, why is it that the Mission loses its case in this respect?

As to the intention of the parties to the agreement of 1867, there can be no reasonable doubt that it was understood that as long as the Missionaries paid the rent, they were to remain in possession of the property. No sane person would erect expensive buildings on a site from which he was liable to be turned out at any time, on three months' notice. Besides, this agreement was entered into for the express purpose of making the tenure of the property more secure. Previous to that time, it had been held under a lease from the head priest the continuance of which was at "the option of the lessees." That lease had been recognized as valid by the magistrate of the District; but the Director of the Temple had disputed the right of the priest to the property. In order that all parties might be satisfied, the new agreement was made between the Directors and Mr. Wolfe, with the sanction of the British Consul and the native officials. Beyond doubt, all parties understood that the Mission was to hold the property as long as they paid rent. Unfortunately, however, the expression used in the lease was, "if the rent does not get into arrears, the place may not be let to any one else." This gave the plaintiffs an opportunity to plead that they had a right to take the property back for their own use. The same phrase occurs in other leases at Foochow, where the understanding of both parties is that the lessee cannot be turned out as long as he pays his rent. No

doubt many will be ready to ask, why was not such usage as this brought out on the trial, and pressed strongly into defendant's service? We understood, at the time, that defendant's counsel thought it unwise to introduce any testimony to that effect, for the reason that the law gives preference to the testimony of "experts" in questions connected with the proper interpretation of phrases in leases, &c. Mandarins would be held to be "experts" in such matters, as leases are constantly before them to be legalized and adjudicated upon. If a number of leases had been produced containing this phrase, and it had been shown that it was understood to mean that the lessee should hold the property as long as he paid the rent, it would have been easy for the plaintiffs to bring a score of mandarins to testify to the contrary; and the Court would have been obliged to accept their testimony. With this clause in the agreement reading as it does, and with the testimony as to its meaning given on the trial, we do not see how the decision of the Court could have been otherwise than as it is. Nevertheless, natural justice, based on the manifest intention of the parties to the agreement, would have decided this point, as well as the other, in favor of the defendant.

We suppose that eventually the decision will result in the transference of the Mission to some other property, either inside or outside of the city. Our esteemed contemporary the *North China Herald*, is mistaken in the belief indicated in its issue of the 22nd of July, that "much better terms [than the offer of a site in the settlement] were offered, or were ready to be offered, had any sign of a willingness to compromise existed." The Mission was quite ready to compromise on any suitable site, and so declared itself; but the only sites offered were utterly ineligible. Sir Thomas Wade accompanied Mr. Wolfe to examine two sites, one of which was largely under water, and in a low, unhealthy region; and the other was a site which Mr. wolfe had unsuccessfully tried to get, and upon which had been posted a placard declaring that foreigners should never be allowed to enter upon it. Our contemporary says: "It is said that the Viceroy was willing to permit the Mission to select its own site within the city, and to give a clear title to the ground so obtained." The Viceroy may have expressed such willingness, but our contemporary is certainly not so verdant as to suppose that anything was meant by it. The Mission did not need any permission from the Viceroy to select a site, which they might agree with the proprietors about; and the Viceroy knew that he and the other officials had made it pretty certain that no premises could be rented within the city. Had he honestly intended to help the Mission to another eligible site within the city, he could easily have done so. But he and the other officials meant to get the Mission out of the city. [Since writing the above, we see that the Rev. R. W. Stewart has sent a letter to the *North China Herald*, showing that the native officials demanded, as one of the terms of compromise, that the Missionaries should acknowledge that they had erected the school building on

ground that did not belong to them. Of course, as long as this demand was adhered to, no compromise was possible.]

At present writing, (14th Aug.) we understand that the plaintiffs manifest no disposition for amicable settlement, and that the Mission is disposed to take the advice of Counsel and other friends, and appeal the case to the Privy Council.

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Our confident anticipation that the new Constitution of California would be defeated was not realized. Over three-fourths of the newspapers condemned it, and the influence of the press is generally decisive of such questions in the United States; but in this case Dennis Kearney and his followers have triumphed. These blatant reformers, in their anxiety to keep out the Chinaman, have made a Constitution which provides that no native of China shall be eligible to vote in that State—thus excluding the children of American Ministers, Consuls, Merchants and Missionaries born in China, while Chinese natives of Hongkong or Singapore are not excluded. This is only one sample of their bungling work. Many provisions of this new Constitution are certain to be declared void, whenever they come up for review before the Supreme Court of the United States. We greatly honor Mr. Joseph Cook, the celebrated lecturer, for the noble words spoken by him in San Francisco against the prevailing madness. Both the secular and religious press were very chary in their notices of his utterances on this subject, although his lectures on other topics were highly commended. By the way, we do not wish it to be understood that the press opposed the new Constitution, on account of its Anti-Chinese provisions. It opposed other objectionable features in the instrument; but on the Chinese question, nearly the whole press of the State, secular and religious seems to be "held under bondage."

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We call especial attention to the communication from Dr. Williamson on the subject of uniform nomenclature in the matter of scientific, geographical and other terms. It has special reference to the Text Book Series, but a complete list of such terms is very desirable for many other purposes as well. We hope the writers of the Text Books will give a speedy response to Dr. Williamson's letter, and that he will be able to publish a full list of such terms in the next Recorder.

Notices of Recent Publications.

First Lessons in the Swatow Dialect. By A. M. Fielde.

Decidedly the most excellent Manual we have yet seen on any of the local dialects. Discarding preface and introduction, it opens with six terse, concise directions for using the book. This is followed by a page on tones, which are properly said to be "acquired only from a living teacher." Exercises in the tones, aspirates and nasals follow. The soundsof the Roman letters used are explained and illustrated; and list of Chinese figures, and numerals are given. Two hundred "Lessons" follow, each occupying a page, and each page faced by a blank page on which the learner can enter such notes as he chooses; and the book closes with an index giving every Chinese word used, and the page on which it can be found. We have not the slightest doubt that any one who makes himself well acquainted with these two hundred Lessons will be well posted in the Swatow Dialect. We congratulate Miss Fielde on having produced so excellent a book, and we hope that there are "more to follow."

Transactions of the Asiatic Society of Japan. Vol. VII. Part III.

Mr. McClatchie gives an elaborate paper on the Feudal Mansions of Yedo. Rev. H. Stout contributes an account of Inscriptions in Simabara and Amakusa, in regard to the destruction of Christians. The animus of these inscriptions is sufficiently shown in the following extract: "at that time the whole of the sect was destroyed, and the world (Japan) became tranquil. The many thousands of their heads were collected, and being divided into three lots, were buried in Nagasaki, Shimabara and Amusuka. From that time the peace of the whole of Japan was sung, just as 'in the days of Shun, they fanned the breezes of Gio,' Joy!" Capt. James gives "A Short Narrative of Foreign Travel of Modern Japanese adventurers," Siam and Formosa being the "objective points" of said adventurers. Dr. Geerts contributes a very valuable article on the Drinking Water of Yokohama.

A thorough examination of the wells, with analysis of the water, shows that 26½ per cent of the wells are good, containing pure and wholesome water. This paper is accompanied by elaborate maps, showing the character of the wells in different localities, and also the progress of the cholera epidemic in 1877. Mr. Satow gives an able article on the transliteration of the Japanese Syllabary, the discussion of which however, revealed serious doubts in the minds of some of the members, as to the practicability of the phonetic system proposed by Mr. Satow. We are glad to see that the Rev. E. W. Syle has been elected President of the Society, to succeed Dr. Murray, who has returned to the United States.

The China Review: Vol. VII., No. 6. May and June, 1879.

Mr. Macintyre, in his "Jottings from the Book of Rites, concludes the subject of Ancestral Worship; which is of course one of intense interest. In his closing paragraph he ventures the opinion "that if the Emperor K'ang-hsi had been judiciously dealt with, the day might have been ere this in China when the offering of meats, save for an offensive association of ideas, would have been much the same symbol as the flower wreath in Western cemeteries." We do not exactly see how any difference in the manner of treating K'ang-hsi could have brought about such a result; and we fear that the writer is disposed to be too charitable toward Ancestral Worship, and to look upon it as rather commendable. Perhaps, however, he may make a distinction between the Ancestral Worship he finds in the Book of Rites, (or thinks he finds there), and that practised by the people.

One stanza from the translation of the Ballads of the Shi-king, by the triliteralist, will probably be enough for our readers for two months:—

"The wild geese cackle,
"At early daw',
"And man goes a-wooing,
"When the ice does thaw.

Mr. Hosie gives a table of Floods in China from 630 to 1,630 A.D. Mr. Hutchinson's "Critical Disquisitions of Wang Ch'ung," Mr. Stent's "Brief Sketches from the Life of K'ung Ming," and Mr. Kingsmill's, "Ethnological Sketches from the Dawn of History," are continued. Dr. Eitel begins a series of articles on "Chinese Philosophy before Confucius." In the present number he treats on the value of Chinese philosophy, its origin, and the Three Systems of Philosophy anterior to Confucius. These three systems, as classified by Dr. Eitel, are "the trigrams and hexagrams first developed and systematized by Wên-wang (B.C. 1,146), the Great Plan of the Ha Dynasty first promulgated through the Viscount of Ke (B.C. 1122), and the Tao-teh-king of Lao-Tsze (*circa* 600 B.C.)." This promises to be an exceedingly interesting series of articles.

Mr. Oxenham peels off "A Chip from Chinese History," in an ac-

count of "The Last Two Emperors of the Great Sung Dynasty, 1,101—1126."

We are glad to see among the Book Notices some promise of the revival of Jesuit scholarship, in the mention of two books—one on the conchology of Central China, by Father Hende, and the other a Course of Study in Chinese Literature by Father Zottoli.

In the "Notes and Queries," Mr. Parker gives a list of words in the Foochow Dialect not to be found in the Dictionary of Drs. Maclay and Baldwin. Considering the short time Mr. P. was at Foochow, he made remarkable progress in a knowledge of the dialect, and his industry in research is most commendable. It is not wonderful that he introduces some words that are entirely "new" to the dialect, while it is quite possible that the sounds indicated may have been uttered by some coolie boatman in Mr. P.'s hearing.

The Eighth Report of the Foochow Medical Missionary Hospital and the First Report of the Opium Asylum in connection with the A.B.C.F.M. Mission, under the care of Dauphin W. Osgood, M.D., June 1st, 1879.

Report of the Medical Missionary Society's Hospital in Canton, China, for the year 1878, by Flemming Carrow, M.D., Surgeon in charge.

Dr. Osgood's report sums up the number of patients treated during the year at 9,578—5,671 being new dispensary cases, 3,001 old dispensary cases, 366 in-patients, and 540 opium in-patients. The total number treated since the hospital was first established is 44,051. Eleven cases of insanity—a very unusual number—were presented for treatment. Four of these were taken into the Hospital, of whom one died, one was improved by treatment, and two were cured. As usual, a number of interesting surgical cases are reported. A vivid account is given of the Doctor's hurrying off in great haste to a "bride," at the urgent request of a Mandarin, to find her, when he reached her bedside, rather a rough specimen of the other sex, and to be informed by the Mandarin, "with a smile that was childlike and bland," that he had lied to the Doctor to get him to come to the patient, as he feared that making known the fact that the patient was a man would have led to his being ordered to the Hospital. The Doctor's subscription list shows a very general and hearty interest in his good work in the foreign community, and among the compradores. It is satisfactory to read that "there is a good stock of medicines on hand, and the balance in the treasury will be sufficient to defray the expenses of the coming year." The Opium Asylum is a very interesting part of the Doctor's work. His treatment consists of—1st. The total discon-

tinuance of opium from the moment the patient enters the asylum; 2nd, the administration of Chloral Hydrate and Bromide of Potassium for the first three or four days, as required; 3rd, a pill consisting of Extract of Belladonna, Gentian, Valerian, Quinine and Ginger, morning and evening. Diarrhea, vomiting, and other symptoms, receive appropriate treatment as they occur. Stimulants are given when required, and good food is administered in small quantities every three or four hours. Patients treated the past year, 544—of whom 24 absconded, and the remainder were cured. We close our notice with three justly emphatic sentences from the report—"In my opinion, the use of opium is an unmitigated curse. I have never yet heard a heathen Chinaman defend the use or sale of opium, but on the contrary they universally condemn them. The only apologists for the use of opium have been representatives of Christian lands."

Dr. Carrow's report of the work in Canton shows a total of 24,697 out-patients, of whom 4,715 were females; and of 969 patients, 360 of whom were females. This proportion of females is very remarkable We notice that in the month of June, while there were only 27 males in the Hospital, there were 80 females. It would appear that women are much more free to apply to a male surgeon for treatment in Canton than in other regions of the Empire. The total number of patients treated at the Hospital and the Dispensaries for the year was 40,251. As usual at Canton, the cases of lithotomy are numerous, that operation having been performed 59 times during the year. Many opium smokers were cured in the ward assigned to that class of patients. Dr. Graves' report of the Dispensary work in Sai-nam and vicinity shows a total of 10,370 patients, and 80 operations, 49 of which were tapping for dropsy. The Report mentions with pleasure that Dr. Kerr will resume his charge of the Society's Work at Canton. Dr. Carrow takes the position of Physician to the foreign community.

The Work of the American Bible Society in China and Japan for 1878.

The American Bible Society is particularly fortunate in its selection of its agent for China and Japan. A veteran missionary of long service and honorable record in the Sandwich and Micronesion Islands, of sound judgment and genial temperament, no better man could be found for such a position than the Rev. Luther H. Gulick, M.D., whose report is before us. We condense from it the following facts:—The Committee for the revision of the Bridgman-Culbertson version of the Bible has been invigorated by the return of Bishop Schereschewsky to China, and by the appointment of the Rev. A. P. Happer, D.D., to act for the American Presbyterian Mission. Dr. Happer is also engaged upon the revision of the Gospels in Canton Colloquial, and is ready to

proceed with the translation of the rest of the Bible into that dialect. In Foochow, the translation of the Old Testament into Colloquial is progressing. Only the Prophets and one or two other books remain to be translated; and of the Prophets, Daniel is already in print. At Ningpo, the missionaries have taken steps to translate the Old Testament into Colloquial. At Shanghai, the Committee on the revision of the Colloquial New Testament have issued an edition of Matthew, which is yet to be subjected to further revision. The printing of the Society for the year was done entirely at the Ameaican Presbyterian Mission Press in Shanghai, and the American Methodist Mission Press in Foochow—68,797 volumes having been printed at Shanghai,and 74,801 at Foochow. Of these, 20,691 were in the Classical language; 34,796 in the Mandarin Colloquial; 14,288 in the Shanghai Colloquial; and 4,752 in the Foochow Colloquial. The total amount of stock on hand is 152,094 volumes, valued at $15,080.12 Many inter esting abstracts of reports from missionaries and colporteurs are given. Among the latter, Mr. John Thorne is especially diligent and successful. He traveled 4,122 miles, and distributed 9,491 portions of Scripture, of which only 230 were given away.

In Japan, the translation of the New Testament is making good progress, and it is confidently expected that the work will be finished during the present year. Among the issues of the year was an edition of the Gospels in Chino-Japanese—that is to say, a reprint of the Bridgman Version in Chinese, with minute Japanese characters attached, indicating the order and grammatical power of the Chinese in the Japanese idiom. The New Testament, finally revised by the Rev. D. C. Greene, and the Psalms, prepared by Bishop Williams, are to be brought out in this style. The total of publications in Japanese is 25,289 volumes, and 3,062,330 pages.

分類問答.

This little book makes its appearance anonymously, and without even a preface to account for its addition to the multitudinous publications of the press. Modesty however in this instance accompanies worth. A glance at its contents shows that it is intended as a lesson book for the student of the Chinese Court Dialect. It is not, though, merely another new primer for the beginner. It addresses itself to those of the second stage of progress, who are ready to cast off the leading strings of phrase books and interlineary translations, and work their way into the higher regions of style by aid of a pure native literature. To such it will prove a valuable aid.

Its plan is to gather together in series under characteristic titles those phrases of two, three, four, and

more characters, which from their variety and importance might almost be said to constitute the body of the Chinese spoken language and which certainly make it unique. Each of these series is followed by a reading lesson in the form of question and answer, in which the phrases are so woven as to show their exact force as well as their syntactical arrangement in the sentence. This latter feature will be highly acceptable to the student, who soon becomes painfully aware that the mere knowledge of the meaning of a word or a phrase without an adequate understanding of how and when to use it, is a dangerous sort of knowledge. The series here collected are such as those of heaven, heaven and earth, the sun, the moon, the stars, and meteorological phenomena of various kinds, as rain, snow, frost, hail, thunder, lightning, clouds, winds, &c., &c.

Though we must suppose from its appearance at all and especially from its appearance in its present typographical form that it owes its existence to a western impulse, yet its tone is so thoroughly Chinese that one could readily imagine it, were its style not wholly modern, the production of a bygone century. This makes it all the more valuable as a study of purely Chinese modes of thought and expression.

The style itself is pure, idiomatic, and of a high order, and the student who masters it will not only have a wide vocabulary in the matters of which it treats, but one which he can feel safe in using in conversation with intelligent Chinese. We hope the author will be encouraged to follow his present contribution to the study of idiomatic mandarin by others of the same kind until the field thus opened up has been thoroughly gleaned. It is printed at the Presbyterian Mission Press and can be obtained at 10 cents per copy of the Rev. W. S. Holt.

Report of the Foreign Missions of the Presbyterian Church of England for 18 78

THIS report speaks with satisfaction of the appointment of Miss Ricketts, to labor at Swatow for the benefit of women, and of the formation of "The Woman's Missionary Association of the Presbyterian Church of England." In China, 228 new members were received during the year, and the number now in full communion is 2,212, which embraces about one-sixth of all the Protestant communicants in China. In the Amoy Mission, 54 adults were received into full communion. A steam launch has added greatly to the facility of reaching many of the stations; but we understand that its running has been stopped by order of the British Consul. From Swatow, Mr. Mackenzie writes, "In regard to both adults and children we have baptized larger numbers than in any previous year, 92 of the former, and 26 of the

latter." Among others, the man was received who nearly lost his life at the time another was killed at Poih-buan. "It was a deeply interesting occasion, the receiving into the Church of Christ a man who, for Christ's sake, had already nearly lost his life—receiving him late at night in his own house in presence of a small company of fellow worshippers, and of several of his heathen fellow-villagers." Dr. Gauld's new Hospitals are spoken of with satisfaction, and special mention is made of the successful work of Mrs. Gauld and Mrs. Mackenzie among the women in the hospital, several of whom have been added to the church. We notice with pleasure that Dr. Alexander Lyall, of the Mildmay Mission Hospital, Bethnal Green, is to join the Swatow Mission, Dr. Gauld going home on furlough next year. In Formosa, there have been 82 additions; of these, 51 are males and 31 females; 30 are Chinese, and 52 aborigines. Mrs. Ritchie spent five months at the out-stations, and was able to introduce 158 girls and women into the way of reading Chinese in the Roman letter.

The Rightful Claim of Foreign Missions. By an Elder. Reprinted from "The Catholic Presbyterian," June, 1879. *London: James Nisbet & Co., 21 Berners Street.*

This is an earnest appeal from a layman for greater attention to the work of foreign missions, and greater self-denial in carrying it on. After giving statistics to show the comparative amounts expended on the home and foreign work, he inquires, "Can it be right to bestow upon the eighty millions of England and America nine-tenths of all the great funds gathered in these two countries for Christian purposes, and to reserve only one poor tenth for the perishing one thousand and thirty millions of heathens, Mohammedans, and Jews in the rest of the world?" He suggests two remedies for this disproportionate use of funds. The first is to stop church building at home, and save for foreign work the immense sums now used in building costly piles to the glory of of the builders; and the second is to so reorganize home mission work that the masses of Christians shall devote their spare hours to it, instead of doing it by deputy. In closing, he gives to fellow Christians an excellent motto, "Our personal service for the perishing at home, our costliest offerings for the perishing abroad." Not all that the good Elder proposes will be speedily accomplished, but most of his thought and all of his feeling are in the right direction.

The Gospel in China. May, 1879. June, 1879.

THESE numbers contain a notice, with picture, of Kolongsoo, the island on which the Missionaries at Amoy reside; an appeal for a Medical Missionary at Amoy, by Mr. Macgregor; a very entertaining and instructive letter from Miss Ricketts; an account of intinerations in Formosa by Mr. Ritchie; a notice of the Gospel Steam Launch; (may it soon be allowed to run on its errands of mercy again!) and a full account of the first General Conference of Christians at Swatow, by Mr. Gibson.

China's Millions. Edited by J. Hudson Taylor. April, 1879.

WE welcome this elegant periodical, brimfull of interesting missionary news, to a place among our exchanges. The number before us contains a history of the Bhamo Branch of the China Inland Mission; a sketch of the work in Ningpo, by Mr. Meadows; a letter for the young, from Mr. Clarke; Tidings from Shansi Province, by Mrs. Hudson Taylor and Mr. Turner; and a letter from Miss Murray, at Shao-hing. The statistics show 69 missionaries, and 19 wives of missionaries, in connexion with the Inland Mission; also, 12 native pastors, 36 evangelists, 37 preachers, colporteurs and school-masters, and 10 Bible women. The pictures are excellent. The "View in Bhamo," with its shady trees, is calculated to lead us all to long for an appointment there in this warm weather.

J. Dalziel, 15a North Soochow Road, Shanghai, will supply bound volumes of this publication at the following rates:—Vol. for 1875--6,, $1.00; for 1877, $1.00; for 1878 $1.50. Monthly numbers at 50 cents per Annum, and Maps of China, three in a sett, for 50 cents.

The Friend of China. May, 1879. June, 2879.

The May number gives a statement in regard to Opium-eating in England, some remarks of the Roman Catholic Bishop of Salford on the Opium Traffic, an account by Rev. Griffith John of the conversion of an Opium Smoker, and a narrative of persecutions in South China.

The June number gives the Annual Report of the Anglo-Oriental Society for the Suppression of the Opium Trade, an account of the Annual Meeting, the debate in the House of Lords on the Chefoo Convention, some remarks upon Lord Salisbury's Statement, and upon India's Magnificent Estate. The

article on Lord Salibury's Statement concludes with these words:—

"This, then, is the conclusion. The Chinese Government may endeavour to uproot the poppy in China, but Lord Salisbury will not allow them to keep out Indian opium. He is determined to maintain the old policy of this country. The market must be maintained. The Chinese may get a small additional revenue from the import, but they must not stop the inflow of the poison."

"Is this the last word of Great Britain in respect to the Opium Trade between India and China?"

For Sale; a pocket communion set, in case. Price $9.00 Apply to Rev. W. S. Holt, American Presbyterian Mission Press, Shanghai.

Wanted, *The Missionary Recorder* Vol I Nos 1, 2, 3, 4, 5, for which 25 cents will be paid or other copies of the Recorder given. Also *The Chinese Recorder*, etc., Vol. I. Nos. 1, 3, 4, 5, 8, 12, Apply to the Presbyterian Mission Press.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. X. SEPTEMBER-OCTOBER, 1879. No. 5.

A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries, April, 1878. (enlarged).

BY REV. ERNEST FABER, OF THE RHENISH MISSION.

(Continued from Page 253).

THE FOUR BOOKS ON FILIAL PIETY.

IN the *Ta-hioh*, *Chung-yung* and *Lun-yu*, there are only a few detached sentences on the subject, which are collected in the "Digest of the doctrines of Confucius" pages 79–82. I shall, therefore, not repeat them here, but simply make a few remarks thereon.

Confucius, being asked about filial piety, gave four different answers, fitted to the circumstances of the questioners, Anal. II. 5, ff. (See Morrison's Dictionary, p. 722, ff.) The first 無違 "No disregard!" Confucius himself explains, that *propriety* must be observed to the living and dead parents. The sacrifices to the dead are also mentioned here. The second answer requires from the son *not to give anxiety* to his parents by any unreasonable conduct. The third lays stress on *reverence*, as mere support treats the parents like dogs and horses.* Fourth, everything must be done cheerfully. On Remonstrating some advice is given, the three years mourning is inculcated; proper obsequies and sacrifices to the dead are regarded as very important duties. All these points have been treated already. We see at the

* NOTE.—The correct translation is: the filial piety of now-a-days means the support of one's parents, which they also do to dogs and horses; if reverence is wanting, what difference is there? Dr. Legge prefers to translate, "But dogs and horses likewise are able to do something in the of way support."—Where in the world do any dogs, etc., support their old ones?

same time that the germs of all doctrines connected with filial piety are already contained in the Lun-yu. On the other hand, by reading the sentences in the Lun-yu, together with all the commentaries, we should never come to a full understanding of their importance. The Canon of Filial Piety and Tsang Tsz's work shed a full light on them, and reveal at once the central position of this doctrine in the Morals of Confucianism. Careful comparison of all Chinese literature, from the very beginning down to the time of the Han dynasty is however, indispensable to bring us to a full understanding of the tenets of the primitive or original Confucianism.

MENCIUS.

The doctrines of Mencius are more developed then those of Confucius. The Master calls filial piety and brotherly conduct the basis of humanity. Anal. I. 2, 仁之本. Mencius says, IV a XXVII. 1, 仁之實事親是也, the reality of humanity consists in serving the relatives, or VII a XV. 3, 親親仁也, attachment to the relatives is humanity. From these tenets it follows as a matter of course that, I a I. 5, 未有仁而遺其親者也; there has never been a humane man who neglected his relatives. In VI b III. 1, 2: dissatisfaction, 怨, with the faults of the parent is explained from a motive of attachment, and called humanity.

It is said in VII b XXIV. 2, 仁之於父子也....命也有性焉, 君子不謂命也, humanity between father and son....is appointment (destiny), and has nature (Wesens natur); the superior man will not call it destiny. That means, humanity is practised from one's own free impulse, and to increasing perfection. This, of course, can only be said of the relation between the son in his maturity and his father. In such sense all the quotations above must be understood. Mencius seems consciously to avoid the character 孝, which denotes the morality of the *natural relation* between father and and son, but 仁 indicates the morality of the relation determined by ones own free choice, or *a voluntary obligation*.

Later writers have had much difficulty about the relation of filial piety to humanity. Wu Si-ho 毛西河, in his essay 聖門釋非錄, is dissatisfied with the explanation of 仁之本 as 行仁之始, and also that 孝 is not included in the cardinal branches of the original (typical) nature 性; for in the E-king only 仁義 and 禮 are asserted to be such, to which Mencius adds 智. It is properly pointed out that filial piety and brotherly conduct are called the foundation of 仁, but never is the latter said to be the origin of 孝 and 弟. The natural conclusion thence is that the two virtues, filial piety and

brotherly love produce humanity.* From the 後漢書 is quoted that 本 stands in the same relation to 仁 as the heart does to the limbs, and the root to the branches and leaves. The explanation in accordance with this would be 本=根, root, and 爲=造 作, (not=行 to make,) filial piety and brotherly behaviour form the vital part of humanity.

Ching Ssz 程子 well says "仁 is nature (性), 孝 is practice (用); there are, however, gradations in the 用. Attachment to our parents is the root, humanity towards the people is the stem, and love of things forms the branches and leaves, so that in the practice of humanity filial piety and brotherly behaviour are fundamental."

We see that the difficulty arises from an ambiguity in the use of the word 仁. The Chinese themselves distinguish sometimes between 仁義, when humanity in distinction from righteousness is taken as the *individual virtue*, and 仁民, humane treatment of the people, where it is the *social virtue*. Of the latter, filial piety may be called the root, but not of the former. It is remarkable that Confucius never praises a man as 仁, but several individuals as 孝; which indicates that he considered 仁 far superior to 孝, and this is the case with Mencius, and in the other Classics.

We find the same confusion in regard to the definition of the relation between 德, virtue in the abstract, and 孝. Filial piety is said to be the basis or root of virtue, 孝德之本 (Canon of Fil. P.) or the beginning thereof, 始 (Kwoh-yu). But 孝 is one virtue, and virtue is not a part of 孝. Virtue 德 has its foundation in *tao* 道, truth, and appears in a four or fivefold form as humanity, righteousness, propriety, wisdom (conscion) and faith. Though it is shown that true filial piety exhibits all these Cardinal virtues, yet the Chinese fail to appropriate the fact and generalize it, as it must be true of every other virtue.

There remains yet another difficulty not touched by the Chinese. 孝 is the virtue, expressive of the appropriate conduct of an inferior towards a superior of the rank of parent and prince, 仁 on the contrary of a superior towards an inferior. From this fact it seems impossible that 孝 is the root of 仁. The only satisfactory solution is what I have already indicated, that 孝 refers to the *natural* obligation, and 仁 to the *voluntary*. As our *will* only gradually and slowly developes, the natural obligation forms its basis till in mature age the *free determination* takes its place, and this is *virtue* if it appears in the

* Note.—The production of all things by heaven and earth is, however, also called 仁; one may then ask where they have their parents and elder brother, if filial piety and brotherly behaviour are the necessary basis of 仁.

form of humanity. In such away an escape would also be effected from another difficulty connected with the above mentioned relation of 孝 to 性. Filial piety is somewhat hesitatingly called nature by early writers. The assertion of the *Sung* philosophers, that it is not, offends the feelings of many modern Confucianists, Mau Si-ho included (see Si-ho's Works, Vol. 39, L, 4). In my remark on the Canon of Fil. P. IX. 2, the difficulty is solved satisfactorily. We return now to Mencius.

Five habits are mentioned IV b, XXX. 2, as considered unfilial by the common consent of the people, 世俗所謂不孝者五; they are—1, laziness 惰其四支; 2, gambling and drinking 博弈好飲酒; 3, covetousness and selfish attachment to wife and children 好貨財私妻子; 4, following the passions of the eyes and ears 從耳目之欲; 5, fondness for bravery and fighting 好勇鬬狠. It is remarkable that a selfish attachment to wife and children, without attending to the support of the parents, is said to be marked as unfilial conduct by public opinion. A man has consequently *to leave wife and children, and cleave to his parents.* Mencius relates the story of Chang, who divorced his wife and drove away his children because he himself suffered the resentment of his father. As the son was no longer allowed to serve his father, he did not dare to accept services from his wife and children. That in this way the innocent wife was bereaved of her husband, and the children of their father, Mencius did not think about. We have in this story one of the WRONG POINTS of the teachings of Mencius. We must, however, remember that this doctrine was not invented by Mencius, but was the common moral view of his time as stated above.

That preservation of one's own body is the *sine qua non* of a son's service to his parents, Mencius teaches, IV a XIX, as expressly as we have found it in Tsang Tsz's writings. Tsang is put forth as an example of how the son's service has to meet the very wishes of the parents, V. 3, 4. His ideal of filial piety Mencius recognizes in the Emperor Shun, to whose history reference is frequently made. His great attachment to his parents and his longing for loving intercourse with them is praised, V a I 1–5, but especially that he succeded in changing the evil propensities of his parents IV a XXVIII. 1, 2. His behaviour to his parents was as a son's even when he was emperor, V. a IV. 1–4. Mencius also requires fulfilment of filial duties towards deceased parents, he says, IV. b XIII, "attention to the living (parents) is not sufficient to be counted the great thing. It is only in the performing their obsequies when dead, that we have what can be considered the great thing." The inculcation of such duties may seem

strange to us, but Mencius and other Confucianists will be somewhat justified if we consider the time they lived in. That Mencius had to teach in such a way about the burial of parents shows that the prevailing practice was different from what Mencius thought to be proper. (See Licius, 列子, v. 9, vii. 6. b, i. 5, and Mencius iii. a v. 4.) But Mencius goes too far when he requires two coffins each of seven inches thickness ii. b vii. 2, ff. The sacrifices are also mentioned iii. a ii. 2, and three years' mourning, vii a xxxix.

Of the son's remonstrating with his father, Mencius does not speak, though he recommends Shun's passive resistance to the wickedness of his parents; the word 諫 he only uses of the ministers remonstrating with his prince. Mencius even gives a warning against the son's doing such a thing iv. b xxx. 4, 責善朋友之道也, "To urge one another to what is good by reproofs is the way of friends. But such urging between father and son is the greatest injury to the kindness which should prevail between them" 父子責善賊恩之大者. Though these words are not in contradiction to Tsang Tsz, yet we feel a want of vigour on the part of Mencius, in that he does not urge the negative side of remonstrating. Mencius leaves the son in a very helpless condition in the hands of immoral parents. iv. a xviii, the same argument above given against remonstrating is used against a father's teaching his son, as reproofs would lead to alienation, than which nothing is more inauspicious.

We have reserved the most characteristic feature of Mencius' teachings on filial piety till now, as we must dwell on it a little longer. iv. a xxvi. 1, Mencius says "There are three things which are unfilial, and to have no posterity is the greatest of them." 孟子曰不孝有三無後爲大. The commentary says that in the rites 於禮 (I could not find the quotation in the three Li) the three unfilial things are said to be, 阿意曲從陷親不義 by a flattering mind and crooked subservience to involve the relatives in unrighteousness; 家貧親老不爲祿仕 though the family is poor, and the relatives are old, not to take office for the sake of an income; and 不娶無子絕先祖祀 not to marry and to have no children, so that the sacrifices to the ancestors are broken off. We see that the continuance of the sacrifices for the deceased is regarded by Mencius as the most important duty on earth. He does not say *why* it is so, Mencius takes the current belief of the Confucianists without commenting upon it.

Mencius spoke this sentence to justify *Shun* for his marrying, without asking the consent of his parents, iv. a xxvi. 2, comp. v. a ii. It appears from this that a young man enters into marriage, not for his own welfare, but for the profit and happiness of his ancestors and

parents. If Mencius had said only so much, we should not make any objection. To enter into marriage may be regarded as a sacred duty to those who have given life to us. But Mencius does not say "marriage," but "*offspring*." There is the fatal mistake which has been productive of many social evils. Offspring is the aim or, we may say, the end, the moral duty, and matrimony is only the means to this required end. If the means will not answer the purpose, it has to be discarded and another chosen; a marriage without children is invalid; the wife without children can be divorced. Matrimony cannot be regarded in the ideal sense of the most affectionate union of two individuals of different sexes to be one body and one soul; but if there is no male offspring other wives are taken in any number in addition to the first. Polygamy is sanctified by Mencius' authority with this one sentence.

We can only regret that Mencius did not defend Shun in another way and on better ground. He might have urged the moral principle of matrimony which no human authority can prohibit, he could have pointed to the right of the individual after the attainment of mature age to have his own choice, or to the will and authority of the emperor who gave his two daughters to Shun; but to Mencius marriage is neither a religious, nor a political, nor (in the abstract sense) a moral institution, but a mere family affair; though a moral duty, yet not separated from one's own line of descent, which line has only to be made to continne. But why could the line not have been continued in the given case by Tsiang, the younger brother of Shun? This may even have been the wish of the parents. The stories of Shun, told by Mencius, are, besides, critically attacked by 蘇東坡 Su Tung-po, and by others, for several reasons. There are certainly mythical elements connected with the life of Shun, if indeed all his life is not a myth. The different views on the life of Shun will, however, not effect the moral maxims of Mencius. Mencius has, in this short sentence, pronounced the consequence of the orthodox view of his time; the stress laid on the importance of the sacrifices for the deceased require a continuous line of descendants, and as descendents are thus indispensable, to procure them is the natural duty.

There are some difficulties from a Chinese point of view to be mentioned against the dogma of Mencius 伯夷, P'eh-e and 叔齊, Shuh-ts'e died without leaving sons to continue the sacrifices; yet they are praised by Confucius, Anal. XVI. 12, and called Saints by Mencius, V b I. 1, VII b XV. T'æ-pih 泰伯, the uncle of king Wan, is praised as of highest virtue 至德, Anal. VIII 1, because he retired with his second brother among the barbarous tribes of Woo 吳,

and left their youngest brother in possession of the state, according to their father's plan. T'æ-pih seems to have had no offspring, as his second brother succeeded him in the government of Wu. There have been some of the ruling emperors of China without sons, though they have done everything in human power to get them. Ch'eng Ti 成帝 of the Han, 32–7 B.C., Jen Tsung 仁宗 of the Sung, 1023–1063 A.D., Wu Tsung 武宗 of the Ming 1506–1521 A.D. Among the common people, there are of course always numbers of married couples without the desired male offspring. Mencius himself mentions I. b II. 3, that king Wan made special provision for the old and childless 獨.

THE FAMILY SAYINGS OF CONFUCIUS.

By. Rev. A. B. Hutchinson.

(Continued from Page 260).

DUKE Gae asked of Confucius saying, permit me to enquire into the way of selecting men. Confucius replied saying, For business, engage men fitted for the office [engage for office each according to his several ability]. Do not choose the hasty; do not choose the insincere; insincere in that they reply falsely not being cautious (about truth); do not choose the voluble. The hasty (in speech) are covetous [the hasty cannot eat (follow) their words therefore they are covetous]; the insincere are in confusion; the voluble are deceptive [given to impose upon and cheat others]. For the bow must be (first) well tempered, and then we must seek strength in it. A horse must be first well trained, then we seek his good points. So the scholar must first be sincere and then we may enquire as to his wisdom. Ability without sincerity, although equal to many things, may be compared to wolves, which it is not good to approach. [*i.e.*, a man without wisdom, if his nature be sincere will not do much mischief; but if he be insincere and untrustworthy yet possessed of wisdom he is to be much feared.] Duke Gae asked of Confucius saying, I wish concerning my kingdom, speaking of small things to preserve it; of great ones that none should attack it; on what principle may this be? Confucius replied if you, Sire, maintain propriety in your court, the upper and lower classes will be in harmony, all the people of the empire will be your Excellency's subjects, which of them will offer opposition to you? If you oppose this doctrine, the people will rebel, as if leaving (a market) and all of them be your enemies! With which then could you preserve your state? The Duke said, it is well said! And thereupon did away with

the * prohibitions regarding the ponds and weirs and gave up the taxes at the passes and in the markets and so showed kindness to his people.

Duke Gae enquiring of Confucius said, I have heard that the superior man does not indulge in games of chance, is it so? Confucius said it is so. The Duke said why is it so? Confucius replied because they would have two vehicles. The duke said 'Having two vehicles, how does that explain not playing? The Master replied, because they would be travelling double, which is a bad road. [This playing had 36 ways.]

The duke was afraid, and after a little time again enquired saying, If it is so, the superior man's hatred of evil ways is very profound. Confucius replied saying, If the superior man's hatred for evil ways is not profound, his love for the good way likewise will not be deep, if his love for the good way be not deep then the love of the people for their ruler will likewise not be deep. The Shi (King) saps (p. 23).

> While I do not see my lord
> My sorrowful heart is very sad;
> Let me have seen him,
> Let me have met him,
> And my heart will then be pleased,

The singer of this ode thus showed a profound affection for the good way. † The Duke said Fine! indeed. Then ‡ the superior man should perfect the admirable qualities of men, and ought not to perfect their bad qualities. Had I not you, my good master, to tell me this I could not have heard it.

Duke Gae enquired of Confucius saying, The establishing or overthrow, the happiness or misery of the kingdom, is it really by the decree of Heaven and not dependent upon man? Confucius replied, The establishing or overthrow, the happiness or misery, are all dependent upon (the ruler) himself. Divine judgements, and earthly portents (of retribution) cannot come upon you. The Duke said, Right! It is really as you my master have said, is it not? Confucius said, Of old, in the time of the Emperor Sin of the Yin Dynasty ‖ a sparrow produced a great bird in a corner of the city. The (court) diviner said, "In all cases when the little produce the great, the government will hold imperial sway, and its name become very famous? On this the Emperor Sin took advantage of the sparrow [*i.e.*, used the

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* Ch. Cl. Vol. II. p. 38.

† Cf. Dr. Legge's note on the interpretation which is much disputed. This view certainly throws a new light on it.

‡ Ch. Cl. Vol. I. p. 122. This is a saying of Confucius himself.

‖ M.M. p. 367. Yin Dynasty, B.C. 1766—1122. Chow Sin, 1154—122. B.C. Chow was a monster of lust and cruelty overthrown by Si Peh who established a new dynasty. M.M. p. 22. no 71, and Ch. Cl. Vol. III. p. 283.

good omen of the sparrow as a help] and neglected the government of his Kingdom. He withstood (the good) and oppressed without limit. The ministers of his Court could not save him; the outer robber (Wu Wang B.C. 1122), came against him, and the Yin government was overthrown; thus it was, because he himself calculated upon Heaven's (decree) and deluded by (the omen of) happiness changed it into misery. Moreover in the time of his ancestor King P'ai Mow, of the Yin Dynasty (B.C. 1637) good principles were subverted and laws disregarded until it caused Heaven to shoot forth (calamities); * a Mulberry tree and grain (or paper mulberry 穀), grew up in the palace yard in 7 days as much as both arms could encircle. The diviners said, "The mulberry and grain (or, paper mulberry) are trees of the wilderness and it is not right that they should grow in the Court of the palace, they signify that the government (or state) will be overthrown." P'ai Mow was surprised and alarmed; he reformed himself and mended his ways, he reflected upon the government of the ancient Sovereigns, and exhibited the way of nourishing the people; in three years distant places desired his plans (of governing); people who needed interpreters came to him from 16 States. Thus it was that he calculated upon Heaven's purpose and obtaining misery changed it to happiness. Therefore divine judgments and earthly portents are meant to admonish sovereigns; The understanding of dreams and verifying of portents are for the admonition of ministers. Judgments and portents cannot overcome righteous government visions and dreams cannot overcome righteous administration. Ability to understand these things is the extreme of government: only illustrious monarchs are skilful in this. The duke said, even were I not mean and unlearned I could not hear (give heed to) this instruction of the superior man (Confucius).

Duke Gae asked Confucius saying, are the wise long lived, are the benevolent long lived? Confucius replied, yes. Man has three kinds of death which are not his destiny, but are brought about by his own actions. When his sleeping and living are unseasonable, his eating and drinking immoderate, his leisure and working exceed the proper limits, they bring on sickness and are thus suicidal. When occupying a humble position he offends against his superior officer, his lusts and desires knowing no moderation, and his avarice being unbounded, these bring down punishment and are thus suicidal. When the few resist the multitude; the weak insult the mighty; when anger is out of the

* Cf. 剛鑑; 商紀 which says they grew in one night as much as one could encircle with his arms and the commentary says 2 trees are meant, which grew together. Were it not for the custom which prevails of translating as above I should take the text to mean two mulberry trees of different kinds.

common, when there is restless activity without calculation of one's strength, (one is in danger of) weapons and these are thus suicidal. These three kinds of death are not our destiny, but man brings them down on himself. But the learned scholar, and the benevolent man, in the conduct of their bodies use temperance; in their actions and resting use principle; their joy and anger are both seasonable; thus they do no injury to their nature. Supposing such attain to long life is it not natural?

Ka Ü. Chapter VIII.—encouragements to reflection.

When Confucius was travelling in the north (of Loo) he came to *Tsin Nung Shan* 干農山.* Tsze Loo, Tsze Kung, and Yen Yuen were standing by him. Confucius looked round on all sides, sighed deeply and said, If one gave way to reflection in this place there is nothing but what would suggest itself. You two or three all speak your ideas, I will discriminate between them. Tsze Loo approached and said. Yew (this was his name) desires to see white feather (banners) like the moon, red feather (banners) like the sun, the sound of bells and drums, the clashing of which should ascend to heaven. Standards and banners in brave array (lit mixed, in numbers) stretching far round on the earth. If I had but one detachment of troops wherewith to attack them I would certainly take possession of a thousand (li) miles of territory, seize their banners and † cut off their ears [the ears are cut off as a proof that the enemies are overcome]. Only Yew could do this, and I would have these two disciples to follow me. Confucius said, Verily a hero! Tsze Kung also approached and said, I wish to set (the states of) Ts'e and Ts'oo fighting together in a vast wilderness. Two fortifications should face each other, clouds of dust mingle, clubs and swords cross in combat. I would put on a garment of undyed silk and a white cap, [fighting is a terrible affair therefore he would have a white cap and dress] and speak out clearly in their midst setting forth the advantage and disadvantage, and so do away with the trouble between the two Kingdoms. Only I could do this and I would have these two disciples follow me. Confucius said, Verily an orator!

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* These names being familiar to all Students of Confucius I need only refer the reader to Ch. Classic Vol. I.

† This barbarous custom is still retained. Sometimes only left ears are required, sometimes right, or both. The reward is 4 dollars each but only about two are paid and numbers of innocent poor people lose their ears in cases of disturbance settled by the military.

Yen Hwuy removed farther off and would not reply. Confucius said, Hwuy come here! why have you alone nothing that you desire? Yen Hwuy replied saying, The affairs of literature and war have been already discussed by the two disciples, of what can Hwuy go on speaking? (Confucius said) Although it is so, each one of you speak his own idea, you speak yours. He replied, Hwuy has heard that fragrant and offensive odours should not be mingled in one vessel; Yaou and Kieh cannot together carry on the government of a Kingdom, because the classes (to which they severally belong) are so different. Hwuy desires to find an illustrious King, a sage-like Lord and to help him as minister, to spread abroad the duties belonging to the five relations [the five duties are for a father, righteousness; a mother, affection; the elder brother, friendliness; the younger brethren, respect; a child, filial reverence]; to lead the state to observe propriety, and harmony (music), to let the people leave unrepaired the walls, and there be no crossing over the city moat. I would use fire to turn † the two edged swords and halberds into implements for the husbandman; and would turn out the oxen and horses (of the army) on the plains and downs, [not marshes], men and women should marry and there should be no desertion, nor any unmarried; for a thousand years there should be no trouble of wars. Fighting thus Yew would have no occasion to use his heroism, and Tsze no occasion to use his oratory. Confucius showed great respect and said, Grand! this is virtue.

Tsze Loo stretched out his hand and replied saying, Master which do you choose? Confucius said, to require but little treasure, not to injure the people, to need but little talking, this is what pertains to a son of Yen's family.

Ka 𠀋. Chapter VIII.—*Continued.*

There was in Loo a man who was avaricious and stingy who used an earthen saucepan to boil his food; having eaten of it he said it was excellent, and putting it in the earthen dish he presented it to Confucius. Confucius accepted it pleasantly and rejoiced as if he had received a present of a sacrificial animal [oxen, sheep and swine are used for such offerings of food to a superior]. Tsze-loo said, an earthen dish is a vulgar article, and boiled food is but a poor pro-

* For a comparison of these see M.M. p. 272 and 82. 堯 was the model of all wisdom and virtue (B.C. 2357); 桀 B.C. 1766, a monster of iniquity who brought the Hia dynasty to destruction.

† Here we have a faint adumbration of the predictions of the Jewish prophet.

vision. How is it Master that you are so much delighted at it? Confucius said, Those who like to criticize constantly remember their ruler, those who eat nice things remember their parents; I do not regard the sumptuousness of the food and the vessel, but his tasting it as good and remembering me.

Confucius went to Ts'oo, and there was a fisherman who offered a fish to him. Confucius declined it. The fisherman said, the weather is very hot, the market a long way off, there is no way of disposing of it. I had the idea of throwing it away in the mud rather than which I offer it to the gentleman, therefore I ventured to present it. Upon this the Master respectfully accepted it. He directed a disciple to sweep the ground, he being about to offer sacrifice. The disciple said, He was going to throw it away, but you, Master, use it for sacrifice. How is this? Confucius said I have heard that those who are careful of that which is (about to become) rotten, and seek to use it with the idea of giving it away are of the class of benevolent persons. How can one accept the present of a benevolent man and not offer sacrifice?

* Ke-kaou, being minister of crime in Wei, cut off a man's foot. Not long after there was the disturbance raised by † Kwai Hwui in Wei. [The son of duke Ling of Wei, called Kwai Hwui, offended against his father (sought to kill his step-mother) and fled to Tsin. Afterwards duke Ling died, and established Kwai's son Tsin (as successor). Kwai Hwui made a descent from Tsin upon Wei. Then Tsze-kaou and Tsze-loo were holding office in Wei.] Ke-kaou fled to the city gate, and the man whose feet were cut off kept the gate. He said to Ke-kaou "There is a break (in the wall)" Ke-kaou said "The superior man cannot leap over (a wall)" The other said "There is a drain." Ke-kaou said "The superior man may not take an underground path." The other said "There is a house here," so Ke-kaou entered. Before long his pursuers went away. Ke-kaou being about to go away said to the cripple I cannot break the laws of the sovereign so as to commiserate the fact of your feet being cut off—now I have been in danger and this has given you the opportunity of retaliating and you gave me three ways of escape; why was this? The cripple said "The cutting off of my feet was proper on account of my crime; there was no help for it. A few days ago you used the law to govern your servant, ordered others first, your servant last to suffer, wishing me to escape, but I knew my case was decided and I was guilty. When the time came for punishment being

* Ch. Cl., Vol. I. p. 110, same as Tsze Kaou.

† 蒯聵, was the son of duke Ling (note p. 63 Ch. Cl., Vol. I.)

administered, your face was sorrowful and not joyous. When your servant saw your countenance he was aware of this. Could your honour act partially on account of your servant? When heaven appoints rulers their doctrine ought to be thus. This is why your servant was pleased with your honour. Confucius hearing this said, Right! For the Magistrate there is but one way of carrying out the law. If you act with sentiments of benevolence and sympathy this is to plant virtue (affection); to increase awe and severity is to plant hatred. Justly carrying out the laws, this was Tze Kaou's way.

Confucius said * Ke-sun's gift to me was 1000 *Chung* of grain and so my acquaintance increased in affection [he gave it away to every one so his acquaintance showed more affection]. From the time †Nan Kung-king-shuh presented me with a carriage to ride in, my doctrine spread more widely [Confucius wished to visit Lao Tan (Tsze) he went to the West to see (the Court of) Chow. King-shuh said to the ruler of Loo, present Confucius with a horse and carriage to go and pay his respect to Laou Tsze; Confucius having seen all the country left Chow and returned to Loo, and disciples flocked to him from every side]. Therefore Doctrine, although it be precious, must be in season and then it will be esteemed: it must have authority and then it will spread. If it had not been for the presents of these two men, the doctrine of K'ew would soon have perished.

Confucius said, Kings are like those in the ‡ Spring and Autumn, [if you reform there 'root', all things will soon be reformed]. ‖ King-wăn, had King-ke for his father, his mother was § T'ae Yin, his bride was ¶ T'ae-sz, his sons were ‖ King Woo and Duke Chow and ** T'ae-tien and Hwang Yaou were his ministers, †† his 'root' was excellent. King Woo rectified his person and then rectified his state; his state being rectified he rectified the whole Empire.

To correct those without doctrine and punish those who have sinned, once carried out the whole Empire is rectified and his (the Emperor's) affairs are completed. The Chun Tsew gives the form to his time and all things are agreeable thereto. Kings carry out the doctrine and the people are (well) governed. ‡‡ Duke Chow acted out (the Doctrine) himself and then effected reformation [*i.e.*, he first

* Same as Ke K'ang Ch. Cl., Vol. I. p. 153 & 18, note.
† Ch. Cl., Proleg. Vol. I. p. 64.
‡ Ch. Cl., Vol. II. p. 157 note.
‖ Ch. Cl., Vol. I. p. 264 note.
§ Ch. Cl., Vol. IV. p. 433.
¶ Ch. Cl., Vol. IV. p. 3 note.
** Ch. Cl., Vol. III. p. 481.
†† See note Ch. Cl., Vol. I. p. 221—The old view of root was that it means the person, the heart and the thoughts.
‡‡ Died B.C. 1105—4th son of Si-peh. The talented adviser of the house of Chow, M.M. p. 20, and Ch. Cl., Vol. I. p. 60 note.

rectified himself and then without laws reformed the people (by influence] and the Empire reverently followed him, for his sincerity was great. *The philosopher Tsăng said, If one enter a state and the multitude of officers trust his words, it is right that he be called (to office); if the great ministers and officers (are convinced of) the sincerity of his actions it is right that he enter office. If his bounty is extended to the people then the possession of wealth is good. Confucius said, T'sau (Sin) in saying this, ably expresses being skilful in giving one'self tranquillity.

† Tsze-loo being chief-magistrate of the district of P'oo, made preparations for a flood; with his subjects repaired the drainage; because the people worked hard and were much burdened, he gave to every man a ‡ basket of rice and a bason of congee. Confucius heard of this and sent Tsze Kung to stop him. Tsze-loo was angry and displeased and went to see Confucius. He said (I) Yew felt if a great rain came there was fear of trouble from floods, therefore with my people I repaired the water ways, in order to prepare for it; as the people were empty and hungry I gave them baskets of rice and basons of congee. You Master sent Tsze to stop me. This is the Master hindering me, Yew, from practising benevolence. You used to teach me benevolence but hinder its exercise. I cannot bear this. Confucius said, When you perceived the people suffering hunger why did you not inform the prince so that he might open the managing of grain and make distribution to them? But on your own account you distributed grain and rice to them, thus made it appear that the prince had no commiseration and shewed that your virtue was excellent. If you promptly stop this it is well, if not you will surely be wrong.

Tsze-loo enquired of Confucius saying, What sort of a man was || Kwan Chung. He replied he was beneficent. Tsze-loo said, formerly Kwan Chung advised § Duke Séëang but the duke did not take his advice; that is he could not argue effectively. He wished to set up the (former) duke's son Këw (as his successor) but was unable; that is he lacked wisdom. [Duke Séëang of Ts'e set up Woo-che; Paou Shuh-ya said, "The prince is making the people despise him—there will soon be disorder. He followed the duke's son Sëaou Pih(*i.e.*, the son of the former duke He) and fled (with him) to Keu. Kung

* Ch. Cl., p. 3. Vol. I. Author of the Han King.
† Ch. Cl. Vol. I. Proleg. p. 116. ‡ Ch. Cl. Vol. II. p. 47.
|| By name E Woo, chief-minister to Duke Kwan of Tsé, B.C. 683–610, a very famous character, Ch. Cl. Vol. I., p. 26, note. For the question Cf., p. 145.
§ Ch. Cl. Vol. V., p. 83. The whole of the occurrences mentioned here are detailed in pages 81–85 with Dr. Legge's valuable note's, to which I beg to refer the curious reader.

Sun Woo-che killed duke Séćang. Kwan E Woo, and Shaou Hwuh, followed the duke's (other) son Kĕw and fled to Loo. The people of Ts'e killed Woo-che; the state Loo raised troops and attached Ts'e to assist Tsze Kĕw (to the throne). Sĕaou Pih left Keu and got first to Ts'e established himself as Duke Hwan, and killed Kĕw. Shaou Hwuh then committed suicide]. His family was destroyed in Ts'e but he wore no sorrowful countenance; that is he was not compassionate. Being bound in hand-cuffs and fetters and then put in a cage on a cart, his heart felt no shame, *i.e.*, he had no sense of disgrace; he served the ruler whom he once *shot; this was not being honest. Shaou Hwuh committed suicide. Kuan Chung would not do so, that is he was not loyal. Is the doctrine of the benevolent man (man of virtue) of this sort or not? Confucius said Kwan Chung gave advice to Duke Séćang, who would not receive it, the duke's mind was benighted. He wished to set up Tsze Kĕw but could not; the time was unseasonable. His family being destroyed in Ts'e and his face wearing no sorrowful expression, is that he understood how to recognize the decree (of heaven). His enduring handcuffs and fetters without feeling disgrace in his heart, is that his calculations were profound. His serving the prince he once shot, is being equal to the revolutions of affairs: not putting himself to death on account of Tsze Kĕw is ability to estimate the importance of affairs as little or great.

CHINESE MODES OF ADDRESS: A CHAPTER IN NATIVE ETIQUETTE.

By Rev. W. Scarborough.

(*Continued from Page*, 269).

VII.—Grand-Uncles and Aunts.

1. *Grand-Uncles:* (1) Paternal Grand-Uncles 伯叔祖.
To.—伯爹爹○叔爹爹.
Of.—家伯祖○家叔祖.
Of Ano's.—令伯祖○令叔祖.
(2) Maternal Grand-Uncles 外伯叔祖.
To.—伯家公○叔家公.
Of.—家外伯祖○家外叔祖.
Of Ano's.—令外伯祖○令外叔祖.
2. *Grand-Aunts:* (1) Paternal Grand-aunts 伯叔祖母.

* Kwan Chung shot at the duke and hit him on the buckle of his belt. The duke feigned death.

To.—伯婆婆 ○ 叔婆婆.
Of.—家伯祖母 ○ 家叔祖母.
Of Ano's.—令伯祖母 ○ 令叔祖母.
(2) Maternal Grand-Aunts 外伯叔祖母.
To.—伯家家 ○ 叔家家.
Of.—家外伯祖母 ○ 家外叔祖母.
Of Ano's.—令外伯祖母 ○ 令外叔祖母.

VIII.—Uncles and Aunts.

1. *Paternal Uncles and Aunts* 伯叔父母. Notes—伯 firstborn. 叔 respectful. A 伯父 is also called 世父; and a 伯母 is also called 世母, and 伯娘, 世父 indicates that it is the duty of the elder paternal uncle to oversee the affairs connected with the family tablets. A 叔父 is also styled 季父; and a 叔母 is also styled 嬸母 and 嬸娘. Again, paternal uncles are sometimes called 諸父. 諸 having the meaning of 衆 a company, or a sign of the plural. "And the fatted lambs are provided to which to invite my paternal uncles (諸)."* The designation 從, 父 is also sometimes employed, 從 having its ordinary meaning of to follow, in the sense that the uncles follow or belong to the same class with the father. Some say that 伯 has the meaning of 把 to take hold of, indicative of the one whose place it is to grasp and hold family government.

To.—伯爺: 叔叔 ○ 伯娘: 嬸娘.
Of.— 家伯: 家叔 ○ 家伯母: 家叔母.
Of Ano's.—令伯: 令叔 ○ 令伯母: 令叔母.

2. *Paternal Aunts and their Husbands* 姑夫姑母. Notes.—A father's sisters are called 姑, meaning 故 loving, indicative of a relation of deep affection. According to the 爾雅 a father's sisters are named 姑, a grand-father's sisters 王姑, a great-grand-father's sisters 曾祖王姑, a great-great-grand-father's sisters 高祖王姑. These styles, however, are in use only when offering sacrifice or burning paper in their honour. A father's female cousins are called 從姑; in the second degree (not having the same surname) 從祖姑; in the third degree 從族姑.

To.—姑爹 ○ 姑媽.
Of.—家姑夫, 家姑丈, 家姑父 ○ 家姑母.
Of Ano's.—令姑夫, 令姑丈 ○ 令姑母.

* She-king. Legge, Vol. IV. page 254.

3. *Maternal Uncles and Aunts* 母舅舅母. NOTES.—A mother's elder brother is styled 伯舅; her younger brother, 叔舅. In polite conversation nephews and these uncles (甥舅) are styled 渭陽之戚, North of the *Wei relatives. 'I escorted my maternal uncle, (舅氏) to the North of the Wei'. 舅氏 is 晉文公 the maternal uncle of 秦康公. Fleeing for safety 晉文公 resided in the state of 秦. When about to return to his own state of 晉, 秦康公 escorted him as far as the North of the River Wei, hence this mode of speech.

These nephews and uncles may be politely complimented by the phrase 此舅此甥 this uncle, this nephew! At the time of his capping, about twenty years of age, 王忱 had made himself famous. His maternal uncle 范宓 addressing him said, "Sir, You are most handsome and eminent, and you far surpass your fellow-students." To this compliment the nephew replied, 不有此舅焉有此甥 if I had not such a maternal uncle how could I have been such a nephew?

A nephew bearing a resemblance to his maternal uncle is spoken of as 類舅. 陸杲 was fond of study as a child, and excelled in calligraphy and drawing; his maternal uncle 張融 was a man of note, and in feature and gait etc., 陸杲 resembled (類杲) him.

To.—舅爺 ○ 舅娘.

Of.—家母舅 ○ 家舅母.

Of Ano's—令母舅 ○ 令舅母.

4. *Maternal Aunts and their Husbands* 姨夫姨母. NOTE.—Anciently a mother's sisters were called 從母. 從母之夫 maternal aunt's husband. †

The modern custom is to style them 姨.

To.—姨爹 ○ 姨媽.

Of.—家姨夫 ○ 家姨母.

Of Ano's.—令姨夫 ○ 令姨母.

5. *Wife's Uncles and Aunts.*妻伯叔父母.

To.—伯親爺：叔親爺 ○ 伯親娘：叔親娘.

Of.—妻伯，家伯岳：妻叔，家叔岳 ○ 妻伯母：妻叔母

Of Ano's.—令伯岳，令伯丈：令叔岳，令叔丈 ○ 令伯岳母 令叔岳母.

* She-king, Legge, Vol. IV. p. 203. Dr. Legge, is probably in error in translating=cousin.

† 檀弓.

IX.—Cousins.

1. *Paternal Cousins* 伯叔兄弟姊妹. These (together with their wives and husbands) having the same surname, are regarded as really belonging to one and the same family, and are accordingly addressed exactly in the same way as one's own brothers and sisters.

2. *Maternal Cousins* 表兄弟姊妹. Note.—This term includes (1) Father's sisters' children, called 姑表: (2) Mother's brothers' children, called 舅表: and (3) Mother's sisters' children, called 姨表. 表 has the meaning of outside. Mother's brothers' sons call mother's sisters' sons 外兄弟; and are called by *them* 內兄弟.

To.—老表 (wife 表嫂子), or 哥哥: 兄弟 (wife 表弟媳) ○ 姐姐: 妹妹.

Of.—家表兄 (wife 家表嫂): 舍表弟 (wife 舍表弟媳) ○家表姊: 舍表妹.

Of Ano's.—令表兄 (wife 令表嫂): 令表弟 (wife 令表弟婿) ○ 令表姊: 令表妹.

X.—Nephews and Nieces.

1. *Brother's Sons and Daughters* 姪兒姪女. Notes—These are also styled 猶子. "A brothers' children are like one's own 猶子也." *They are also styled 從子; *vide*, under "Uncles." According to the 說文 daughters used to be called 姪, hence this character has 女 for its radical. The present mode of writing it with the radical 亻 is wrong, and misses the meaning.

In polite conversation nephews are spoken of as 蘭玉. 謝玄 was a pet of his uncle 謝安. When the uncle remarked to his sons and nephew, "why should you be engaged in other peoples' affairs? What I truely desire is to see you all become accomplished men;" the nephew replied, "As the 芝蘭 tree and the 玉樹 tree are grown on the door-steps."

In remarking on the great number of anyone's sons and nephews it is polite to use the phrase 烏衣子弟. During the 晉 dynasty a number of the sons and nephews of a man surnamed 王, lived together in an alley called 烏衣巷, and all of them about the same time obtained official appointments. Contemporaries named them 烏衣子弟 sons and nephews of the Black Clothes Alley.

The following complimentary phrases are politely applied to nephews: 千里駒 a thousand *li* filly; 明珠 a clear pearl 龍文; a

* 禮記.

fabled stud, and 麒麟 the fabled unicorn. 符堅* was constantly in the habit of praising his nephew 符朗 by saying to others that he was "The thousand *li* filly (千里駒) of our house." When 劉孺 was only a child of seven his uncle 劉瑱 would constantly have him seated beside him at the table, and would say to his friends, "This is the clear pearl (明珠) of our family. The uncle of 楊惜 used to assert of him that he possessed the ability of a commander-in-chief, or of a Prime minister, and that, although he had not yet lost his first teeth he was the fabled stud (龍文) of the family. 顧榮 seeing that his nephew was a child of a pure and noble nature, used often to say of him, "This is the fabled unicorn (麒麟) of our family, and the one destined to bring us prosperity.

To.—As parents address children.

Of.—舍姪○舍姪女.

Of Ano's.—令姪, 令小阮○令姪女, 令愛.

2. *Brothers' Sons' Wives.*—姪婦.

To.—姑, with her own surname prefixed.

Of.—舍姪婦 *Of Ano's.*—令姪婦.

3. *Brothers' Daughters' Husbands.*—姪壻.

To.—Same as to the husbands of one's own daughters.

Of.—舍姪壻 *Of Ano's.*—令姪壻, 賢姪坦, 令姪倩.

4. *Sisters' Sons and Daughters.*—外甥 外甥女. NOTES.—"Whoever calls me 舅, I call him 甥." †Anciently this was the designation of a daughter's husband. 魏舒 of the 晉 dynasty being early left an orphan was brought up in the family of his mother, whose surname was 甯. When this family built for itself a new house, the fortune-tellers prophesied that the new house would produce a famous nephew (甥). On hearing this 魏舒 observed, "for my mother's family I'll help to complete this house's augury (宅相). Hence it is that the phrase 宅相 is used to compliment any one's nephew (Sister's son). The phrase 珠玉 is also used for the same purpose. 衛玠 was such a handsome youth that he got from all who saw him the appellation of the Jade-stone man. His maternal uncle 王濟, every time he saw him, praised him, saying, "Such a pearl (珠) and Jade-stone (玉) by my side makes me look like a monster."

Of.—舍外甥 (his wife 舍甥婦) ○舍甥女 (her husband 舍甥壻)

Of Ano's.—令甥, 令外甥○令甥女.

5. *Wife's Brothers' Sons and their wives.*—內姪, 內姪女.

To.—As Parents address their own children.

Of.—舍內姪○舍內姪婦. *Of Ano's.*—令內姪○令內姪婦.

* Mayer's Manual, page. 42.

† 說文

XI.—Grand-nephews and Nieces 姪孫姪孫婦.

To.—As parents address their own children.

Of.—舍姪孫 ○ 姪孫媳 *Of Ano's.*—令姪孫 ○ 令姪孫婦.

XII.—Parents of Married Couples 親家.

To.—The fathers address each other, as 親家. The mothers the same.

The fathers address the mothers, as 內親家, 親家母. The mothers address the fathers, as 外親家.

Of.—The husband's father speaks of the wife's father, as 我的女親家. The wife's father speaks of the husband's father, as 我的男親家.

Of Ano's.—令親, 令親家.

XIII.—Teacher and Pupil 師徒.

Notes.—師 has the meaning of 法 law, regulation, a mould or pattern for men. 楊子 had a fine mode in imparting instruction, and hence got the designation of a mould or pattern. 徒 means 衆 a company. Hence a number in company, following a teacher are called 徒. They are also styled 生. An essay written by 韓愈 ("Foremost among the statesmen, philosophers, and poets of the T'ang dynasty,")* contains the words 招諸生 to call a number of pupils.

Speaking politely of the employment of teaching the phrase 設帳 to suspend curtains, may be employed 馬融, "one of the most eminent among Chinese scholars," † who lived during parts of the first and second centuries A.D., suspended (設) dark curtains (帳) before which he taught his pupils, and behind which he stationed female minstrels.

In polite phrase, a teacher is spoken of as 西席 the Western table. 漢明帝 honoured 桓榮 by showing to him the respect due from a pupil to a teacher. During a feast the Emperor ordered 桓榮 to be seated on the east side of the room. Hence it came to pass that the teacher's table at a feast (席) was placed so that he might face the West (西).

A Teacher's desk or table is called 函丈. 函 means to contain or occupy. It is thought proper that his table should occupy a space

* Mayer's Manual page 50. † Ibid 150.

ten Chinese feet (一丈) square, in order that in delivering his lectures to his pupils, his movements may not be impeded by their crowding around. 席間函丈 the table must stand in a space ten feet square.*

A teacher's remuneration is politely spoken of as 束脩. 脩 means dried flesh; ten pieces of it were called 束. "From the man bringing his bundle of dried flesh (束脩) for my teaching upwards."†

A teacher speaking of his own employment will use the phrase 糊口 to paste the mouth; or 舌耕 tongue-plowing. 買逵, an eminent scholar of the first century, ‡ received so much rice from his pupils that his granary was filled. A contemporary remarked, "逵 does not exert bodily strength in his plowing, but he flows with his tongue 舌耕."

To study under a teacher is politely expressed as, 負笈從遊 to shoulder a box of books and wander after. 負笈從師 shoulder a box of books and follow a teacher.‖

To receive a teacher's instructions is spoken of as, 北面受教 to receive instruction on the North side. "The teacher's table and staff were placed on the South side, and there he was invited to sit; while the Emperor on the North side listened to his teaching."§

To have mastered a teacher's instructions is spoken of in a phrase borrowed from the Buddhists, viz. 衣鉢眞傳 robe and alms-bowl truly transmitted.

When a pupil's learning comes to surpass that of his teacher, it is spoken of in the following sayings of 荀子:¶ 青出於藍而勝於藍 Dark azure comes out of blue and is superior to it; 冰生於水而寒於水 Ice is born of water and is colder than it.

Punishment inflicted by a teacher is styled 夏楚: 夏 her having the sound and meaning of 檟 a tree (Birch!) 楚 is also the name of a thorny bush. 夏楚二物 (in punishing pupils) use branches of the two trees *Kai* and *Chou*.**

To one's teacher.—老師, 先生.

Of one's teacher.—敝業師, 敝老師.

Of another's teacher.—令師, 貴業師, 貴老師.

Of one's pupil.—愚徒, 小徒, 敝及門, 敝門人.

Of another's pupil.—令徒, 令及門, 貴門人, 貴高足.

NOTE.—業 to receive a patrimony. Teacher and pupil are as hand and foot; hence the use of the word 足 foot.

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* 曲禮. † 論語 Legge, page 61. ‡ Mayer's Manual, page 79
‖ 史記蘇秦傳. § 禮記. ¶ Mayer's Manual, page 197. **學記.

XIV.—Friends 朋友.

Notes.—Individuals of the same class or calling are 朋; of similar sentiments, 友.

A grand-father's friend is styled 祖執; 執 being used in the sense of one much relied on. Another term is 大父行. 行 class or rank. 鄭當時 was a man of ability and virtue. All his grand-father's friends became his friends; and he called them 大父行. Grand-father's equals.

A father's friend is styled 父執. "Seeing a father's friend (執)." * Another term employed is 諸父行 father and uncles' equal.

The polite expression for making up a friendship is 車笠之盟, oath of the chariot and bamboo hat. In making friends the men of 越 were in the habit of erecting a kind of altar, which they ascended, and then, killing a cock, in the presence of Heaven, making oath in the following words:—"Should you come to drive your chariot (車) while I have to wear a coolie's bamboo hat (笠), and we should meet, you must descend and honour me with the salutations of a friend."

An intimate friend is styled 知己 the one who knows me.

Unchanging friendship is called 金石交 metal and stone friendship. 漢高帝† and 季布 were close friends, and bore this designation in token of their mutual fidelity. It is also styled 耐久朋. 魏玄同 and 裴炎 were intimate friends, and their friendship was proof against change from first to last. Their contemporaries styled them 耐久朋 long-forbearing friends.

Friends united in sentiment (同心) are called 金蘭至契. "Two men united in sentiment (同心) divide their profits in gold (金); the words of men united in sentiment are fragrant as the 蘭 flower." ‡ Such friends are also spoken of by the terms 末逆 not to oppose, and 忘形 to forget the person. 陽寧 and 陽城 were 末逆 friends. 陸贄 and 張鎰 were called 忘形 friends.

Taking an oath to live and die together, as friends sometims do, is styled 刎頸交 throat-cutting friendship. 藺相如 and 廉頗 were known as such friends.

Friendship commencing in early life is styled 總角交, friendship dating from the time when the hair was tied up in tufts. 孫策 and 周瑜 are examples of this kind of friendship.

Friendship between men of greatly varying ‖ age is spoken of as 忘年交 years-forgetting friendship 禰衡, aged twenty, and 孔融 aged fifty, were so styled by their contemporaries.

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* 曲禮. † 史記. ‡ 易經 ‖ Mayers' Manual, page 160.

Self-denying friendship is called 管鮑交 the friendship of Kuan and Pao. 管仲 and 鮑叔 were partners in business, and 鮑叔 divided off more profits to 管仲 than he took himself. It is also styled 雷陳交 the friendship of Lei and Ch'en. An official position was offered to 雷義, but he declined it in favour of his friend 陳重. The mandarin who made him the offer would not hear of this, and 雷義 thereupon feigned madness. The people of his native place used to say "glue and varnish together grow very firmly united, but not so much so as 雷 and 陳." It is also called 范張交 the friendship of Fan and Ch'ang. 范巨卿 and 張元伯 lived a thousand *li* apart from each other. 范 promised to visit 張, on a certain day after three years. When that day came round 張 prepared a feast for his friend, and calmly awaited his arrival. He came at the very time appointed.

To search for a friend is called 訪戴 to search for Tai. One snowy night 王子猷 suddenly bethought himself of his friend 戴逵 who lived some distance off at 剡溪, and at once hired a boat and went in search of him.

To invite a friend to spend the night is 下榻 to take down the bed-frame. 陳蕃 possessed only one bed-frame (榻) beside that on which he himself slept, and that he kept sacred to the use of his friend (徐穉). Whenever 徐穉 visited him he took it down (下榻); and when he left hung it up again. He would not entertain any one else for the night.

To hope for a friend's recommendation to office is 彈冠 to tap the cap. When 王陽 got into high office, his friend 貢禹 tapped his cap (彈冠) and congratulated himself.

A change in friendship is spoken of as 寒盟 a cold oath. To break off a friendship is 割席 to cut the table. 管寧 and 華歆 were fellow-students (同席). A fine equipage passed the door of their school, and 華歆 put down his book, and rushed out to see it. 管寧, offended at his vanity would no longer occupy the same table with him, and, as it were 割席 cut the table in two.

To.—The 號 or literary appellation may be used: or 翁 with the first character in the 號 prefixed to it.

Of.—敝友, 敝相知. *Of Ano's.*—令友, 貴相知, 貴相交.

Note.—An old saying has it, that, "Of all acquaintanceship, that in which each knows the other's heart, is best" (人之相知貴相知心).

XV.—Superiors and Equals.

1. *Superiors.*—尊 輩.

To a father's friend.—老 伯, 老 年 伯. Calling one's-self at the same time 世 姪, 小 姪, 晚 生.

To a friend's father.—老 伯, 老 會 伯.

To Seniors.—領 家, 老 人 家, 你 老 人 家.

2. *Equals.*—平 輩, 世 兄, 長 兄, 老 兄, 仁 兄, 吾 兄, 兄 台 你 老 兄, 閣 下, 足 下. Calling one's-self 小 弟.

XVI.—Male and Female Domestics 僕 婢.

Notes.—Male slaves (奴) are called 僕; female slaves (奴) are called 婢. Another term for 僕 婢 is 臧 獲, the use of which is variously explained. 應 邵 says that in 荆, 淮, and 海 岱 it was common to scold male slaves by using 臧, and female slaves by using 獲. According to the 左 傳 one who is able to make herself useful is styled *hueh* (得 用 曰 獲). Of the people inhabiting waste or forest lands of the state of 燕, the males were called 臧, the females 獲 張 揖 says "The sons of male slaves are called 臧, of female slaves 獲."

Another designation for 僕 婢 is 僮 妾. 'The house slaves (僮) belonging to 不 韋 numbered 10,000.'* 顏 師 古 † says '婢 and 妾 are used indifferently for female slaves.' According to the 說 文 male criminals are called 奴; and the danghters of such slaves are called 妾

Another name is 蒼 頭 azure heads. 孟 康 ‡ of the 漢 dynasty credited with the saying, "The men of Han call slaves 蒼 頭; not meaning by that, however, that the colour of their hair differed from that of other men's."

They are again designated 漁 童 and 樵 青. 張 志 和 had one male and one female slave. He married them to each other, to the man he gave the name 漁 童; to the woman the name 樵 青. When asked why he had so named them, he replied, "I have called him 漁 童 because he can help me in angling (漁); and her I have called 樵 青 because she gathers fuel (樵) for me."

Male slaves are also styled 銀 鹿 and 奚 奴, after the slaves respectively of 顏 眞 卿, and 李 賀.

Of.—小 价, 小 怜, 小 廝 ○ 小 婢. Wife of a slave 价 婦.

Of Ano's.—盛 使, 尊 紀.

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* 史 傳. † Mayer's Manual, page 275. ‡ 史.

XVII—Emperor and Mandarins 君臣.

1. *Emperor.*—君.

To.—聖上, 主上, 皇上, 陛下. Chinese officials speak of themselves before the Emperor, as 臣; Manchu officials, as 奴才.

2. *Mandarins.*—臣.

To.—Up to a 知縣 the proper address is 老爺.

Up to a 知府 the proper address is 大老爺.

All above these are addressed as 大人.

XVIII—Women 婦女.

To any married woman, 嫂子.

To any married woman in a respectable position, in some places 奶奶, in others 娘娘.

To a friend's wife, or of her to her husband, 嫂夫人.

To any unmarried unofficial lady, 姑娘.

To any unmarried official lady, 小姐.

XIX—Sundry Persons.

To congregations 諸位, 諸公, 列位, 各位, 衆位, 列公, 大家.

To strangers 尊駕.

To soldiers 將爺副爺. 兵勇 is only used in speaking *of* soldiers.

To beggars 財主.

To priests and nuns 師傅, 和尙, 道人, 尼姑, 道姑 are only used in speaking *of*.

To men of the artisan class 司務.

XX—Sundry Places.

Ancestral Hall.	*Of*—敝祠	*Of Ano's*—貴祠.
Dwelling.	*Of.*—寒舍 茅舍	*Of Ano's.*—尊府 府上.
Refreshment Rooms.	*Of.*—敝館	*Of Ano's.*—貴館.
Hamlet.	*Of.*—敝庄	*Of Ano's.*—寶庄.
Province.	*Of.*—敝省	*Of Ano's.*—貴省.
Prefecture.	*Of.*—敝府	*Of Ano's.*—貴府.
District.	*Of.*—敝縣	*Of Ano's.*—貴縣.
Country-parts.	*Of.*—敝鄉	*Of Ano's.*—貴鄉.
Lodgings.	*Of.*—敝寓	*Of Ano's.*—貴寓.
Merchants office.	*Of.*—小行	*Of Ano's.*—寶行.
Shop.	*Of.*—小店	*Of Ano's.*—寶店.

XXI—Surname, Names, and Clan 姓名號族.

1. *Surname.*—姓.

Ask.—尊姓, 貴姓, 高姓. *Reply.*—小姓, 賤姓. Officers give the surname only.

2. *Name.*—名.

Ask.—官印, 大名, 尊名, 貴名. Reply by simply giving the name.

3. *Literary appellation.*—號.

Ask.—台甫, 尊別. *Reply.*—草字某某.

4. *Clan.*—族.

Ask.—貴族, 尊族. *Reply.*—敝族寒族.

In conclusion, I can only express the hope that this article, which has grown to a greater length then I anticipated, may prove useful to some of my junior fellow-workers among, and students of the Chinese. It is not unlikely that several of the modes of address here given may be found unsuitable in some places; but, as the great majority of them rest on printed authority, the differences probably will not be very serious.

THE PLANTS OF THE BIBLE.

By Rev. R. H. Graves, M.D.

(Continued from Page 128).

HERBS AND FLOWERS.

ANISE; *ανηθον.*—(Matth. xxiii. 23, only).

This is probably the Dill *(anethum graveolens)*, though some suppose the anise *(pimpinella anisum)* is meant. See Tristram, and Haughton in Smith's Dict. They are so nearly allied that it is not important which one we use.

Goddard and Bridg. have translated by 茴香 and Medh. by 八角. The latter is wrong as 八角 is the Star-Anise *(Illicium anisatum)*, one of the Magnoliaceæ, while the plant referred to is an Umbelliferous one. Porter Smith gives 蘠香, 土茴香 and 小茴香 as anise; Tatarinov and Williams (Mand. Dict.) give the last for *Fœnicula dulcis*: 茴香 is the best translation.

Barley.—Heb. S'eôrah. *κριθή.*—(Ex. ix. 31, 32, &c.)

This is the common summer Barley *(Hordeum distichum)*.

The Chinese translators have rendered it by 大麥 (Scheres.) and 粹麥 (Bridg. and Medh.).

Williams gives 粗麥, 粹麥 and 大麥 for barley; Porter Smith, 大麥 and 牟麥. Translate 粹麥.

BEANS.—Heb. *Pol.* (2 Sam. XVII. 28, Ezek. IV. 9, only).

The common Bean *(Vicia faba)* is much cultivated in Palestine, as are other kinds.

The translators have rendered *pol* variously. Scheres., has 豆子 in Sam. and 豌豆 in Ezek. Medh., has 巨豆 in both passages, and Bridg. simply 豆. As the word means a round, rolling thing (See Ges.) we may perhaps make the distinction between beans and lentiles in their *shape*, 豆 and 扁豆 "beans" and "flat beans" or we may with Medh., make *size* the ground of distinction, "large" and small beans." I prefer the former, as favored by etymology.

BRAMBLE.—*Brier*; *Pricks, Thistle, Thorns, Thornheage.*

The Hebrew uses eighteen different words to express various kinds of prickly shrubs and weeds. It is very difficult if not impossible to identify them with precision nor is it a matter of very great importance.

1. *Atâd.*—(Judg. IX. 14; Ps. LVIII. 9).

The Septuagint and Vulgate both translate by *Rhamnus* or box-thorn. The Rhamnus *(Lycium europeeum)* is very common in Palestine and suits the references. It belongs to the Solanaceæ.

In the Chinese versions 荊 棘 together (Scheres.) or separately (Medh., and Bridg.) are used. These words are applied to thorny shrubs generally, especially species of Rhamnus and Zizyphus. The *Berberis lycium* is given by Porter Smith for 枸 棘 and 枸 杞. Parker ("Canton Plants") gives the latter for *Lycium chinense*, Mill. If any one wishes to be more definite than to use "thorns" it might be well to translate 枸 棘.

2. *Choach.*—This word is variously rendered "brambles," (Is. XXXIV. 13,) "thickets" (1 Sam. XIII. 6,) "thistle" (2 K. XIV. 9,) &c., and "Thorns" (Prov. XXVI. 9,) &c. The Eng. Vers. has only followed the Septuag. and Vulg., in giving this variety of renderings. Perhaps we may conclude that the original word was used in a wide sense and applied equally to several plants. Job XXXI. 40, is the only passage which throws any light on the nature of the plant meant. Tristram takes it to be some species of the common Thistle of which there are several common in Palestine.

The Chinese translators seem to have translated it by the same terms as the preceding word, not following the distinction in the Heb. words, except that in Job. Scheres. use 惡草 "weeds." Porter Smith, Tatarinov and Williams all give 薊 as the Chinese for various species of *Carduus*, and I think this or 刺 薊 would be the best translation for *choach.*

3. *Dardar.*—τριβολος N. T., and Sept.

(Gen. III. 18; Hos. X. 8; Mat. VII. 16; Heb. VI. 8, only).

Tristram and Haughton (Smith's Dict.) think the knapweed *(Centaurea)* is meant. The *C. calcitrapa* or *C. verutum* are both common in Palestine.

The Chinese translators have here, as above, not attempted to make any distinction except in Mat., but fall back on *king kih* 荆 棘 "thorns." 蒺 藜, *tribulus terrestris*, is probably the best translation.

4. *Chedek.*—(Prov. XV. 19; Mic. VII. 4, only). This is most likely the *solanum sanctum*, which is called *chadak* by the Arabs.

Scheres. renders by 荆 棘 in both passages; Bridg. by 荆 棘 in Mic., and by 棘 in Prov.; Medh., 蒺 藜 in both places. The *solanum sanctum* is known as 癲 茄, "mad-apple," as are other varieties of the nightshade. Porter Smith and Wms., give 苦 茄, *i.e.* "bitter *kié*" for the *solanum dulcamara* or bittersweet. I would suggest 癲 茄 as the best equivalent for *Chedek*.

5. *Kôtz.*—Septuagint, *ακανθα*, (Gen. III. 8; Mat. VII. 16, &c.) This seems to be a general term for prickly or thorny plant. All translate by 荆 棘; this or 芳 樹 is probably the best translation.

6. *Shamîr.*—(Is. VII. 23–25, and *passim*. The modern Arabs apply the term *samur* to both the *Paliurus aculeatus* and the *Rhamnus oleoïdes*. The former is the "Christ's Thorn," and the latter Buckthorn. The Chinese translators all render 荆 棘 which perhaps is sufficiently correct.

7. *Naatzotz.*—(Is. VII. 19; LV. 13, only). Gesenius renders this "thorn-hedge" *vepretum*. According to Tristram the Rabbinical commentators refer it to the *Zizyphus spina-christi;* the "*Nubk*" and "*Dhôm*" of the Arabs. Is. IV. 13, implies that it is a worthless plant. Eng. vers. has "thorns" in both places.

Scheres., and Bridg., render 荆 棘 and Medh. 叢 棘. These seem sufficiently correct. I prefer the latter.

8. *Barkanim.*—(Judges VIII. 7, 16, only).

This is rendered "briers" in Eng. Vers. and probably rightly. Gesenius, however, translates "threshing-sledges," "*tribula.*"

Tristram thinks the common Bramble *(Rubus fruticosus)* is meant here; and says that this and the Zizyphus—"thorns of the wilderness"—grow in abundance near the fords of Succoth referred to in this passage.

Medh. and Bridg. follow Gesenius and render "threshing instruments" 打 穀 之 具. The Mand. Version renders 枳 棘.

Porter Smith gives 懸 鈎 子 *i.e.*, "hanging hook berry" as the name by which the *Rubus fruticosus* of the Yang-tsze valley is known.

Perhaps we cannot do better than to follow Mand. version which I think is the true meaning of the passage.

9. *Sillon.*—(Ezek. II. 6; XXVIII. 24). This is rendered in Eng. Vers. "briers" and "a pricking brier." "It is probably identical with the arabic word *Sullaon* which is applied to the sharp points on the ends of the palm leaf, and also to the" Butcher's-Broom "(*Ruscus aculeatus*)" Tristram. Ges. renders "a thorn, prickle."

Bridg. renders by 茨, *Caladium*, *Tribulus*, in first passage, and by 棘 Zizyphus in latter. Medh., omits in former and renders by 棘 in latter. Scheres. renders by 蒺藜, "Caltrops," in former chap. and by 芒刺 "awn" in latter.

The word seems not to be specific; I would render therefore by 刺, 筋 "spine" "thorn" or by 刺 "thorn."

BULRUSH. FLAG. PAPER REED. REED. RUSH.

These six words are used, frequently interchanged, for as many Heb. words in our Eng. Version.

1. *Gôme.*—(Ex. II. 3; Is. XVIII. 1; XXXV. 7; Job. VIII. 11). This is translated "bulrush" and "rush," and is undoubtedly the papyrus (*Cyperus papyrus.*)

The Chinese translators have rendered this variously by 莞, 葦, 蘆. 莞, read *Hwan.* Wms. gives as "a tough kind of sedgy grass" 葦 he defines as "a rush or reed smaller than the 蘆" and gives 蘆葦 as *Arundo indica.*

In Canton the *Cyperus tegetifornais*, from which the ordinary floor matting in made, is uniformly called 蒲. The same character is sometimes applied to the rush from which mat sails and dollar bags are made, *(lepironia mucronata)* but at *Shau King Fu* (肇慶府) where this is cultivated it is known as 芏. Wms. defines this as a *scirpus* grown in Chehkiang.

Judging by Canton usage I should translate *gôme* by 蒲. 葦 and 蘆 are here applied rather to species of *arundo.*

2. *Aróth.*—(Is. XIX. 7, only). This is translated, wrongly, "paper-reeds" in Eng. Vers. Gesenius gives "meadows," "grassy spots." Tristram says it is generally held to mean "green herbage" (like cerabic *'ara*).

Scheres. renders 百草, Bridg. 草田, and Medh. 平原 I prefer the first.

3. *Achu.*—(Job. VIII. 11; Gen. XLI. 2. &c).
This word is of Egyptian origin. It is translated "marsh-grass," "reeds," "bulrushes, "sedge" by Ges. Jerome says it means "*omne quod in palude viren nascitur*," See Cook, "Bib. Comment," and Ges.

Tristram refers it to the *Cyperus esculentus or Butornus umbellatus.*

If a specific name is preferred 莎草 *C. esculent.* (Porter Smith) would do. The Chinese translators have used a generic term and rendered "rushes," "sedge," 莞, 蘆 &c. Medh., renders still more loosely 芻 "fodder," "grass," in Genesis.

4. *Sûph.*—(Ex. II. 3, 5; Is. XIX. 6; Jon. II. 5, &c.) This word is applied both to "rushes," Eng. Vers. "flags" and algae, Eng. Vers. "weeds" (Jon. II. 5.) The Red Sea derived its name in Heb. *Yam Sûph* from this word. Tristram would render it "weeds" in Ex.=Ges. traces its etymology to *sword*, so *sword*-grass. (Comp. *gladiolus.*) We cannot do better than to follow the Chinese translators and render by different words as it refers to seed-weeds or to rushes. For the former Bridg. and Scheres. have 海草 "sea-weeds," and Medh. 海帶 "*laminaria.*" Perhaps the former is preferable. For the latter all use some of the words for "sedge" above mentioned.

5. *Agmôn.*—(Is. IX. 14, LVIII. 5; Job. XLI. 2, 20; &c.) This word is variously translated in Eng. Vers. "rush," "hook," "caldron," &c. See Ges., and Tristram. It is probaly the *Arundo donas.* The allusion in Job. XLI. 20, may be to the panicle which may be compared to smoke or steam. Scheres. renders it here 糠粃 *i.e.*, "chaff." Bridg. and Medh. follow the rendering of Eng. Version. In v. 2. the allusion is probably to a hook of cane. Is. LVIII. 5, "bulrush" Eng. Vers. points to the yielding stem of the tuft. The Ch. versions have here 葦 or some equivalent word.

The Cantonese call the grasses which bear this fluffy, "smoky" panicle 蒙茸, *mung yung*, or simply *mung.* 蘆葦 and 蘆荻 are applied to tall grasses with reedy stems in general. Governed by usage here I would translate the Heb. *agmôn* by 蒙茸 or 蘆荻, but I do not know how far this usage prevails throughout the Empire.

Kâneh, Gr. *κάλαμος* (Gen. XLI, 5, 22; Ex. XXV. 31; Job XXXI. 22; Ezek. XI. 5, Rev. XI. 1; 3 John, 13, &c.)

This is from the same root as our English word "cane." It is the generic name for a reed of any kind. A reference to the verses quoted above will show that it was used for a "stalk" of wheat, the "stem of a candlestick, a measure of six cubits, the *humerus*, a pen, &c. No one Chinese word can be used in all these senses, so we must translate according as the sense of the passage demands. 竿 however, would be the nearest equivalent for *Kâneh*, not merely on account of the etymology, but on account of the usage of the two words. It could be used in every case except perhaps in the passage in Job where the bone between the shoulder and elbow is referred to,

and here *Kâneh* is used metaphorically. I would render therefore by 竿 *kan*, whenever the context does not require some other word.

Bush.—The Burning.—*Seneh.*—(Ex. iii. 2–4, &c.)

The Heb., word *Seneh* rendered "bush" in Eng. Vers. means a particular kind of bush, probably the Egyptian "*Sûnt*," the *Acacia nilotica*. Gesenius translates *thorn-bush bramble*, and also gives *senna*, the medicinal plant.

The Chinese versions follow Ges. and translate by 棘 and 荊 棘 *thorn-bush*.

Calamus.—*Kaneh.*—(Ex. xxx, 23; Jer. vi, 20; Cant. iv, 14 Is. xliii. 24; Ezek. xxvii. 19, &c.)

This word, variously rendered "Sweetcane" and "calamus"; in the Eng. Vers., refers not to the Sugar-cane—Sorghum, but to an *aromatic* cane. Some reed from which an aromatic oil is extracted is intended; among these are the Lemon-grass (*Andropogon schœnanthus*) and others.

Scheres., renders by 菖 蒲 (*Acorus calamus*) and 香 料, (*i.e.*, fragrant substances). Medh., by the former throughout. So also Bridgman. Parker, (List of Canton Plants) has 香 茅 for the Andropogon, but I have never heard of the Chinese extracting an oil from it. Wms., gives 上 茅 as name for a fragrant grass—*Poa cynosuroides*. One of these would perhaps be the best Chinese word for *Kaneh*.

Cockle.—Heb. *Baoshah.*—(Job. xxxi. 40; Is. v. 2, 4).

This word is translated "cockle" in Job., and (in plural) "wild grasses" in Isaiah. In the latter passage Ges. prefers "bad grapes," *labruscæ*, after Jerome and Jarchi, but we must distinguish between the classical "*vitis labrusca*" and the botanical *vitis labrusca* which is a North American plant (Tristram). The context seems to demand unripe, imperfect grasses. In Job the margin has "noisome weeds," so Gesenius, Tristram, following the etymology of the word, (r. *bâash* "to stink,)" inclines to some stinking arum or to a putrid smelling smut, but thinks Job may refer to troublesome grasses, as "tares."

In Chinese *baoshah* (Job.) is rendered variously. Scheres. has 惡 草, Medh. 惡 菜, and Bridg. 蒿 菜. In Is. *baoshim* is translated 野 葡 萄, "wild grapes," by Scheres. and Bridg. and 惡 果 "bad fruit" by Medhurst. I prefer Medhurst's words as they preserve the identity of the Heb. in using 惡 in both passages and give the correct meaning of the passages.

Coriander.—Heb. *Gad.* (Ex. xvi. 31; Num. xi. 7).

This is only used in Scrip., for that to which the Israelites compared

the Manna. The Chinese versions all have 莞 葵 and correctly.

Corn.—(Numb. xviii. 27, &c.)

Many Hebrew words are used for the word corn in Eng. Vers. Different words are used for "growing corn," "cleaned corn," "green corn," "parched corn," &c., and of course they must be rendered by several words in Chinese according as the context requires.

Cotton.—Heb. *Karpas.*—(Esth. i. 6).

This word does not occur in Eng. Vers. but is the proper rendering of *Karpas* in Esth. i. 6, where we have "green." The Sansk. is *Karpâsa*, Lat. *carbasus*, &c. Query. May not Eng. *carpet* come from the same source?

In Chinese, Medh., renders by 枲 "nettlehemp," "linen," Bridg, by 棉 "cotton," and Scheres. by 細 布 "fine cloth." Bridgman's 棉 布 is to be preferred.

Cucumbers.—Heb. *Kishuim.*—(Numb. xi. 5, only). "Garden of cucumbers" *Mikshah* also occurs once (Is. i. 8).

The *cucumis chate* is probably referred to. See Ges. and Tristram.

In Chinese Medh. has 刺 瓜, *i.e.*, "prickly melon" while Scheres. and Bridg. have 黃 瓜, 王 瓜, *i.e.*, "yellow melon." 黃 瓜 is the name by which the cucumber is always called in Canton and also elsewhere according to Wms. Hence it is to be preferred.

Cummin.—Heb. *Cammôn*, Gr. κυμῖνον (Is. xxviii. 25, 27; Matt. xxiii. 23).

This is a well-known umbelliferous plant—*Cuminum sativum.*

The Chinese translators render it by 馬 芹, (Medh. and Bridg.); 大 茴 香, (Scheres.); and 芹 菜 (Goddard.) In Canton 馬 芹 is not used 芹 菜 is applied to *Apium*, celery and parsley; Wms. gives 大 茴 香 as "star anise" (*illicium*), which will not do as a translation for cummin. I suppose 芹 is as good a word as we can find and would therefore retain 馬 芹 or 芹 菜.

Doves Dung.—Heb. *Chiryônim* (2 Kings vi. 25).

Some suppose a plant or seed to be meant here, but I believe the grain and seeds contained in the crop or excrement of doves to be referred to. I have seen it stated on Chinese authority that in Peking there are men who keep flocks of pigeons for the purpose of filching grain. The birds return thirsty after filling their crops with grain, lime water is given them which makes them vomit up the grain. In the evening this and the dung are swept into a pile, after which the grain is washed and dried for use.

Fitches.—Heb. *Ketzach* (Is. xxviii. 25, 27).

This is the *Nigella sativa melanthium* or black cummin. See Tristram. Ges.

In Chinese, Medh. and Bridg. render 天冬 and Scheres. 小茴香. 天冬 or 天門冬 is used only for the *tuber* in South China and hence will not do in the passage in Is. Wms. gives 天茎 as *melanthium cochinchinense*, and Tartarinov translates 天門冬 by "rad. asparageæ, (melanthii cochin. Lour.)" Are the seeds of the *melanthium* used as a condiment in North or Central China? Porter Smith does not mention this use of the plant. If the seed are so used it would do to translate by 天冬子. If the seed are not so used it would be decidedly better to translate with Scheres. 小茴香.

In Ezek. iv. 9, we have "fitches" in the Eng. Vers., but the Heb. word is different *(cussemeth)* and the marginal translation "Spelt" is the proper one. The Chinese versions all have 粗麥 correctly. The same word is sometimes translated Rye in the Eng. Version.

Flax.—Heb. *Pishta.* (Ex. ix. 31; Is. xix. 9 &c.)

This is the *linum sativum.*

All the Chinese version have 麻 which Wms. gives as "a plant furnishing textile fibers, as *Cannabis, Bœhmeria, Linum, Hibiscus* and *Sida.*" This is no doubt the right term.

Galbanum.—Heb. *Chelbenah.* (Ex. xxx. 34, only).

It is not known certainly from what plant the galbanum of commerce is derived. See Smith's Dict., Tristram &c. Gesenius gives the *ferula galbanifera* as the Syrian *galbanum*, while Tristram inclines to the *Galbanum officinale.*

Dr. Porter Smith gives 阿虞 as the Chinese for Galbanum, but says the *Pen Ts'au* has given it this Persian name for Assafœtida for mere distinction.

The Chinese Versions have not attempted to translate any of the Heb. words in this passage, but have merely transferred them. They give 嚇 唬 喙, &c. It would of course be better if possible to find Chinese equivalents for the drugs mentioned. As we have suggested a translation for stacte, which see, so I would prefer 阿虞 here.

Gall.—Heb. *Rôsh.* (Hos. x. 4; Deut. xxix. 18, Jer. viii. 14, &c.)

The Heb. word means primarily" head." Some bitter plant is evidently referred to generally, but the word is also used for poison gener. and applied to animal poison (Deut. xxxii. 32; Job. xx. 16).

Probably the Poppy *(Papaver Syriacum* or *P. arenarium)* is meant. See Tristram, Ges. Smith's Dict. Am. Ed. The Heb. is translated "*hembek*" in Hos. x. 4. The "water of gall" in Jer. ix. 15, is probably a decoction of poppies or perhaps opium.

In N. T. Matt. speaks of "gall" *(χολῇ)* (xxvii. 34,) while Mark in par. passage (xv. 23,) has "myrrh" *(ἐσμυρνισμένον.)*

Both doubtless refer to the same thing; the cup probably contained sour wine seasoned with some drug.

In Chinese the translators have simply "poisonous," or else 茜蒿, which Wms. gives as *Artemisia abrotanum*. I would suggest 罌粟 where the plant is alluded to, and either the generic term as at present or 鴉片 where a drink is intended.

Garlic.—Heb. *Shoom*. (Numb. xi. 5, only).

This is the *Allium sativum*. All the Chinese translators have 蒜 correctly.

Gourd.—Heb. *Kikayon* (Jonah, iv. 5–10, only).

There has been much controversy as to Jonah's gourd, most modern commentators taking it for the Palma Christi (*Ricinus communis*); I am inclined, however, to agree with Tristram and Am. Ed. of Smith's Dict. that *gourd* is probably meant. Tristram supposes the Bottle-Gourd (*Cucurbita pepo*) to be intended, and the author of the art. in Dict. the *ker'a*, a kind of pumpkin.

In Chinese Medh. and Bridg. have 蓖麻—*Ricinus*. Scheres. transfers Heb. sound with the explanation 瓜類. Yokoussai's Japanese Botany* gives 南瓜 as the Chinese for *Cucurbita pepo*, Porter Smith 冬瓜 for *C. pepo* and 南瓜 for *C. melo-pepo*. I would suggest 南瓜 or simply 瓜.

Gourd. Wild.—Heb. *Pakknoth*. (2 Kings iv. 38–40).

Tristram thinks the Colocynth (*Citrullus Colocynthus*) "is undoubtedly the plant in question." So also Sm. Dict. Ges. also mentions this plant.

The Chinese Versions have 瓜 and 野瓜; the latter is preferable.

Grass.—Heb. *Desher* (Gen. i. 11, &c.)

Two other words are sometimes translated "grass" in Eng. Ver. viz: *yered*, which is green "herbage," and *Chatzir* which is "fodder."

The Chinese of course is 草 or 青草.

Hay.—Heb. *Chashash* (Is. v. 24; xxxiii. 11).

In both passages Eng. Vers. has "chaff," but dried grass is meant. See Tristram, Ges. *Chatzir* is twice rendered *hay* in Eng. Vers. (Prov. xxvii. 25; Is. xv. 6,) but is rather tall stems and blades of grass.

In Chinese Scheres. has 乾草, and 糠粃. Medh. 藁 and 糠粃, Bridg. has 糠. 乾草 is to be preferred.

Hemlock.—See Gall and Wormwood.

Herbs.—Various Heb. words are so translated; most of them are general terms, but *Ôroth* (2 Kings iv. 39; Is. xviii. 4; xxvi. 19,) is supposed to be the "Colewort" or some of the Cabbage tribe.

* 草木圖說.

Tristram inclines to this view. None of the Chinese translators have adopted it.

Hyssop.—Heb. *Ezôb Gr. ὕσσωπος* (Ps. li. 7; Mk. xv. 36, &c.)

There has been much discussion is to what plant is meant, Tristram, Royle and others suppose the Caper plant (*Capparis spinosa*) to be the plant in question. See, however Ges. and Am. Ed. of Smith's Dict. In the latter Dr. Post contends for the *Origanum maru.*

The Chinese Versions havs 牛膝草, Williams defines this to be an amaranthaceous plant, the *Pupalia geniculata* or *Achyranthes aspera.*

I incline to the belief that some labiate plant is meant and would prefer 紫蘇, 薄荷 or some such term. However, as all are united on 牛膝草 (for what reason I know not) it might be retained.

Ladanum.—Heb. *lôt* (Gen. xxxvii. 25; xliii. 11). See Myrrh.

Leeks.—Heb. *Hhatzir* (Numb. xi. 5).

Tristram, Ges. and most commentators take this word specifically in this passage and refer it to the leek (*Allium porrum*).

The Chinese Versions all have 韭 which is sufficiently correct.

Lentiles.—Heb. *'adashim* (Gen, xxv. 34; 2 Sam. xvii. 28; xxiii. 11; Ezek. iv. 9).

This is without doubt the lentile (*Ervum lens*).

The Chinese Versions have 豆, 紅豆, and 扁豆, and 巨豆 Wms. gives the second 紅豆 as lentile; the third, lit. "flat bean," is used for kidney beans. 紅豆 is probably as good a word as we can use.

Lily.—Heb. *Shûshan.* Gr. *κρίνον.* (Cant. ii. 1, 2; Hos. xiv. 5; Matt. vi. 28).

The word probably is used generally to include Lilies, Trises, Tulips, Gladiolus, &c. If any particular plant is meant Tristram inclines to the *Anemone coronaria*, Dr. Post (in Am. Ed. Smith's Dict.) to the *Gladiolus Illyricus*, Dr. Royle to the *Lotus* &c.

The Chinese Versions all have 百合花 (Lilium *Candidum*), but which is used for the Liliaceæ in Yokussai's Japanese Botany. The name refers to the bulb being composed of layers. This is probably the best word we can employ and answers very well to our Eng. Lily.

Linen.—Three Hebrew words commonly represent *linen* in our Eng. Vers. viz: *shêsh, bad, butz (βυσσος)* some have supposed the former to mean "silk," but most think they all mean "linen."

The Chinese translators have used different terms. Scheres. has 比疎 *i.e. byssus*, in Gen. xli. 42, 白麻 in Ex. xxvi. 1, 葛 in Prov. xxxi. 22. Bridg. has 絺 in Gen. 枲紃 in Ex. 枲 in Prov. Medhurst has 棉 in all cases. I think 麻 the best word. Either 絺 or 枲 may be also used for linen cloth, but the latter is to be preferred, as 絺 is properly a fabric made from the *Dolichos.*

Mallows.—Heb. *Malluach.* (Job. xxx. 4, only).

The Sea-Purslane (*Atriplex halimus*).

In Chinese Bridgman has 鹹菜 lit. "salted greens!" which will not do. Scheres. and Medh. have 藜藿. The last is probably the best term for the Heb. Yokoussai uses 藜 for *Chenopodium album* and also for the Chenopodiaceæ generally, to which the *Atriplex* belongs.

Mandrakes.—Heb. *Dudâim.* (Gen. xxx. 14; Cant. vii. 13, &c.)

This is the *Mandragora officinalis*, and belongs to the *Solanaceæ.*

In Chinese Bridgman translates by 茄, Medh. by 風茄, and Scheres. transfers the Heb. sound which he writes 杜代. 茄 seems to be the best Chinese term. Wms. mentions "mandrake" among the plants included under this term.

Melons.—Heb. *abattichim.* (Numb. xi. 5, only).

There are two kinds of Melon—the Water Melon (*Cucurbita citrullus*), and the Flesh Melon, (*Cucunies melo*), included under the Heb. term. If any particular kind is meant here it is probably the Water Melon. See Sm. Dict. Am. Edition.

The Chinese translators all have 瓠. Medh. adds 匏. Wms. translates this Calabash (*Lagenaria*). See also Porter Smith, who writes it (as it is commonly written) 葫蘆. While this Bottle Gourd is used as an article of food, it is always cooked. What the Israelites longed for in the desert was probably the cooling Water Melon. This is known in South China as 西瓜. I do not known if this is the case all through China. Unless a better word can be found I think 西瓜 is the proper translation.

Millet.—Heb. *Dôchan.* (Ezek. iv. 9, only).

Two species of Millet are commonly cultivated in the East, the one intended here is probably the *Panicum miliaceum*, which the Arabs call by same name as the Heb. *Dukhan.*

In Chinese Medh. and Bridg. have 黍 and Scheres. has 穀子. Porter Smith says 黍 "is the Panicum miliaceum of Botanists"—Sub-voc. *Setaria.* I prefer this term with Medh. and Bridg.

Mint.—Gr. *ἡδύοσμον.* (Matt. xxiii. 23; Luke xi. 42 only).

The Wild mint (*Mentha sylvestris*) abounds in Palestine.

The Chinese apply 薄荷 to the different kinds of Mint. The Ch. versions all have this here.

Mustard.—Gr. *σίναπι.* (Matt. xiii. 31, 32; Mk. iv. 31, &c.)

The common Mustard of Palestine is the *Sinapis nigra.* The Chinese versions have 芥 correctly. Porter Smith gives 刺芥 for *S. nigra.*

Nettles.—Heb. *Kimmosh; Charûl.*

Two Heb. words are translated Nettle in Eng. Vers. (1) *Kimmosh'* which is the Sting Nettle (*Urtica*). This is used in Is. xxxiv. 13 Hos. ix. 6, and Prov. xxiv. 31. Porter Smith and Yokoussi both give 蕁麻 for *U. dioica*. Wms. gives it for *U. bulbifera*. Bridg. and Scheres. have 蒺藜, and Medh. has 草萊. (2(*Charul* (Job. xxx. 7; Prov. xxiv. 31; Zeph. ii. 9).

Tristram thinks this is the *Acanthus spinosus*.

The Chinese Vers. have 荊 棘 and 蒺藜.

If 蕁麻 is understood generally it is to be preferred. But perhaps the more general terms are sufficiently exact. I would therefore take 蒺藜 for the first and 荊 棘.

Onions.—Heb. *Betzalim*. (Numb. xi. 5, only).

The *Allium Cepa* is much used in the East. The Chinese translators have 葱 which is the right word.

Pannag.—(Ezek. xxvii. 17, only).

The Eng. translators have not attempted to translate this word. Ges. says it was perhaps a kind of *Pastry* or *sweet cake*." Others suppose it to be *Panax* or Ginseng, others an Indian spice (Sank. *Pannaga*) others, as Syriac Vers. *Penicum miliaceum* or millet, &c.

The Chinese Vers. follow Ges. and translate "cakes," 餅 and 餅 餌. This last in the Cantonese dialect sounds like an imitation of the Heb. sound, " *peng ni*." and adds another coincidence of sound like those mentioned above.

Pulse.—(Dan. i. 12; 16, only).

The original means simply "seeds" and not necessarily leguminous vegetables.

In Chinese Medh. and Bridg. have 蔬, and Scheres. has 素 菜. Either will do, as one is the literary expression and the other more colloquial.

Rose.—Heb. *Chabatzeleth*. (Cant. ii. 1; Is. xxxv. 1, only). This is probable the sweet-scented narcissus (*narcissus tazetta*) See Tsist, Sm. Dict. Ges., however prefers the *Crocus autumnale*. The Rose is not mentioned in the Bible, but only in the apocrypha.

The Chinese Versions all have 玫瑰 "rose" in Cant. In Isaiah they all differ. Bridg. has 攀 which I cannot find in Kang Hi; he has 攀 however. Scheres., has 百 合 花 "lily," Medh., has "as the hills bring forth *mushroomi*," 菇.

The *narcissus tazetta* is the 水 仙 花 so admired by the Chinese, (See Yokussi's Jap. Botanical plates.) I think it would be well to use 水 仙 花 in these two passages.

Rue.—Gr. *πήγανον*. (Luke xi. 42, only).

Four species of Rue (*Ruta*) grow wild in Palestine. The Chinese

Versions all have 芸香. Wms. gives 芸草 as "perhaps a species of Rue." In Parker's list of Canton plants 臭草 is given as *Ruta bracteosa*. The latter is in some respects preferable, but I do not know if it be generally used. We may let 芸草 stand therefore.

Rye.—Heb. *Cussemeth*. (Ex. ix. 32; Is. xxviii. 25; Ezek. iv. 9, only.)

In the last passage the Heb. word is translated "fitches," marg. "spelt," in Eng. Vers. Spelt (*Triticum spelta*) is the correct rendering. The Chinese versions all have 粗麥 which may be retained. Wms. gives this as "barley."

Saffron.—Heb. *Karkôm*. (Cant. iv. 14, only).

This is the *Crocus sativus*. The Chinese versions all have 番紅花, which may be retained. Yokussi gives a plate of an Amaryllis which the Japanese call Safuran-*modoki*. See also Dr. Porter Smith *sub voc.* Saffron.

Soap.—Heb. *Borith*. (Jer. ii. 22; Mal. iii. 2, only.)
This refers to a vegetable alkali. Potash in Palestine was derived from various species of *Saliconia* and *Salsola*.

The Chinese versions have 鹼 which is the best rendering, and also 皁.

Sodom, Vine of.—(Deut. xxxii. 32, only).
Some suppose this to mean the *Solamum Sanctum*, but Tristram inclines to the Arab. *Osher*, (*Calotropis procera*) of the family *Asclepiadaceæ*. See however foot-note to *Vine of Sodom* in Sm. Dict., where J. D. Hooker favors the Colocyuth (*Cucumis colocynthus*). This last seems to me to have the best claim. All the Chinese versions have "grape vine."

Spikenard.—Heb. *Nerd*; Gr. νάρδος. (Cant. i. 12; John xii. 13, &c.)

This is the product of the *Nardostachys jatamansi*, Nat. Ord. *Valerianaceæ*.

In Chinese Scheres. has transferred the sound, so Bridgman. Wms. (*sub voc.* 松) and Porter Smith (*sub voc.* Spikenard) give 甘松香 as the Chinese for the *Nardostachys*. I would so translate here.

Sweet Cane.—Heb. *Kenek*. (See Calamus).

Tares. Gr. ζιζάνιά (Matt. xiii. 24-30, only.)

This is the *Solium temulentum*. The Chinese translators have 稗 which is correct.

Wheat.—Heb. *Chittah*. *Passim*.

麥 of course is the Chinese translation.

Wormwood.—Heb. *La'anak*, Gr. ἄψινθος. *passim*.

This is the *Artemisia*, of which several species grow in Palestine.

The Chinese Versions all have 茵蔯. Yokussai gives 茵蔯蒿 for *Artemisia Capillaris*. Porter Smith gives this Chinese term for *A. Abrotanum*. The Chinese Versions have chosen the correct word.

With this word I close this paper. I hope this attempt to discover the best Chinese equivalents for the plants mentioned in the Bible may not prove altogether a waste of time. I shall be most happy if any one can suggest any corrections or give any information on doubtful points and hope that all such will be made known through the columns of the Recorder.

Cannot some one who is acquainted with zoology contribute something towards fixing the Chinese equivalents for the Animals of the Bible.

T'AI SAN—ITS TEMPLES AND WORSHIP.

By Rev. C. W. Mateer.

T'AI SAN,* the famous sacred mountion of China, lies directly outside the north gate of the city of T'ai An Foo, one hundred and eighty *li* South by South-East of Tsi Nan Foo. On the South, the great Southern plain of Shantung runs up to the very base of the mountain. T'ai San is not an isolated peak, but part of the great range of hills which forms the backbone of Shantung. This range which is high and continuous to the East is here broken and bears off to the North-West in lower and more scattered hills. As you approach the mountain across the level plain, T'ai San does not seem high. At least *two* other eminences in the range to the East *seem* full as high, though the Chinese all assert that T'ai San is much the highest. It is said to be the highest point in Shantung but it certainly does not *look* higher than Ai San, in the district of Tsi Hia. At a distance it looks round and plump rather then steep or lofty. Around the base and sides, are numerous other lesser summits, particularly one large one joining it on the South-West. The mountain proper has three summits nearly in a line East and West, the central one being the largest and highest.

From ancient times there have been handed down among the Chinese greatly exaggerated accounts of the size and height of the mountain. The Record of Miscellaneous Traditions 風俗雜記 says it is 4000 *li* high and 1000 *li* in circumference. The Book of Primary Learning 初學書 says it is 40 *li* high. The Classic of Hills and Rivers, 山海經, says it is 48 *li* high. The Six Records of the Tang Dynasty 唐六典, say it is 60 *li* in circumference and 40 *li* high.

* I spell 山, San, as it is pronounced in Shangtung, not Shan as it is pronounced in Peking.

The common height given by the people is 40 *li*. A trip to the top is enough to prove that it is not the half of 40 *li*. In the Ming Dynasty a man named Chang Woo T'ien measured it, using three poles attached to each other with sliding rings and so determined both the perpendicular and the horizontal distance. His measurement showed that the mountain is two *li* and eight rods in perpendicular height and that the horizontal distance including all the windings of the road, is twelve *li* and thirty two rods. These sums he added together (a questionable kind of Geometry) and gave the distance from the city gate to the top at fourteen *li* and a fraction. His measurement was no doubt correct and from it we see that the mountain is only two thirds of a mile high (3680 Chinese feet) above the level of the plain not by any means a high mountain. It is about the height of Mt. Vesuvius and not so high as several of the summits of the Catskill mountains.

T'ai San has long been characterized as the 東嶽 or Eastern Sacred Mountain. The 嶽 it is said is used for another character of the same sound, 桷, which means to examine, *i.e.* to examine and determine the amount of merit or demerit. This term, 嶽, is only applied properly to mountains which have worship connected with them. In ancient times the mountain was called Tai Tsung 岱宗 and an old book called "Explanation of Customs" defines the Tai as meaning to grow, and says that the mountain is so called because the mutual interchange of the Yin and the Yang which produced all things orginated here. Another book says the Eastern Yoa, or Sacred Mountain, is called Tai Tsung, because the evolutions which originated all things came from the East. In the Lun Yü and Erh Ya it is called T'ai San as at present. This name was given in the reign of the 13th Emperor of the Chew Dynasty.

The worship of T'ai San goes back into the fabulous times of Chinese history. In the time of Yaou and Shun it had already a reputation. Shun came here in the first year of his reign and presented offerings to Heaven, and sacrificed in order to the hills and rivers. This was B.C. 2255. The mountain is also referred to in the Book of Poetry and in most of the Chinese Classics. It is certain that for over four thousand years Chinese Emperors had been accustomed to come here to sacrifice to heaven and to worship the mountain, and during all this time it has been an object of veneration and worship to millions of people. Perhaps no other mountain on the face of the earth has had an equally remarkable history.

An ancient writer says that the mountain is a dragon, or that it is the outward manifestation of a dragon which animates it, and that

all the other hills are reverently looking towards it. Other ancient writers say that it has a Mih, 脈, or animating influence, and they agree that this Mih proceeds from the East. A memorial was sent up to one of the first emperors of the present dynasty concerning the mountain and its supposed animating dragon. The Emperor sent an officer who spent over ten years in a minute geomantic examination of the mountain and its surroundings, with special reference to the Loong Mih or Dragon Pulse. Upon receiving his report the Emperor wrote or caused to be written an essay called 太山龍脈論, settling once for all that the mountain was certainly animated by a dragon. It is panegyrized as follows on the map got up to explain the temple and the mountain and offered for sale to visitors. "The T'ai San is the Chief of the five Sacred mountains. It is buttressed by surrounding hills; it is full of springs which pour their water over the precipices; it gathers the clouds and sends down the rain. Its merit is equal to heaven and so it is appointed and called the Equal of Heaven, the Benevolent and Holy Ruler. It is Lord of this world and determines births and deaths, misfortune and happiness, honor and dishonor, things high and great, low and crooked. The summits are many and of all places under heaven this place is most worthy of being visited."

As in all heathen mythology so here there is a great deal of confusion in the accounts given of the divinity which presides over, or animates the mountain. The most ancient account is that it is the god T'ien Ch'e or Compeer of Heaven. Others say it is Yen Kuin or the Prince of Hades and to this idea most frequent reference is made, both in books and in the temples. The popular idea is that the divinity is female and is by the people almost universally called 老母, Old Mother, or 太山老母 Old Mother of T'ai San. The discrepancy brings about some curious mixtures of male and female in the temples, but does not seem to trouble the Chinese in the least. The god, or goddess, has had a number of extravagant titles bestowed on him by different emperors, which will appear in speaking of the different temples.

There are two principal objects of interest in connection with T'ai San. One is the great temple in the city of T'ai An Foo, to the presiding divinity of the mountain. The other is the mountain itself with the various temples &c., which line the ascent and crown the summit. I will speak in order of these two.

The present great temple in the city was not the first one built in honor of the T'ai San. It is probably impossible to tell now where the first temple stood, or what was its origin. The first temple was no doubt a small one and was on the side of the mountain.

A large commemorative slab, erected in the 17th year of Kang He, speaks of the origin of the temple and sheds more light on it than any document I have found. I will give a translation of it both for the information it contains and as a specimen of stones erected on occasion of repairing the temples of which there are nineteen. The T'ai San is the Prince of the five sacred mountains. The ancient Emperors came here in their tours of inspection and offered burnt offerings to the hills and rivers--an account of which is found in the Imperial Histories, Book of Records, Book of Poetry and other books. Hence there are here platforms for announcing appointments, halls for holding levees and stone slabs for commemorating virtuous deeds. The remains transmitted from the Dynasties of Chew and Ch'in may be examined as proof. But as to the temple and its sacrifices there is no accurate record of the beginning. In a book called "Encyclopedia of Customs" it is said that the officer who repaired the temple of T'ai San lived thirty li to the North-West of the city and from this we infer that a temple existed here before the Han Dynasty. In the Tang Dynasty the temple was in the ravine leading up the mountain but in the Sung Dynasty was removed to its present site. In each of the Dynasties Kin, Yuen, and Ming it was repaired and adorned as is attested by commemorative slabs. In general, from the Sung Dynasty the Emperors of each successive Dynasty came this far East to offer sacrifices according to established custom, and every Emperor who came to sacrifice and report (to the god), did also set up a stone slab and erect a pavilion in commemoration. Our present Emperor has not changed this custom. Once the aspect of the place was truly grand and magnificent, like a royal palace. But in the end of the Ming Chow occurred together both rebellion and famine, the neighboring people fled and sought refuge where they could, while those from a distance did not come (to worship). Thus the grand temple and splendid galleries become dingy and mouldy. The wind and rain made inroads on them, and birds and rats defiled them. The cornices rotted away, the red and blue colors faded, and the walls fell in confused heaps—a sight to make the gods ashamed. The local officers desired to repair it, but were not able. Our present Dynasty having spread its illustrious sway everywhere, the people living in plenty came from far and near bearing incense and gilt paper and looking up to the stone gate. One Sze T'ien E, earnestly considering and planning meritorious deeds and regarding this as a suitable opportunity for their accomplishment, represented the matter to the Emperor and consulted his advisers. All agreed with his plan. There was a military graduate named Chang Tsze Soa who was reported to

be a man of parts and him the Emperor called in and set him to estimate the cost of the work the amount of material and the time required. From this time the work, went on year by year and month by month until it was completed. The main temple and side buildings, houses for priests, courts and terraces, inner and outer wall and galleries have all been made new, and finally the inscriptions and commemorative slabs, together with the pavilions and trees, have all been repaired, restored and beautified, so that visitors great and small will find every thing new. Having finished all, Sze T'ien E, prostrated himself in this pavilion and proclaimed—All this is from the secret help of the gods. Truly it is the holy Son of Heaven exhibiting his favor to the utmost. The local officers are freed from a great scandal, and receive the greatest of good fortune. Would that all who come to this temple, even from the utmost regions, whether to worship or as visitors, might reform their ways and so receive the favor of the gods, and not forget the favor of the Emperor. This work was begun in the second month of the year Kia Woo and completed in the fifth month of the year Ting He (9 years). The overseer and contributors names are written below. In the 17th year of K'ang He this slab was erected by Sze T'ien E, anointing and bathing himself and so erecting it.

A legend circulated among the people and extensively believed gives a more particular account of the origin of the temple. The story is that Chin Tsung the third Emperor of the Lung Dynasty in the 13th year of his reign, was afflicted with a grevious boil which the imperial physicians could not cure. This boil had the face of a man and could both talk and eat. There was at that time a Taouist priest at T'ai San called Yen He who declared that the god of the mountain had appeared to him in a dream, and directed him to go and cure this boil for the Emperor, at the same time directing him how to proceed. He went accordingly to the capital, and gave out that he had come to cure the Emperor's boil. The Emperor hearing of it called him in. As soon as he entered the imperial presence the boil called out, "Yen He has come and my destiny is finished." The priest prescribed treatment and the boil was cured. The Emperor wished to reward him with an office but he refused saying, Your majesty has not been cured by my power, but by the efficient power of the god of T'ai San. You should show your gratitude by repairing the temple at T'ai San. The Emperor assented, appointed an officer, and made a large appropriation, and this magnificent temple was built, taking the place of the one on the top of the mountain. All accounts agree that the present great temple was built in its present site by the

third Emperor of the Sung Dynasty, about 900 years ago. From that time the fame of T'ai San greatly increased and the great annual festival was established. From that time to the present every Emperor has had tablets erected in it, commemorating sacrificial visits or appropriations for repairs. Vast sums of money have been wasted here and in repairing the road and the numerous temples on the mountain. The last Emperor, Lung Che, made a grant of thirty thousand Taels and when I was there repairs were going on actively both in the temple and on the hill.

The temple is situated inside the city of Tai An Foo, in the North-West quarter and is entirely surrounded by a high wall almost as high as the city wall. This wall is a full mile round and is an oblong square. The temple faces the East and West Street which is "Penetrate Heaven Street," 通天街. Its front is exactly opposite the South gate of the city, so that going up the South street you go directly into the temple. In entering you first pass under a magnificent P'ai Fang or monumental stone arch, built on a raised platform, having a paved ascent and descent. Behind this is an elaborately ornamented T'ing or Pavilion, called the Pavilion of Distant Audience. When officers come to T'ai An who do not have time to ascend the mountain, they worship towards it at this place. Passing this you go through another splendid P'ai Fang, and are then in front of the main entrance. Here are five very high and wide gates all in a row and surmounted by a lofty and highly ornamented Lo or gallery. The middle gate is only opened for the Emperor or his envoy. The ordinary entrance is through the most easterly gate. Besides these there is a gate on each side and one in the rear, none of which are in use at present. On either side and parallel with the main walls of the enclosure, at a distance of a hundred feet from them run lower walls with gates leading into houses for priests, offices, store-rooms, minor temples, reception rooms, &c., From the middle gate the main roadway leads directly through this open space to the grand temple which stands near the rear. Across this road are two gates with lofty galleries over them and side buildings extending in one case nearly, and in the other entirely across the grounds, thus dividing the entire space into three great courts. The first gate is called the "Compeer of Heaven Gate," and the second the "Gate of Benevolent Rest. In the front court the road is a level, paved way, but in the second it is raised on masonry about two feet high and has side walls of open brick-work. In the third court it is some four feet high and has a carved stone balustrade. Throughout the whole length there is on either side a row of cypress trees which look

decidedly ancient. It is commonly said that they were planted by Woo Te of the Han dynasty, but this cannot be as the temple was not then built. In the back court the road crosses a bridge built across a dry, artificial pond. It is placed there in compliance with Fung Shui ideas. The road leads, at the end, up into a large stone-paved area, about seventy feet wide by fifty deep and about eight feet high. It is called the Platform of Rank and is surrounded with a heavy and elaborately carved stone balustrade. This area is the yard of the grand temple whose floor is level with it. The temple is called the Temple of the Extreme Lofty. It is supported on nine rows of pillars—ninety in all—the front and rear rows forming verandahs. They are about three feet in diameter and from thirty five to forty feet high, all painted bright-red. The temple has a very wide and heavy double cornice, most elaborately carved, and painted red and blue. The idol is very large and splendidly gilded, and has rich silk curtains hanging in front. The idol is properly called the T'ai San Old Mother, but the image appears to be rather that of a man and is properly the same as that on top of the mountain viz: Yen Kuin, or Prince of Hades. In the T'ang Chow the god was decreed—"The King—Equal to Heaven." In the Sung Chow he was by imperial decree titled "The Holy Benevolent Ruler—Equal to Heaven." After several other changes he was in the Ming Chow titled.—"God of T'ai San, the Eastern Sacred Mountain." Over the image is a very large and rich Tablet presented by Kang He, which reads, The Compeer of Heaven guards us." Over the main entrance are two large Tablets presented by different emperors—one reads, "T'ai San is appointed to give Happiness," and the other, "To give life is the great virtue." On a sort of a wing of the raised platform in front—and on either side are two elegant pavilions erected by Kang He, in which are large stones with inscriptions written by the Emperor's own hand. In front of the platform, and on either side of the road, are two immense cast-iron pots or kettles made in the Sung Dynasty. They are about six feet in diameter cast in one piece. The parts of the mould have been very imperfectly fitted, so that the pots are far from smooth or neat. They are theoretically for the god to melt his sycee in and are said to hold exactly 480,000 ounces, this being the amount he melts and pours into moulds at one pour. Worshippers now burn paper money in them.

Behind the main temples is a smaller temple called the Sleeping Palace—supposed to be the sleeping apartment of the god and to contain the image of his wife—albeit he himself is generally supposed to be a female. The goddess in this rear temple was in the Sung Chow

titled—"The Holy Illustrious Empress of the Eastern Mountain." Of the side buildings the most note-worthy are; first, a large audience room and out-buildings and a throne occupied on one occasion by Kien Lung; second, a temple to Yen He, the priest who is said to have procured the building of the temple; and third, a splendidly ornamented temple called the "Palace of the Shining Spirit." There is a legend concerning this god found in an old book of the T'ang Dynasty. It says that T'ai San had five sons. The third was called "The Most Holy Shining Spirit," and his wife was named "Everlasting Peace." They had a daughter called the Pearly Princess who afterwards became the Terrestrial Yen Kuin, that is the presiding divinity of T'ai San. To the west of the main temple, and forming the side wall of the court, is a covered verandah about 200 feet long, in which is painted in flaming colors, now somewhat dimmed by age, the seventy-two judges of Hades, with their respective attendants. The open space in the court on either side is thickly studded with monumental slabs, interspersed with trees, mostly cypress, some of which look very old. One in particular near the main temple has a very curious growth which is regarded with great wonder by the Chinese. A branch some five inches in diameter at a distance of about four feet from the trunk makes a sharp angle downward and at the same time enlarges to about eighteen inches in diameter. At a distance of two feet it turns horizontal again and then bends up and ends in numerous small branches. Of the stone slabs there are about fifty in all, and some of them are very large and fine, having ornamental pavilions over them. Several of the largest are about twenty-five feet high, six feet wide and two feet eight inches thich. They each have an ornamental head piece, and a carved terrapin for a base. A number of these terrapins are ten feet long and six feet wide, carved out of one solid stone. On the west-side is one peculiar stone, different from all the others. It is a single stone obelisk erected on a raised stone platform. It is in five pieces, the lower one, a base, an upper one and a capital. It has no inscription on it, and on this account is vulgarly attributed to to the notorious Ch'in Sze Hwang who burned the books. It could not have been erected by him unless it was afterwards moved to its present site, when the temple was built. The middle and longest section has a great rent in it, from the action of the weather, and altogether it looks very ancient.

During the continuance of the fair the front court is fitted with tea tables and stalls, &c., for the sale of various kinds of merchandize, and crowds of people are coming and going all day long. The articles sold are trinkets and toys, gold, silver and brass jewelry and ornaments,

beads and pearls, song books and play books, writing materials and fancy goods generally. There were also puppet shows and peep shows of every description, all more or less obscene. Many of the pictures were copied from foreign engravings and photographs. There were also large numbers of fortune-tellers, sleight of hand performers, song-singers and musicians, haukers of medicines, plasters, and charms, also numerous small theatricals, many of the actors being women. Throughout the yards and courts of the temple thronged crowds of men, women and children, crowding around this or that attraction, and all engrosse in the scenes of folly that surrounded them. It took, but a few minutes to knock head to the idol and this done, each tried to get the largest enjoyment the occasion would afford—a veritable vanity fair almost realizing the vivid descriptions of the immortal allegory.

(To be continued.)

HOW THE CATHOLICS GOT POSSESSION OF A CEMETERY NEAR PEKING.

By Rev. Ch. Piton.

AMONG the three Roman Catholic cemeteries near Peking the oldest and by far the most interesting is the so-called Portuguese cemetery. It is to be found about one mile N.W. of the P'ing-tsê-men and was first used in the beginning of the 17th, century. It presents considerable interest, says the "Guide for Tourists to Peking," as it shows the tombs of the earliest Romish Missionaries to China, especially those of Ricci, Schaol and Verbiest, who were the principal founders of Christianity in China. In the "Annales de la Sainte-Enfance," No. 182 is a short narrative of the circumstances under which the Catholics got possession of that place of burial and as so little is known among the Protestant missionaries about the doings of their Catholic colleagues, I give here a translation of the said article, which eminates from the pen of Mr. Alph. Favier, missionaire apostolique dans le Tche'-ly-Nord, and was written under date of 1st December, 1877.

At the death of the Father Ricci, which happened in the year 1610, the missionaries at Peking asked the emperor for a suitable ground where to bury their deceased colleague; they drew up a petition to that effect and were so happy, so well patronized, so clever as to succeed in getting it into the hands of His Majesty. He granted immediately the request in giving orders to select an imperial property to be used as a place of burial for the Father Ly-ma-to (Ricci) and for all missionaries who would come to die hereafter. This great object once obtained, there remained to find out that property, to take

possession of it and to celebrate there the funeral, which were all matters full of difficulties and dangers. After a number of attempts made in different directions, but which proved all fruitless, one heard at last that near the gate called Pin-tje-men there was a large dwelling-place including different court-yards and an immense garden. It belonged to one of the principal eunuchs of the imperial household, who had shortly before been condemned to death for some crime. He was still retained in prison expecting his early execution, and in order to prevent his property from falling into the hands of the fisc, he had altered the entrance, installed a bonze into it and consecrated the finest room to the worship of idols. Over the door was put a superb inscription bearing the words: "Temple of Knowledge and Kindness." The missionaries thought the eunuch was dead and hastened to ask for that site which had become imperial property through confiscation. The Government granted easily the request ordering; "That the bonze be sent away and the property given over immediately to the Father Giacomo Pantvia and the others of his Society." Supplied with a copy of the decree, the Fathers had at first no difficulty in getting possession; but soon afterwards the family of the eunuch, his friends and his pupils, used all possible means to get back the property. A crowd of people invaded the house, they made an uproar and tried to drive the watchman away; they had even recourse to the empress-mother who was a great devotee, very superstitious and of much influence, but she dared not object to an imperial decree and finally all broke down: the missionaries remained in possession of the property. They celebrated then the funeral of the Father Mathieu Ricci with the greatest pomp possible. The idol was taken down from its place and a tall image of the all-mighty Saviour put in its stead, the room and the altar were purified, when one celebrated the first solemn high mass, with the accompaniment of the organ and other music. Finally an inscription was put over the gate of entrance bearing the words: "By Imperial munificence!" which is still to be seen there.

This is the history of the "*Grande Sépuchere,*" where lie buried now about 150 missionaries, nearly all of them being Frenchmen and mostly Jesuits, Augustinians and Lazarists. One sees there the tombs of four bishops, the most recent being that of Mgr. Pirès, a Portuguese Lazarist, who died at Peking, in 1838. This grand cemetery of the cathedral could subsist during two hundred years without being desecrated, thanks to the two imperial characters put over the entrance and which constitute its most powerful protection. In 1860 we got it restored to us together with the contiguous garden, which measures alone about 80 *arpents.* This land was at first lent out to pagans, who culti-

vated it badly and paid in the same way; considering this, we decided in 1874 to establish at that very convenient and, in precious recollections, so rich place a model-farm for the children of the Sainte-Enfance."

The necessity for such an establishment was obvious—"for," continues Mr. Favier, "the girls (who are adopted and educated by the Mission) are easily married, whilst the boys are, except in some rare cases of adoption, left on our hands when we are obliged to have them till the ground or to put them as apprentices with pagan masters. There existed already such a farm-model at Ngan-kia-tchouang at three day's journey from Peking, where the principal seat of the Mission had been located till 1860. After that year it was removed to the capital, and the farm-model followed it to be located in the vast garden adjoining the cemetery, where it expanded gradually to a very extended establishment. At the end of 1877, it was inhabited by 60 children and consisted of a chapel in which 200 children can be seated, dormitories, refectories, school-rooms, the apartments for the director and the teachers; besides these, storehouses for the grains, kitchens, lodgings for the domestics, stables, and other out-houses; even a hot-house of 70 feet long for the cultivation of legumes in winter-time and the whole being watered by a powerful engine (*pompe héliscoïde*) sent from Paris and furnishing 105,000 litres water in 24 hours.

The rules for conducting that vast establishment are very judicious. Mr. Favier sums them up as follows: "1° clothing, food, lodgings are all in conformity with the native mode of living; 2° in building we have avoided all that could displease the pagans: no tower, nothing unusual towards the street; (if the catholics had always acted in that discreet manner, they would have avoided much trouble). All is most simple, that the children be not accustomed to what they could not have afterwards." The teaching is very simple too; besides in religion they are only taught in reading, writing and Chinese arithmetic. "We think," says Mr. Favier, "that more science would tempt our children to leave their condition of life; it is sufficient to make of them good husbandmen, good gardeners, good christians."

Among the inmates of that establishment are two princes. How they get there, Mr Favier explains as follows: "During the reign of Kang-hi, a whole family of princes was converted. Who does not know the story of the Sourmia? Who did not read the edifying particulars of that dreadful persecution? Who did not admire the wonderful steadfastness of each of the members of that illustrious family, none of whom has wavered? Exiled into the wilderness of Mongoly, sent as common soldiers to the frontier, imprisoned, loaded with nine chains, dying from hunger and misery, the princes Jean, Paul,

Michel, Thomas, the princesses Cécile, Agnes, Marie, Anne and so many others, gave an example of fortitude worthy of the first centuries of Christianity. Well, their descendants are not all dead, but they are all most destitute. One of them, a good old blind man, stays at that residence of Pe-tang; he preaches, he instructs, and every year we owe him the conversion of a number of adults; two old Christian women, his relatives, have entered the hospital to conclude in peace their agitated life near our good Sisters of Mercy; finally our two dear children, that I have just mentioned, are the direct offspring of the same ancestor as the reigning emperor and bear the same name as he, namely Tchao; one, the prince Thomas is 14 years, the other, the little prince Paul, is 10 years; you see that they have retained the names of their ancestors. We received them when they were nearly dying of hunger in a small village of the mountains in the North, at Ten-tse-keou. Is it to be wondered at seeing two princes of blood at the "*Sainte-Enfance*," when the patron of that work is the King of Heaven, the holy child Jesus?'

After the establishment of the farm, we proceeded to that of workshops. Let us hear what Mr. Favier says about them: "The establishment of the farm, so useful, so indispensable as it was, could not meet all wants. Our children could not all turn gardeners, some had not the necessary aptitude, others wanted bodily strength; while some showed taste for a definite trade for that reason we put such children in apprenticeship with heathen masters. Alas! how often we mourned and wept on account of them! The society of the heathen, the bad conversations, the facility for evil-doing, all contributed to get them soon lost to us; we have often seen innocent children perverted after a few months! It was urgent to put an end to such a state of things and we decided to establish ourselves large workshops, where our children could, under our own eyes, learn a trade, and which they would leave only when able to settle and earn their bread, and be less open to seduction."

A number of workshops were then erected where about fifty children are instructed in carpentry and cabinet making, in the manufacture of tin-ware, in shoe-making and tailoring, and in the locksmith's trade, the latter comprising also moulding and gilding. "The work will not fail," says Mr. Favier: "we will do there at first all that is wanted for the orphanages, the *ouvroirs* and the farm of the *Sainte-Enfance;* our central college, our seminaries, the hospitals, the establishments of the Sisters, our own residences, will provide much work too; and the legations as well as all Europeans residing in Peking, who without exception hail with pleasure the opening of our workshops, will favor us with their orders."

THE SELF-SUPPORT OF NATIVE CHURCHES.

(Read before the Amoy Missionary Conference, June, 1879.)

By Rev. J. Sadler.

WHAT are the best means for fostering a spirit of self-support amongst all the native Christians? This is not a new subject, but one on which there should be something new to be said and what is more important, something new to be done.

I venture to plead that there is room for improvement as to distinguishing the most important object for self-support; also, as to increased variety and adaptation in our plans; also, as to the disbursement of the money raised by the Christians; especially as to more systematic and energetic working of the principle, this last being of more moment than even the nature of the general plans adopted.

I. As to the leading object. I would advocate most earnestly that this should be the maintenance of the native ministry—whether pastors, preachers, teachers, or evangelists.

Our native friends do not exactly see this; they prefer to look out for any and every necessity of the body, even to the pall needed for covering it when laid in the coffin. Without strict supervision they will spend money lavishly in undiscriminating allowances to the poor, building and adorning of chapels, and general incidental expenses while the preacher may be allowed to want. They naturally dislike a burden that is to come as regularly as a man's necessities for physical support, and try in a variety of little ways to excuse themselves and put off what to them appears the evil day. Hence on the present occasion, seeing that other things are looked after with comparative ease, I wish to speak solely of the maintenance of the ministry.

II. Increased variety and adaptation in our plans.

The common plan seems to be for the preachers who originally received all their support from foreign sources to train their disciples in the duty of giving, and by degrees to receive less from the missionary and more from the people until they are no longer the creatures of foreigners, and the church instead of being called "foreign" may at last be styled "native."

But it may be that sometimes a more direct course may open. Given the case of a number of Christians who desire that a church may be founded in their district. Let their motives, as far as possible, be carefully looked at. Suppose that they argue not only that the distance to the nearest chapel is considerable, but that they are anxious

for the salvation of their wives and families, and for home mission work; then it is surely a proper consideration what can be done for such a little Christian community. But the old system of finding a preacher from mission funds, or even half his salary may be impracticable. Must we give up in despair? May we not search round the list of those approved as preachers and after prayerful explanation of the circumstances inquire who is willing to go and occupy the post without receiving any fixed salary, but just living with the people and receiving whatever, they, may be prepared to give him—much or little. Self-denial and confidence in the preacher awakens the same traits in the people and whereas they shrink from the idea of raising a salary, they are ready to *feed* their teacher and give him presents even of money. Diligence and industry on his part may, it is hoped, win him a warm place in their hearts and (for all the real needs of himself and the church) even the command of their purse.

Moreover, it will sometimes happen that a company of Christians may be stimulated to un-wonted efforts in guaranteeing the support of a native worker, if only the man of their choice can be found. Of course it is needful in such cases for the man to be well-approved by the missionary and the church well cared for to avoid all disorder, and the establishment of the little Societies not exactly Christian.

Some may even be prepared to advocate that an evangelist might go forth as the apostles, did preaching far and wide, or labouring in one place to gather Christians in dependence on God to influence the minds of his hearers to provide him with temporal necessities; or that he might work for his living and at the same time be intrusted to do the work of an evangelist. I should be sorry to indicate a want of faith in God, but it seems early days in China to attempt to this; unless indeed the man had some private resources. This however, is surely safe to say that nothing is impossible with God, and if we obey the special command to pray for labourers, we may rightly look out to receive more than we ask or think.

To train the Chinese to "definite and conscientious plans of giving" is however, no light matter whatever plans be adopted, and is not to be left to the native workers who need all the encouragement, advice and assistance that the missionary can render. It thus becomes necessary to consider not only the plans by which the subsistence of a preacher or teacher can be secured but

III. How these may be energetically and effectually carried out.

At the outset we have to be prepared for much toil. If it be generally true in ordinary matters that labour is the condition of

success, it is specially so here. This should be reckoned on, prepared for and gladly accepted, seeing that apart from self-support the native church can hardly be said to be founded, and proof is wanting that the idolatry of covetousness is checked. All our preaching and administration of sacraments may really result in far less good than we suppose, and the worth of the professed Christianity be very questionable, if we have not yet obtained evidence that money, which is the centre of force in China, has been devoted by the Christians to Him who loved them and gave Himself for them. Moreover, not only is proof wanting that the people are truely saved, but still more that the Christianity will take root, flourish and fill the land with the fair fruits of salvation.

2. Again a missionary has to reckon on a certain loss of dignity when the members assume responsibility and as a consequence have more right to the management of their affairs. This has been pleaded with me by a native, in a very touching manner asking us to continue our old character of giving-machines! Questionable dignity!

3. Success in this pains-taking work is greatly helped by looking out a brave, judicious native who can find out what the strength of the people really is and assist in showing them what they can do and how to do it.

4. We have to prepare for opposition even from good men and workers. One preacher thinks he can manipulate the foreigner more readily than his countrymen and therefore *he* opposes the principle: another is timid or without administrative capacity and *he* shrinks from the duty; another would like to avoid any risk or trouble as to native funds.

5. It seems very important as far as possible to work on native lines in preparing our arguments and persuasives. I have seen the Chinese considerably moved by pointed remarks on the reasonableness of engaging a teacher; on the self-denial of Buddhists who will die rather than break an oath; on the practice of a few tradesmen to contribute some $6.00, a month to employ a man to tell the stories of ancient times and on the special and immense outlays for idolatrous purposes, even remarks on the courage regularly displayed in marriage and the welcoming of one child after another have likewise roused them to see that expenses they formerly might have feared are yet taken up without scruple. This reference to the details of native life is not made to the disparagement of the primary argument from Scripture, for it has been evident that the more truly religious have been moved by the Truth of God's faithfulness to His promise as

recorded in Mal. III. 10, also, by reference to the unlooked for favours of the Word, the Spirit, the house of God, and the Christian brotherhood which have been so freely given; also, by an explanation of the divine principle of helping where we are helpless, but requiring (as in the case of Lazarus just called to life) that what man can do he should do; also, by the teaching that the stretched out hand is the healthy hand. The better class of Christians thus moved have been a lever by which to work on the others, proving that though ordinary native reasoning may be good, better still is the power which cometh directly from above for convincing our friends that God, having nourished and brought up children, requires that they now become serviceable to Him in carrying out all His holy will and divine beneficence.

6. I have come to believe less and less in threats and punishments, still, cautiously administered discipline may do much in discountenancing the niggardly and encouraging the liberal. Even if we would not refuse the communion to a man who is guilty of covetousness which is idolatry, might we not find judicious means of putting him to shame? Should it not be indispensable for a man to prove his willingness to contribute, before he is admitted to the church? Should not an avaricious man be understood to have little part or lot in God's heritage? that so the force of his evil example may be broken. Should he not be forbiden to hold office on the ground that his practice influences men against their duty? So in regard to churches, might not an incorrigible church be deprived of its preacher and the members sent to the nearest station for the means of grace? Or, in case of men not gone so far, might they not learn that an inferior preacher must be the penalty of refusing to support a more valuable one? Still I repeat my want of faith in threats and punishments *as a rule*, having seen these prove injurious where a gracious spirit and a little tact and patience have won the day.

7. Nothing seems more essential than to convince the natives of the *real necessity* of their giving. Money has doubtless been used too freely sometimes. Foreigners have a difficulty in condescending to the little ways of saving common to the natives; then at first it was necesary to do all for them; and they have been accustomed to see only the wealthier foreigners, without knowing of the poverty of the West and all the self-denial gone through in raising mission funds. Moreover, it is impossible for them to have control of mission funds, or know exactly how much is intrusted to missionaries for native work, and thus from a variety of causes the more indifferent among them give way to their naturally doubtful and suspicious nature and question whether there is real need to bestir themselves.

8. It seems often a great encouragement, in the present stage of missions, to aid if ever so little in some way rather than to refuse any assistance whatever to a church.

Thus, where a preacher was working without any pay from us, I was consulting with the Christians on their establishing a school. They uttered a somewhat concealed lament as to our helping them *in nothing*. I was at first troubled with the idea that they would wait for us to pay, say half the teacher's salary, before they would think about the school, but subsequently learned that the small sum of $3,00 might be sufficient encouragement.

9. Another matter to be watched is the *accounts*. Members have been spoken of as very bad men and open to all sorts of rebuke, which was being planned for them; when it has been discovered that the real difficulty was a charge of misappropriation of funds. This being put right all has gone well. I believe it is a *rule* that accounts should be examined once a year, I would advocate that at the same time there should be an annual examination into the capacity of the church to advance in self-support,—not oftener, lest they become disheartened and not less often than once a year, this being their plan with School-teachers throughout the country.

10. There will be no question as to the advisability of distinguishing between churches. One may be seen to be capable of being entirely self-supporting and should therefore be worked on to come up to its duty and even advance to Home Mission work. The same amount of moral pressure put on another church might be injurious, though all may have to learn the privilege through the duty, and the idea of waiting till the people volunteer to put out their money seems not a little curious.

11. Preachers should be held to a certain extent responsible for the progress in self-support of the members. They should understand that they are to be satisfied with small salaries from foreign sources, that it is free to the native churches to raise the salaries as high as may be deemed necessary. Next in responsibility are the Deacons, but each individual member, both in public and private, should be regularly dealt with, and where other means fail a member may be roused to his duty, when he finds that his missionary looks on the matter as a personal one—families should not be allowed to reckon as an individual. Often the natives can be led to work on one another when they are thoroughly roused, and when a round sum is nearly raised they will with a little encouragement complete it in some way or other, especially when they are enabled to see that the benefits of self-government and self-propagation follow in the work of self-support.

12. It may be well to make present aid conditional on progress and to arrange that the law of the strong making up for the weak be established, so that if any members die, or are impoverished their monthly subscriptions may be otherwise provided.

13. Sometimes it is found useful to press the fact that others are being deprived of the gospel by the stinginess of Christians, and even neighbour churches seriously injured by a bad example.

14. Good books and pamphlets on the subject are read and may be circulated with advantage—the Blind Pastor for instance—and the preacher should be induced to expound and enforce all the Scriptural instruction of such books.

15. Where a church is known to have resources under-developed, it should be ever looked after, without loss of faith in the men who compose it or of patience and comfort in our own disposition; there may be a good time coming seeing that already some churches which were to be destroyed by merely-giving are living by it to this day.

17. Cognizance should be regularly taken by Presbyteries and Congregational Unions of the progress which their churches are making seeing that the meeting of general assemblies may be the time for launching or encouraging schemes in such a way as could not be done privately.

I have said nothing as to the best way of disbursing the money raised for the maintenance of the native ministry feeling that in these early times of missions at least, it will come to be seen that paying it through the deacons directly to the preacher and not through the foreign missionary is the best way possible; convincing the natives of the real necessity for their money, showing what goes of it, and thus preventing a great many ugly suspicions of what is done with it when received by a Mission Treasurer.

I must apologize for the common-place nature of my remarks and can only hope that they may call forth original thought and what is even better, decided systematic and energetic action, wherever it is needed. May the many gracious encouragements granted to us lead us to continue in assured faith and steady prayerfulness, that all the native Christians may exhibit true gratitude for the gospel; a practical desire to retain it in their midst, and a devoted earnestness in spreading it all around.

ITINERATION IN THE PROVINCE OF NGAN-HUEI.

BY EDWARD PEARSE.

SO far as I am aware, foreigners have not hitherto travelled very extensively in the interior of Ngan-huei, consequently less is known of this province than of some of the others. In view of this fact I purpose to give some account of recent itinerating journeys taken by Mr. H. A. Randle and myself, hoping that such information as I am able to communicate may not be without interest to the readers of the "Recorder."

I shall confine my remarks in the present paper to the portion of Ngan-huei South of the Yang-pí; at a future time I hope to give some description of the Northern part of the Province. And I do not propose to follow the course of our several journeys step by step, but shall first briefly refer to our manner of working, and afterwards record, in as few words as possible, the results of our observation.

With the exception of two brethren who have not yet been twelve months in the country, Mr. Randle and myself are at present the only male missionaries in the province. We make this city our head quarters, and spend about one-half of our time here, one of us remaining at home to superintend the work in Ngan-king, whilst the other visits the out-stations and itinerates in different parts of the province.

By this means, we have been enabled during the last two years to visit all the prefectural and district cities, but seven in the South of Ngan-huei, besides a large number of other smaller places, as well as several cities and towns in the North of the province, and in Kiangsi and Chek-kiang.

Some of these places we have reached only once or twice, but others we have visited more frequently. Other of our missionaries have also, previously to this time, taken several itinerating journeys in the province; but of their work it is not my purpose, now to speak. Our usual plan is to take advantage of all opportunities that occur for preaching and circulating Christian books in the cities and villages, which we pass on the way to our out-stations, as well as taking occasional special journeys to other places not on the regular route.

We have a Station as far distant as at Tʻai-pʻing-fu in the east and Ning-kueh-fu and Hwei-cheo in the South. We are able therefore to visit many places of importance on our frequent journeys to and from these cities.

In going from this city to Hwei-cheo, we have travelled by as many as four different routes; taking in, altogether, something like eight or ten cities by the way, as well as some large towns. We

usually however, confine, ourselves to two routes, judging that we are likely to accomplish more by paying frequent visits to comparatively few places than by extending our journeys over a wider field. In the meantime, of the two brethren recently arrived in China, Mr. Trench is at present residing at Hwei-cheo, and Mr. Dorward at Ta-t'ong. They are neither of them yet able to do much public preaching, of course, but by their personal influence they can do something to encourage the native helpers in their work, and to stimulate them to faithful and persevering effort for the spread of the Gospel.

It is evident that whilst we are thus making the most of our forces, we cannot hope without a largely increased staff of workers to do more than we are now attempting, and yet in the South of the province several important cities have not to this time, as far as I am aware, been visited at all; others again have only been reached once or twice; whilst in the North, but, comparatively little evangelising has been done by any one. In view of these facts I shall hail with delight the day when labourers can be spared from less needy provinces to work this very inviting field.

There could not possibly be any better centre for Mission work than Wu-hu. It is a treaty port; the city is populous and easy of access, and moreover it has water communication with a large number of important towns and cities within a comparatively short distance. At present we have an out-station with some dozen church members and a native evangelist in charge.

Other cities do not offer the same facilities as a centre from which to work the surrounding districts, but a Missionary would, I believe, have no difficulty in establishing himself in any city South of the Yang-tsi. The same may probably be said of the North also, but of this I am at present scarcely in a position to speak.

One or other of the members of our Mission has already at different times, and for a longer or shorter period, resided at Hwei-cho, Ning-kueh-fu and T'ai-p'ing-fu.

The Roman Catholics are tolerably strong in Ngan-huei. They have stations in this city and in a number of other places in the South of the province. Ning-kueh-fu, is their head-quarters. There they have lately erected large and commodious premises, and have now some six or eight foreign priests residing in the city.

So far as I have had opportunity of juding, the present population of Ngan-huei is small compared with some of the other provinces. Before the T'ai-p'ing rebellion no doubt it was much greater than it is now, for with but few exceptions, every city, town or village I have passed through is more or less in ruins. In some places that present

the appearance of having once been large and flourishing villages the buildings have all been destroyed, and scarcely a single house now remains entire; whilst not a dozen people are to be seen in the place. Further on, one may see large and solidly-built houses, apparently in good preservation, but unoccupied; the owners or tenants having, in the troublous times, either been killed or fled for safety to quieter regions and never returned, What has struck me particularly is the well-to-do look of the buildings in many places in the Southern part of the province. There are very few houses thatched with straw, and the walls instead of being hollow as is now generally the case in this city, are well and strongly built; and some of the remnants of stone carving and other ornamental work that are still seen are admirably executed, giving evidence of former wealth and prosperity of which but few traces are to be met with at the present time.

In the villages, but a small number of the original inhabitants remain, the land being mostly tilled by immigrants from Hupeh and Kiang-si provinces, whilst in the cities also men from a distance often out-number the natives of the place.

Although there has been such a large influx of agricultural labourers from other provinces, much of the land, both upon the hill sides and in the plains, that was formerly cultivated is now lying waste for the want of some one to work it.

Some of the scenery we have met with on our journey is magnificient, and would well repay anyone to make a tour from Ta-t'ong to Hwei-cheo, and back again by Ning-kueh-fu and Wu-hu. For two or three days together you are following the course of a rapid mountain river, which winds for the whole length of its course amongst the hills, and finally empties itself into the Yang-tsi. Now the road will take you through a deep ravine, with mountains towering above you on either side, and the river far down in the vallew below, and then you have to cross a "ling," and for an hour or two are plodding up hundreds of stone steps, until when at last you do reach the top of the hill the grandeur and beauty of the scenery fairly takes away what little breath the long climb has left you.

With the exception of Hwei-cheo, and of course Wu-hu, there are no large cities, so far as we have yet seen, in south Ngan-huei. The town of Tén-k'i, about fifty *li* from Hwei-cheo, is however a large and busy place, being the chief centre of the tea trade for that part of the province.

The city of Hwei-cheo is pleasantly situated amongst wooded hills, and was, I should judge, before the rebellion a very flourishing place; now however, although there are some tolerably good streets, and a

considerable population, the city generally presents as desolate appearance, and as is the case in so many places, much of the space within the walls is wilderness, whilst ruins everywhere abound. Outside the West gate is a very fine bridge of sixteen arches; it is about 1000 feet long, is comparatively new, and is by far the best bridge I have yet seen in China.

The boat journey from Hwei-cheo to Hang-cheo is very delightful, the scenery on the river reminding one of the between Chepstow and Monmouth. Mr. F. W. Baller and myself travelled by that route in June 1877, taking six days to reach the latter city. We passed several large and populous places on the way in some of which we attempted to preach, but did not succeed in making ourselves very well understood.

Our usual mode of everland travelling is by chair, but we have tried every plan; for my own part, when I am in good health, and excepting the hottest months of the year, I prefer walking. On my last journey to Hwei-cheo, before starting from Ning-kueh-fu, Mr. Trench, who was my companion on this occasion, and I purchased a couple of donkeys, thinking we might be glad to rest ourselves occasionally by riding for a time, and preferring this mode of travelling to the more expensive and less pleasant one of sitting cooped up in chairs. The *start* was brave enough but unfortunately it did not last long, for before we had got beyond the city walls I found that, so far as my aminal was concerned, our purchase was not altogether a judicious one. The poor brute had evidently not been accustomed to rapid travelling, I therefore dismounted after riding a few hundred yards and we drove him before us thinking he might possibly prove useful before we reached the end of our journey. Nor were we disappointed in this expectation. We had only travelled some thirty or forty *li* when one of our coolies broke down and returned to the city; consequently, as no other man could be found, our four legged friend had to do duty by carrying his burden. Before the end of the second day's journey Mr. Trench's donkey fell lame and he had to hire another. We shall not be likely, I think, to try this plan again.

As there are generally villages on this road at distances of about eight or ten *li* a part, we have abundant opportunities of preaching the Gospel to numbers of persons who come to look at us while we are resting or taking our meals.

As a rule the people listen to us tolerably well, and treat us with respect. There are exceptions of course, but we do not expect it to be otherwise.

As to the language, some of the local dialects are very difficult to

understand; but we are encouraged to find that almost all the people speak more or less mandarin, so we do not have much difficulty on that score. Occasionally however we meet with those who have never travelled beyond their own district, and who speak only the local dialect of their native place. To such persons, English or German would be almost equally as intelligible as ordinary mandarin.

We have on our several journeys in South Ngan-hwei often met with companies of Buddhist devotees on their way to the famous Kiu-hua-shan. Judging from their appearance I should say that the persons who compose these parties are mostly country people. The long distances they sometimes travel and the zeal with which these pilgrimages are carried out seem to indicate that the life of Buddhism is not yet altogether extinct. It may be that the near proximity of the sacred hill causes the worship of idols to retain more hold upon the people of this province than it otherwise would. Be this as it may, we have not yet been previleged to hear many of the heathen confess themselves followers of the Lord Jesus.

And this brings me to my last point, namely *the visible results* of our work. So far, they have been meager enough. It is true one and another have from time to time associated themselves with us, and have given evidence by a subsequent consistent life that their profession of Christianity was sincere, so that we have the nucleus of two or three little churches around us. But this is in places where native agents have been labouring for some few years, and is not in any way the result of our itinerating work. I am not at present able to speak of any converts in other cities which have been more or less frequently visited by us. But Christian books have been freely circulated, both by Mr. Thorne, of the American Bible Society, and by ourselves, and the Gospel has been preached, and of course I do not believe for a moment that this labour is going to be lost. Whilst we cannot be too thankful for souls saved through the regular and continuous preaching of the gospel at our out-stations, and in this city, we look for definite and immediate results from our itinerating work; and we hope also that by *repeatedly visiting the same places* we shall make the people generally familiar with at least the letter of the Gospel, looking to God Himself to bring home the truth to the hearts and consciences of those to whom we preach; and although but few have so far given any evidence that the seed has taken root it may yet be safely lodged in some hearts, until through the power of the Holy Ghost it shall spring up and produce fruit. I trust this time may speedily arrive not only as regards ourselves, but also all those who labour in the same work.

Correspondence.

Degree Conferred.

Dear Sir,—

I see in the "*Religious Herald*,, that the Trustees at Richmond College, Richmond Virginia, have conferred the degree of D.D., upon Rev. T. P. Crawford, of the Baptist Mission at Tung-chow, Shangtung province."

Faithfully,

M. T. Yates.

An Important Committee.

Dear Sir,—

A Committee was appointed by the Missionary Conference to arrange an uniform system for representing Chinese sounds with Roman letters, (Records of Conference of 1877), to consist of the Rt. Rev. J. S. Burdon, D.D., Rev. J. Chalmers, LL.D., Rev. J. Edkins, D.D., Rev. C. Goodrich, Rev. R. Lechler and Rt. Rev. S. I. J. Schereschewsky, D.D.

This Committee was to invite gentlemen from the Consular and Customs' Services to act with it. Will not this learned Committee please report progress?

Juvenis.

Houses of Worship.

Dear Sir,—

Referring to Recorder of March-April, 1879, Article 5, by Rev. J. Bates, this much, viz:—at Ts'ing-cheu-fu, in Shantung province, we have 20 worship houses similar to the οἶκοι of the N. T. as I take it, the entire rent, cost and charges of all and every kind whatsoever, are defrayed by the converts. It has never been mooted as an affair of the foreign missionary's.

The never-to-be-forgotten "*moral effect*," which Mr. Bates italicises, has here, so far, been good.

Excuse brevity, as there would be very much more to say.

Yours very truly,

Alexander Jones.

Sanitarium.

DEAR SIR,—

In my letter to you regarding the proposed Sanitarium at Chefoo, I purposely refrained from entering into minutiae,—thinking there would be time for that when the project was a little further advanced. Finding, however, that the absence of details has proved a stumbling block on the part of several who have said that such a Sanitarium would be little less expensive than the hotels, I venture again to beg the favour of the insertion of a few lines to give expression to one or two thoughts which may set the matter in a clearer light.

My idea is that the site should be on an elevated position, not far from the sea, commanding one or other of those grand prospects for which Chefoo is famous, that the central building be of two stories that the wings be of rooms of one story with a small kitchen behind a certain proportion of them, and so arranged that two or more can be thrown into one suite, at the convenience of visitors. Also that fixtures such as wardrobes, tables, chairs, bedsteads, etc., be provided and included in the expense of erection; and that the establishment be placed under the charge of a competent native, superintended by the resident missionaries.

Thus provided for, missionaries or their families would require only to bring their own bed and table linen, cutlery, servants, and such things as they use on boat trips or when living in temples or inns in the interior. In this way each family could either live by itself or unite with others and dine in the common hall, and regulate their own expenses.

With the institution established by the Missionary Societies the only extra outlay on the part of invalids would be the passage to and from Chefoo, and a certain percentage for the wages of the native watchman and the "tear and wear" of the institution.

Should it afterwards be found advisable to have the whole establishment under foreign management then I would suggest that a teacher and his wife be appointed so that there could be a school for our children, where they could live the whole or part of the year returning to our families at the annual holidays. But this is not at present contemplated, and is independent of the projected Sanitarium.

In as much as Convalescent Homes are being provided in many parts of the world I submit that the well-being and efficiency of our missionaries in China call for such a scheme as is now placed before your readers.

Yours truly,

SANITAS.

The Miao-tsz, or Aborigines of China.

DEAR SIR,—

I have long desired more information regarding the "Miao-tsz" or aboriginal inhabitants of China. Though they exist in great numbers in the hill portions of the south-western provinces of the empire, yet how little is known of them! Shall this ignorance longer continue? They must be, by far, the most interesting of all the

primitive tribes of man. What has preserved them as a distinct people through all the long years of Chinese history, power, and hostility? What has enabled them to resist such destructive influences for more than four thousand years, and hold with such tenacity to their own institutions. They must be race of mental ability and indomitable courage having in common some kind of religious convictions more dear to them than life itself. What are these convictions? What are their race affinities, their rites, their traditions, their customs, and other "survivals" of the pre-historic ages of China? How we should like to know these things.

The Miao-tsz are not savages; and they must be the repositories of an ancient cult of the deepest interest to missionaries and other students of mankind. Who knows in advance what light their study may throw on some of the profoundest questions of ancient history ethnology, philology, and religion? Their very isolation has doubtless enabled them to preserve and hand down to us with remarkable purity their original cult. Through them we may get additional glimpses of the state of things in the primitive ages of the world. They may be the progenitors of the "mound builders" and other extinct races whose remains are found in various portions of the earth. Assuredly the Miao-tsz present a most inviting field for scientific and religious research; and I trust they will not be longer neglected, but be made to reveal other secrets for our benefit.

I believe they will prove not at all hostile, but very friendly to foreigners after their first suspicions shall have been allayed. They are very probably the parent stock from which the Karens of Burmah and the Laos of Siam have sprung. The Karens have traditions in regard to their ancestors, and prophetic oracles about the coming of their "white brethren with their lost books" which have caused them to receive Christianity with remarkable readiness. The Miao-tsz, it is possible, may have become Christians to some considerable extent under the Nestorian Missionaries, as, according to a statement of Dr. Graves of Canton, they are said to have a temple called *Toma Miau*, or the "Temple of Thomas."

It have frequently conversed on the subjcet at various places, and I know that many persons, besides myself desire to know more about these interesting people, also hoping that, like the Karens, they may be now ready and waiting for the message of salvation.

Considering all the circumstances of the case, its deep importance alike to religion and sience, may I not request the foreign residents of China, Siam, and Burmah, both missionaries and others, to direct their special attention to the subject; and from time to time publish such facts in the Recorder and the North-China Herald as may come into their possession.

Further, shall we not all unite in sending a couple of scholarly gentlemen to explore the field, gather information, and report the same as preliminary to future action should the mine be found sufficiently rich to justify it? I now beg to propose such an expedition, and with it the name of Mr. Robert Lilley of Yokohama as one of the gentlemen. Mr. Lilley is a man of most reliable character, and well-known to

many persons in China and Japan. He is also well versed in the Chinese language, their ways, modes of travel and the like; and in every respect, fully qualified for the undertaking, He needs no commendation from me. While passing through Yokohama, in July last, I took occasion to speak with him on the subject. He entered heartily into the project of an expedition, and without hesitation agreed that I might propose his name for the work. He suggested "that he, or whoever undertook it, would need a companion." To this I fully agreed—It will not be very difficult or expensive, I suppose; and there is much to encourage the hope of success. Will not the "Shanghai Branch of the Royal Asiatic Society" take up the matter and see whether the intelligent residents in Eastern Asia are ready for the enterprise, and if so, also take the necessary steps to carry it into execution? And further, will not the Recorder open its columns for information and discussion; and, in other ways, encourage the proposed plan, or suggest some better one? We wait to hear, what the Missionaries have to say on the subject.

I remain, Dear Editor,

Yours very truly,

T. P. CRAWFORD.

TENG-CHOW-FOO, 6TH *October*, 1879.

The Soochow Prisoner.

DEAR SIR,—

I am happy to state to you that the man who has been imprisoned for three years and eight months, because he acted as middleman in obtaining property, for the Southern Presbyterian Mission is released. The tale of his sorrows might be made long,—his literary degree taken away; several times beaten; enduring the heat of 4 summers; his name a by-word in the province; his venerable father, aged 78, dying and the coffin remaining unnailed till the only son could perform this rite; the wife dead and buried; the family reduced to penury.

In 1874, we purchased a lot in the lower part of the city, near the Confucian temple. The prisoner was one of the middle-men. Afterwards two adjacent lots were obtained. At the Autumnal sacrifice the *literati* declared that if the "foreign devils" built on the Dragon's head, it would spoil the Fung-shui, and none of them could ever rise to be a *Chwang-yuen*. Three parties were indicted, of whom the prisoner, *Chên-yin-fu* was one. We agreed to swap the lot for the large tea-shop property opposite our former chapel and the exchange was effected. A chapel was soon after erected in native style. *Chên-yin-fu* and a man named *Wong*, who leased to us, were imprisoned. The latter after six months was released because of sickness and has since died. There were 20 or 30 men engaged in these transactions with us, but Chinese law is to catch one man and make him responsible for all. For six months these arrests were the topic of tea-shop gossip, and when we were on the streets selling books, questions were daily

put to us. On itinerant trips in distant parts of the province, men have asked me if the "law-suit was ended"? The country people thought he was in jail for joining the church.

Once with a friend I went to see the District Magistrate; the result was the Mandarin summoned the prisoner, a runner took him by the queue, put his head on his knee, and beat him on the face with a leather strap. Application was made to Vice-Consul, Bradford. He replied to the effect, "The party is imprisoned for alienating property into the hands of foreigners; it is a Chinese case and entirely without my scope." Consul-General Myers afterwards wrote to the Viceroy about the matter, but received no reply. In 1877, the case was carried to Pekin, and Mr. Seward has showed a very kindly interest in it. He directed the Vice-Consul to take up the case, but the latter declined on a technicality. When the Secretary of Legation went to Nankin, the Minister requested him to bring it before the Viceroy. Afterwards he directed me according to Art. XXXVIII. U.S. Treaty to write to the Viceroy myself and let it be forwarded officially by the Consulate-General. Some months afterwards Consul Wells pressed the Viceroy for a reply. Mr. Wells declined to take the case as it had been carried to a higher court, the Legation, and therefore the lower court had no jurisdiction. Every change in the Amlerican Consulate required that the history of the case be written at length. I rather comp'ained to General Stahel that the Consulate had never afforded us real aid. He replied that "he had examined into the case, and found a great deal on the records, and it seemed *much had been done.*" He obtained for me a letter of introduction to the Prefect of Soochow, and from the heat of July, to the snows of January, I visited and wrote to this official.

We gave up the deed of lease and the District Magistrate issued a stamped deed placing the property in our hands till the sum of $2300 is paid. For four years they have tried to raise that amount and failed. Also were the property to revert to a Chinese, the chapel must be pulled down and stores erected, so it is equivalent to a deed of sale. The people look on the chapel as a very good institution. There is no doubt that the Mandarins intended to let the man die in prison as a public example and his deliverance is counted a special mercy, for had he died there a stain would have rested upon our Mission, for though the *cause* was the hatred of the officials, yet we were the *occasion* of his imprisoment. He was kept in the outer prison and had "favour in the sight of the keeper of the prison," who allowed him a *per cent* on the "squeezes" on new prisoners.

The Viceroy, Prefect and District Magistrate have all stated that it is according to the treaty (and we may accept their interpretation of it) for Missionaries *to rent* Chapels in the interior, *provided* they bring the rental papers to the Yamen and have them stamped. 堂 t'ang is used not in its specific sense as *chapel* but in its generic sense of *institution* or *mission-house*. It seems that we ought to be satisfied with these privileges from which the merchant is debarred.

When I came out every one told me that it was impossible to spend the summer in a Chinese house, and it took several years to learn that

not a fact. If the house is a large one, open to the East and South, with a plot of ground attached, and $300 expended in putting up doors and windows, you may have the sunshine in winter and the breeze in summer, and with mat-sheds over the courts a lower temperature than in a foreign house, not only securing comfort, but having all pleasing to the eye.

As the rental papers of our Mission Houses are stamped and as no landlord can remove a tenant as long as he pays the rent, we hold them nearly as securely as if the property was owned. I have a nice chapel, but my brethren have just as good ones, put up according to their directions by natives and rented to them at low rates. Had we pursued this policy we would have avoided bringing evil upon men, in the midst of which we could not help them. Do our Mission Boards know that property is not held in the interior by any legal tenure?

We all feel that we were providentially hindered from building dwellings on the first lot we bought, as it would have proved a *malarial depot.* What is to be done with a foreign house in an inland city, if the location is unhealthy? Its value is only the worth of the materials, less the expense of pulling them down. One of our brethren at another station has applied for funds to rent a native house as his family have suffered in health at the place in which he lives.

At my own house, I have a chapel in front, quarters for a Boys' Boarding School, and behind these a commodious dwelling (all up stairs) at $12. rent *per mensem.* The landlord puts on the repairs, which on a foreign house and wall run from $50. to $75 annually, and several hundred dollars when the premises undergo "thorough repairs." Sometimes there are mistakes in the erection of the house, for every preacher is not an architect.

When we expected to build we were going to put up a house with native exterior, for a foreign house in a Chinese city looks like the palatial mansion of some retired merchant near a quiet rural village, hardly suitable for a representative of Him "who had not where to lay his head." Scarcely a part of that kingdom "which cometh not *with observation.*" In a foreign port, it would be a species of asceticism to live in a native house, especially where property can be bought and sold, and has its market value. As our houses have no stone gate-ways, with bolts and bars it is convenient that the doors "shall not be shut at all by day." We have, as the Chinese say, "eaten bitterness." "Experience is a dear school," and if any brother wishes to quote the rest of this proverb, I for one can take no offense.

Most Sincerely,

HAMPDEN C. DU BOSE.

SOOCHOW, *Sept.* 8., 1879.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Tientsin, August 28th, the wife of Rev. I. Pierson, A.B.C.F.M., Paoting-foo, of a daughter.

At Peking, on the 3rd September, the wife of Rev. S. Evans Meech, London Mission, of a daughter.

At Tientsin, Sept. 13th, the wife of Dr. Stenhouse, English Methodist New Connexion Mission, of a daughter.

At Shanghai, Sept. 30th, the wife of Rev. W. S. Holt, Am. Presbyterian Mission, of a son.

At Shanghai, Oct. 8th, the wife of Rev. C. Leaman, Am. Presbyterian Mission, North, Hangchow, of a daughter.

At Chefoo, Oct. 26th, the wife of Rev. H. Corbett, Am. Presbyterian Mission, of a daughter.

MARRIAGES.

At Beloit, Wisconsin, U.S.A., April 2nd, Rev. Henry D. Porter, M.D., of the A.B.C.F.M., Mission, Tientsin, to Miss Elizabeth C. Chapin, daughter of President A. L. Chapin, of Beloit College.

At Shanghai, in the Trinity Cathedral, on Sept. 8th, by the Very Rev. Dean Butcher, Mr. Wills, to Miss Mitchell, all of the China Inland Mission, Hangchow.

At Shanghai, on Sept. 15th, at Trinity Cathedral, by the Very Rev. C. H. Butcher, D.D., assisted by Rev. Mr. Deane, Mr. Geo. Nicoll, Chingkiang, to Mary Ann Howland, Chingkiang; also, Mr. G. W. Clarke, Chingkiang, to Miss Fanny Rosier, Chingkiang, all of the China Inland Mission.

At Ningpo, Oct. 22nd, by Rev. J. Butler, Rev. W. J. McKee, to Miss A. P. Ketchum, all of the Am. Presbyterian Mission, Ningpo.

DEATHS.

At Tai-wan-foo, Formosa, suddenly, September 29th, Rev. Hugh Ritchie, of the English Presbyterian Mission, aged 39 years.

At Ningpo, Oct. 5th, 1879, Rt. Rev. Wm. A. Russell, D.D., Bishop of the C.M.S. North-China.

Arrivals.—At Canton, Per s.s. 'Gaelic," on September 24th, Mrs. and Miss Kerr, American P.B.F. Mission.

At Shanghai, on October 16th, Rev. H. D. Porter, M.D., and wife, and Misses Clapp and Whitney to join the A.B.C.F.M. in North China; B. C. Atterbury, Esq., M.D., to join the American Presbyterian Mission at Peking, Rev. & Mrs. Reed and Miss Rankin to join the AM. M.E. Mission, South, at Shanghai.

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There are a few extra copies of the minutes of the last Synod of China, held in Hangchow, May, 1878.

Persons desiring the same can be accomodated (gratis) by applying to Rev. G. F. Fitch, Soochow.

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Tung-chow.—"We have just had a visit from Mr. Jones of Chîng-chow. Your readers will be interested in the fact, that the baptized Christ-

ians in that region, now number 140, churches 20, learners about 1,000.

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CHEFOO.—During a recent journey in the interior it was my privilege to rejoice with Rev. Mr. Ching, of the English Baptist Church, who within ten days baptized one hundred and thirty converts, in the C'hing-chow-foo district where the Rev. T. Richard labored so efficiently in distributing famine relief. Of this number sixty five were women. None were received who had not met regularly for worship and the study of the Scriptures and strictly observed the Sabbath for more than a year. There are still several hundred hopeful enquirers, who meet in little bands on the Sabbath at twenty four different towns and villages.

The conviction seems to be taking hold of multitudes that the Christian religion is from Heaven and must soon take the place of idol worship.

In one district which I visited, I was told that a head priest and the manager of a temple had long contended about the income from lands. They finally appealed to the Magistrate, who decided that the priest should no longer control the income, and if he could not content himself in serving in the temple building, he could return to his home in a distant city. The God in Heaven was declared to be the only true God and the Managers instructed to allow no more money to be spent on the idols, but in future, use the income in establishing and supporting a school and other benevolent objects.

There is everywhere a kindly feeling manifested, which is in striking contrast with the indifference and often opposition of former years. This spirit manifests itself in many ways. Men are now willing to go out of their way to point out the road in places, dangerous from the excessive rains. If darkness comes on before reaching a stopping place, men are willing to take their lanterns and act as guides without compensation. H. CORBETT.

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"A SOMEWHAT INTERESTING INCIDENT happened on one occasion," says a Presbyterian Missionary of Jeypore, "which illustrates very well the conflicting opinions current regarding us. A native gentleman was rating us very soundly, declaring that by the spread of our religion the old order of things was gradually disappearing, and that if this went on there was nothing but ruin in prospect for the Hindoo religion. A native friend standing by at once took up the cudgels on our behalf, and refuted him thus—'Nay, my brother, do not say so, you are not well acquainted with this religion, instead of ruining men it makes them better. Those who adopt it become holy, love God, and do no ill to their neighbours.' After this, it was quite unnecessary for me to say a single world, for our censor, if not convinced, was at least silenced."—*selected.*

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder from ports north of Foochow, should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

Correspondents residing at ports south of Foochow, may address their communications to Rev. S. L. Baldwin, Foochow.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

WANTED.—Chinese Recorder, Vol. I., Nos. 1, 4, 5, 6 and 12, for which 30 cents each, or any other reasonable price will be paid. Address H. T. Whitney, M.D., Foochow.

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With this number, the connexion of the present Editor with the Recorder ceases, as he expects to leave for America, with his family, on furlough, about the 1st of December. Our thanks are due to the friends who gave us kindly welcome to the reoccupancy of the Editorial Chair, and to those who have sustained the interest of the paper by their valuable contributions. We cannot but feel gratified at the continued interest shown in the periodical which we had the honor of setting afloat at Foochow, in 1869, and which has now so nearly reached the close of its elventh volume. We believe it is capable of being made still more useful to all classes of its supporters; and we hope that by more frequent contributions on topics of current, interest and more general discussion of vital questions, its interest will be greatly enhanced in future numbers. We bespeak for our successor; whose name may possibly be given by the publisher in this number a generous and hearty support.

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THE Wu-shih-shan case has been settled by the leasing of the Telegraph premises to the Church Mission for twenty years at $250 per annum —the Mission to give up the Wu-shih-shan property, on the 31st of March next. The native authorities had been offered $1,000 per annum for the telegraph property. They claim that the difference between that amount and $350, amounting in 20 years to $13,000, should be counted as compensation for the buildings on Wu-shih-shan. This seemed to be the best compromise possible; and the Mission deemed it better to accept it than to appeal the case, and prolong the agitation and the discontented feeling already existing.

THE late successful treatment of the wife of the Great Viceroy, Li Hung Chang, by foreign physicans, including a month's residence, within the vice-regal quarters, of a lady physician from Peking, and the subsequent opening of a dispensary under the auspices of the Viceroy, in which many eminent personages have already been treated by foreign physicians, are events of great significance. They cannot fail to give a great impetus to the work of Medical Missions all over the Empire; and the influence of the Viceroy's example must certainly tell powerfully upon the higher classes within his jurisdiction. We were glad to see a letter on this subject from W. N. Pethick, Esq., the U.S. Vice-Consul at Tientsin, in the *North-China Herald*, whose influence with the Viceroy has no doubt had much to do with the progress made by that high official in other matters, as well as in this. It may not be possible to get help for a Hospital at Tientsin, from the Relief Fund, but we hope that there will be no lack of such means as are needed to push in and fully occupy the field thus opened to Christian workers and to Western Science.

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NOT only the Missions of the Church of England, but the whole Christian Church in China, mourns the loss of Rt. Rev. William A. Russell, Bishop of North-China. A faithful and zealous Missionary, unpretending, devout, consecrated to his work, with him elevation to the episcopacy only meant harder work and more of it. His labors have been unceasing, and have all been performed in the spirit of love. Now that he is no more, many will rise up to call him blessed. His memory is a precious legacy to the Christianity of China.

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WE cease to specially notice the "Gospel in China," the "Friend of China," and other such publications —not because of any lack of interest in them, but because there are too many such periodicals to allow of noticing all, and it seems invidious to select particular ones for notice. We wish them all God-speed in their good work.

Notices of Recent Publications.

The Patriarchal Dynasties from Adam to Abraham, shown to cover 10,500 *years, and the highest human life only* 187. By Rev. T. P. Crawford, D.D., of Tung-chow, China. Richmond, Va.; Josiah Ryland Ho. 1877.

We have read this work with great interest, but without becoming at all satisfied of the correctness of its theories. That there are chronlogical and other difficulties connected with the genealogical records of the patriarchs, as commonly understood, we do not deny. That Dr. Crawford's solution of them is satisfactory, does not appear. His first proposition is, that "the antediluvian patriarchs did not live, as individual men, to the marvelous age of over eight and nine hundred years; but, on an average, only one hundred and twenty; and the post-diluvians one hundred and twenty-eight." To make this appear, the author gives us a novel interpretation of the record—*e.g.*, "And Adam lived 130 years, and begat a son in his own likeness, after his image; and called his name Seth: And the days of Adam after he begat Seth were 800 years; and he begat sons and danghters: and all the days that Adam lived were 930 years; and he died."

This according to the author, means: "and Adam lived 130 years, and appointed Seth to be his spiritual successor; and the dynasty of Adam continued 800 years after the appointment of Seth; and the whole length of the dynasty of Adam was 930 years, and it ceased."

Dr. Crawford does not so formulate the words; but the first paragraph on page 88 necessitates this understanding of the text. The various brief records are therefore records of individual life, the length of individual life being indicated in the first sentence, which has been supposed to refer to the age of the person at the time of the birth of his first son. This theory seems to us to involve us in a great deal more trouble than that from which it proposes to relieve us. Mr. Crawford claims that the phrase, "Adam lived 130 years, and begat a a son" is contrary to usage, and without any analogy. But how about saying of a dynasty, "and all the days of the Adam dynasty were 930 years, *and it died*?" Mr. C. makes very light of this difficulty on pp. 86-7; but surely Balaam's prophecy that Amalek should "perish for ever," affords very slight analogy for speaking of a dynasty as dying!

The theory, moreover, requires us to believe that the dynasty of Seth did not begin until long after Seth was dead; nor in fact until after Enos, Cainan, Mahalaleel and Jared were dead. What would be the precise object of each patriarch in thus appointing a spiritual successor

whose dynasty was not to commence until hundreds of years after he was dead, we confess, we do not comprehend. Our author says, "Perhaps it might be said he was 130 years old, when he begat a son; but it cannot be said he lived 130 years and begat a son, either in Hebrew or in any other language, living or dead, as far as I am able to judge." Why not? It appears to have been so said, and so understood, for centuries, by men such as Josephus, and others; and it certainly does not look like an impossible expression.

Our author's second proposition is that "the two tables of Genesis present a regular succession of nineteen houses, dynasties, or governments, covering a term of at least ten thousand five hundred years." This he endeavours to show to be in harmony with reason, with the general teachings of the Bible, with history, geology, archæology, ethnology, philology, tradition and mythology. There is much in this portion of the volume that is ingenious, much that is interesting, much that is forcibly put; but until one accepts the first proposition, he will not be ready to give his adhesion to the second. Our brother argues with his usual courage, born of conviction of the truth of his theories; and we have such a hearty admiration for him that we would be gladly convinced by him. But, as indicated above, we have not as yet reached that state.

We recommend all to get and read the book. They will find it original and entertaining, and possibly more convincing than it has been to us. Messrs. Lane, Crawford & Co., of Shanghai, have some copies at $1.14, including postage.

The China Review. Vol. VIII. No. I. July-August, 1879.

The new articles in this number are "Translations from the Lü-li, or General Code of Laws," by Mr. Jamieson; "New Cantonese Words;" Nestorians at Canton," by Mr. Phillips; and "Korean Pronunciation of Chinese." Mr. Jamieson's contribution is the first of a series that promises to be exceedingly useful. Among the "Notes," is one from Dr. Bushell which seems to be quite explosive of the alleged discovery of Chinese inscriptions on one of the vases exhumed from the ruins of ancient Troy, by Dr. Schliemann. The Chinese Ambassador at the Court of Berlin has given the weight of his authority to the claim that the inscription is Chinese; notwithstanding which, the truth does not seem to be in that direction.

On Some Translations and Mistranslations in Dr. Williams' Syllabic Dictionary of the Chinese Language.

If Mr. Hutchinson, during his well earned furlough at home, has been at all disconcerted by reason of the criticisms passed upon his translations in these columns by Mr. H. A. Giles, he will now at least have the satisfaction of knowing that he has good company in his trial; for the same inveterate critic does not hesitate to attack the great

lexicographer, and point out his mistakes to the public. We have not time to give a thorough examination to Mr. Giles, pamphlet; but we are bound to say that so far as we have been able to examine his criticisms, they seem to us to be well taken, and the Dictionary to be at fault in most of the instances given. Still, let it be remembered that Dr. Williams' Dictionary is a very large work, and that the discovery of three or four hundred errors of greater or less importance leaves the bulk of the work still unattacked. We admit that a Dictionary ought to be perfect, but still it is necessary, up to date, to make very considerable allowances for the many difficulties under which authors of such works in China find themselves; and it is just possible that the critic, should he turn dictionary maker, would find himself equally open to attack.

First Annual Meeting of the Chinese Religious Tract Society, held in Shanghai, May, 1879.

We have here an interesting account of the first annual meeting of the Society held at Shanghai in May last. The addresses of several native speakers are of special interest from their marked ability, and their adaptation to the occasion. The Society had received in five months $284.54. There were 25 subscribers, 13 annual members, and three life members. It purposes to work in harmony with the great Home Societies, and has already been promised a grant of £100 from the London Religious Tract Society. Dr. Farnham is the moving spirit of this Society, and although he has many irons in the fire, he seems to keep them all hot, and make them serve a good purpose.

德慧入門.

This is an excellent tract, by the Rev. Griffith John, Hankow. It was prepared by request of the missionary body there for the special benefit of the multitudinous students attending the triennial literary examination. Its style is therefore adapted to scholarly minds. Ten thousand copies of it have been printed. It sets forth concisely and forcibly the origin of things, the character and attributes of God, His unity, the Saviour and the scheme of redemption, the Bible and its teachings, the rules followed by converts, the things forbidden to them, and the happiness of believers; and gives a powerful exhortation to repentance. It seems to us just the tract that ought to be distributed at all the examinations throughout the Empire.

守門不愼.

This is a translation into Mandarin Colloquial of "Parley the Porter." It is an interesting fact that this translation is the work of "Mary," a Chinese girl who for a long time was nurse to the children of Rev. J. B. Hartwell. It is believed to be the first translation made by a Chinese Woman. Copies can be obtained of Rev. R. H. Graves, M.D., Canton, for $1 per 100.

宣道津梁.

This is a "Preacher's Assistant," prepared and issued by Rev. R. H. Graves, M.D., of Canton. Most of it was published two years ago in Dr. Allen's "Globe Magazine." Dr. Graves has since added a chapter on Prophecy. It is a very excellent homiletical work for use in Theological Seminaries, and among native preachers. It is used with great satisfaction by many students and preachers at Foochow. The price is 4 candareens per copy. Applications for the same can be made to the author.

神之原道.

A translation by Rev. J. W. Lambuth, of Shanghai, of the First Part of Ralston's Divinity, a very excellent Theological work. We commend it for use among Theological students everywhere. We understand that Mr. Lambuth will soon issue the Second Part, which with this will constitute quite a complete body of divinity.

基督實錄 *Christ Jesus the Light and Life of the World.* By Alexander Williamson, LL.D.

This is a very elaborate work, in three books. Book I. is introductory, showing Christ to be superior to his surroundings, showing peculiarities in his character, proving him to be more than man; taking up the *apriori* evidence in favor of a Divine Savior, and qualifications indispensable in such a Savior that are found in Christ, the testimony of John the Baptist, Christ's conflict with the diabolic powers, the gradual character of revelation, and Christ's assumption of the prerogatives of God. Book II. deals with the Miracles of Christ, devoting especial attention to the great miracle of of own resurrection. Book III. shows what Christ reveals concerning God, how he settles questions that have been long disputed, his perfect example, his atonement, the plan of salvation, the effects of Christianity upon individuals and upon the race, the proof of the divine origin of Christianity from its rise, its triumphs during the first three centuries, and its present position, and that Christ is to come again.

These points are all elaborated with ability, and the book is a most creditable production. It ought to have a wide circulation among intelligent natives, and seems adapted to lead such to true views of the God-man. We expected a review from a competent hand, which we have not received and at this late hour, we can give it only this passing notice, and wish it God-speed.

筆算數學.

The above is the title of an Arithmetic in Chinese by the Rev. C. W. Mateer, of Shantung; a work which possesses real merits of a high order notwithstanding the unattractiveness of its style and form.

The style is a low kind of Mandarin

which has little in common with the elegant conciseness of the literary language. It strikes one oddly as out of place, when he meets it in the first line of the preface; and it does not grow in favour as the reader finds himself at every step encumbered by needless redundancies.

The author, of course, intended, by presenting the subject in the style of every day colloquial, to alleviate the toil of the teacher; but he gains so little in this regard, that it is not worth while to offend the taste of the educated clssses. I would enter the same *caveat* against the use of the mandarin colloquial in other school books, such as grammars, geographies, histories, &c. This is not the place to discuss the claims of the mandarin; and I will only add on this point, that Mr. Mateer's book is worthy to appear in a more genteel dress, and be introduced to the best society in the land.

The use of the Arabic numerals, instead of the native Chinese, is another offense to the taste of China; for which the author finds an apology in their superior clearness and simplicity. For my own part, however, I should have preferred to use them restricted to a few specimen exercises, the native characters being permitted to maintain their ground for the sake of uniformity in appearance, as well as to concilitate the favour of native students.

Passing by these superficial defects, I have no hesitation in saying that the work under review, marks a real advance in its line, and may in many respects be taken as a standard for the projected series of school books.

It is clear in arrangement, replete with practical exercises and extensive in its range of subjects. It contains 344 double (= 688) pages octavo; for convenience bound in three volumes. The first volume is given to the "four ground rules," with copious practical exercises both abstract and concrete. The second treats pretty fully of fractions, vulgar and decimal; and of proportion and interest. The third sets for the the principles of insurance, taxation and partnership; explains the extraction or roots, and concludes with a treatise on mensuration, and the solutiou of questions that belong properly to the domain of algebra.

This outline is perhaps sufficient to give an idea of the scope of the work, which is neither abstrusely theoretical, nor yet a superficial compend. Like some of those famous mines on the coast of Cornwall, it follows the dip of the strata, and descends by insensible gradations, until the student finds himself before he is aware, under the depths of the sea. In treatment simple enough for the tyro, it meets in the fulness of its subject-matter, the wants of men of matured minds; and it is not too much to affirm that as to the initial stages of mathematical study, Mr. Mateers's Arithemetic places the youth of China, on a footing with those of our occidental schools. The writer intends to introduce it into all the classes under his care, and would recommend it to all who have the charge of Chinese schools, whether for girls or boys, elementary or advanced.

W. A. P. Martin.

THE

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T'AI SAN—ITS TEMPLES AND WORSHIP.

BY REV. C. W. MATEER.

(*Continued from page* 369.)

Having described the grand temple in the city, I will now describe the road leading to the top of the mountain and the noteworthy things which lie along it. The road starts from the North gate of the city, and follows a ravine which separates the T'ai San proper from an adjoining hill. It runs along the West side of the ravine for several *li*, and then crosses on a high bridge to the other side, and follows up to the junction of the two hills. Then descending a little, it runs into another ravine and crossing and recrossing several times the rocky bed of the torrent which comes down when it rains, it follows up to the first summit called the "South Gate of Heaven." The first three *li* is lined with temples and shops for the sale of paper money, appearing quite like a city street. Of these paper shops I counted twenty-eight. Thus far the road is a paved incline with occasional flights of steps; above this the ascent is almost entirely by successive flights of stone-steps. These steps are dressed stone slabs laid in masonry, and are about fifteen feet wide. Of these stone-steps there are in all five thousand six hundred and forty. On the level spaces between the steps are numerous small temples, pavilions and tea and eating houses. On both sides of the road far and near every projecting rock and peak, every cave and recess and ravine, and pond, and stream, and spring, has its name, many of them being very high sounding. There are also numerous inscriptions cut on the face of the natural rocks, some of them recording the visits of the cutters

but the greater part of them consist of but four or six characters, expressing some sentiment supposed to be suitable to the place in which they are engraved. Such is a general description of the road. Let us now notice the most prominent objects of interest in the ascent.

Leaving the north gate of the city, and going to the North-west about one *li* through a scattered suburb, you come to a high and heavy monumental stone arch, called the "Tai Tsung Arch." It was erected in the Ming Dynasty, and is said to mark the beginning of the ascent. Above this to the right is a temple called the "Fung Too Temple." Taouist books say that Fung Too is the "Prince of Darkness," and the "Pivot of the Nine Worlds." On either side of him are the ten kings of Hades. One says that the seventh one of these is the god of T'ai San. On the Pien, above the image, is written, "The Recompense is speedy." In front of the steps is an ancient pine, on the top of which grows out a cypress branch which is called the "Alighting Cypress," 飛來柏. To the left as you ascend is a large resting house erected by K'ien Loong. On the East is the temple of the three Emperors, Foo He, Shin Woo and Hwang Te, with images of each, and on either side are images of the eight Locust gods. Next is a temple called "Ascending to the Origin Temple," the god of which is popularly called the "Eastern Mountain god of Happiness." 東嶽福神. Above this on the left is a temple called the "Gallery of the Pearly Emperor." 玉皇閣. In a lower story underneath the image is a conservatory filled with shrubs and flowers, all kept in excellent order. In one of the side buildings, which is ordinarily kept locked, is the skeleton of a priest, sitting cross legged as he died one hundred and twenty years ago. He sat down here and starved himself to death in search of immortality. A mask covers his face and a silk mantle hides his bones. As I entered the temple several women were waiting to worship him. The priest presently unlocked the door. They at once knocked their heads before him, and threw down some cash, when the priest lifted the mantle that covers his bones, and let them see for a moment the ghastly skeleton. On the left of the road is the "Fountain of the White Swan," which formerly flowed abundantly, but was for some reason stopped up. It is said that when it rains the rushing of the water underneath may still be heard. Next comes a temple to the "North Pole Mother," in fine repair, and full of nuns dressed like men. Women come here to pray for children. Opposite is a temple to the "Human Ancestor," 人祖, in which is an image of the renowned Ch'in Sze Hwang. Connected with this is also a temple to the "Small Pox God." Near by also is a temple to the "Azure

Ruler." On this spot the Emperor K'ai Hwang of the Suy dynasty erected an altar and sacrificed to heaven. The god was afterwards titled by imperial decree "Ruler of Universal Life." Above this is a hall erected for the use of devotees, but now made into a temple to the "Eye God." Near by is a fountain called "Eye Fountain." Multitudes wash in it, and also carry away the water to cure eye diseases. On the left is a temple to the "God of the Soil," in front of which is the "Fountain of Purification." Beyond this is a temple to the god or Prince of T'ai San. It was once very large but is now mostly in ruins. It was formerly (in the T'ang Dynasty) the great temple in honor of T'ai San. In it six Emperors have worshipped in person and sacrificed to Heaven and the T'ai San. In it stands a pair of cut stones with a third stone across the top. They are commonly called the Twin Slabs. The inscription on them is cut in several stories but is now illegible. Except the large inscription on the top of the mountain, this is the only authentic relic of the T'ang Dynasty. On the right is a temple to the "Host of Precious Nuns," also a temple to the "God of Medicine," and a pavilion for looking at the foam. In front of the temple of precious nuns is the "Fountain of the Flying Lan" a fabulous bird. Near by is the cave of Prince Lü said to be the place where Ts'un Yang, Prince of Lü, experimented for the pill of immortality, and a stone image of him is still in the cave. It is said that when he was living in the cave, he was one day cutting an inscription on the rock, when a K'eo, an animal like a scorpion, came and presented its head to him, and continuing to do so he took his pen and dotted its head, when it turned into a dragon and flew away. Hence the hill above the cave is known as the "Hill of the Flying K'eo." Near by is a cave called the "Water Screen Cave," the name alluding to the water pouring down over the mouth like a screen or curtain. Further on, is the palace of the prince of Ta'i San, with a dressing gallery attached. Above this is a thick grove of trees called "The Little P'ang Lai." Opposite this is a hill called "Tiger Hill," on which is a temple to the Eye God. Next comes a temple to Kwan Te, the god of war, and on the right is a resting pavilion with a well beside it. Beyond this is an ornamental stone arch called the "First Gate of Heaven." Here begin the stone steps which continue in successive flights to the summit. Next is a monumental stone arch erected in the Ming Dynasty, on one side of which is inscribed, "The place to which Confucius ascended." By the side of this is the "Pavilion of the Peaceful Cloud," and at a little distance above is another monumental stone arch call "Steps of Heaven." Here is another temple to Yen Kuin, and at the road-side

is the "Pavilion of Temporary Rest." Then comes another monumental arch called the "Purple Arch," on which is inscribed, "First Step towards Viewing the Height." On the left of the road is a large two story temple to Kwan Yin, the goddess of Mercy. It is the finest and most frequented temple on the hill side. The goddess is properly known as the "Tsze Sun Neang Neang" 子孫娘娘, or "Posterity Mother." Her fame for answering prayers for posterity is wide-spread. On the right is "Change Clothes Pavilion," where those who come thus far in fine clothing change it for others more convenient for the ascent of the mountain. The Buddhist Priests have named it "Merciful Name Hall." Passing this, on the right is a small ravine "Arrow Shank ravine," and above it a hill called "Hanging Knife Hill," on which it is said a revelation or book was given from heaven in the Sung Dynasty. Beyond is "Infernal City ravine" and "Son of a Devil gulley." You next pass under a high and massive kwo or gallery called the "Ten Thousand Genii Gallery." In it is an image of the Royal Mother Yen Kwin. Under it is the "Cave of Secret Genii." On the right between two hills is a grove of cherry trees, and it said that on the rocks here were formerly many inscriptions of the T'ang dynasty, now mostly illegible. Next you pass a temple to the "North Star Mother," anciently called temple of the "Dragon Spring." From this place to the summit inscriptions on the rocks are very numerous. Next comes a bridge called "Kaou Lou Bridge," and beside it is a monumental arch named "Kaou Lou Arch" so named from the man who built them. Beyond this bridge is a temple to the "Three Rulers." On the face of the opposite hill, an immense ravine intervening, the face of the rock is smoothed and a Buddhist prayer inscribed on it. It is said to be one *moo* in area. On a rock by the road side is the single character Foo, Buddha, cut. It is full ten feet square. Next you pass over "Foaming Bridge" and the mouth of "Stone Prayer Gallery," in which is cut on the face of the rock the Buddhist prayer called "Diamond Classic." Next is another "Water Screen Cave" and above it on the hill side, a rock called "Test Sword Rock." It has a level face, as if half of it had been split off, and it is said that the half of it was struck off by one of the gods at one stroke of his sword. Next is a small pavilion inscribed, "The Lofty Hill Pours down Water." Next is the "Temple of the Three Officers," 三官廟, with a monumental stone arch at the side, and another "Water Screen Cave" in the hill. The road here turns to the East and a precipice over-hangs called the "Rest Horse Precipice" in allusion to sheltering of horses under it. Hia Ma Yic, 下馬崖, is painted in immense characters on the rocks, which

they say wind and rain do not affect. Next is "Holy Water Fountain" and "Heaven in a pot Gallery," which has a pavilion near by and has been honored with an imperial inscription. Opposite this is another temple to Yen Kuin, Prince of Hades. Next is a temple to "Yü Hwang" the Pearly Emperor. The *Pien* says, "The laws of the Purple Court are fixed." A peak above this is called "Return Horse Peak," alluding to the supposed fact that horses cannot go any further. I do not see how they could well go so far. A little beyond this is a stone by the way side which a visitor has erected and inscribed on it some verses which run as follows:—

"Yearly I wend my way to the T'ai San brow,
My visits began in the year Mow Mow;
Of the resting places on the steep ascent
None is so fine as the imperial tent.

Standing, I watch the bustling crowds,
Sitting, I view the gorgeous clouds,
The fine trees shake with a murmuring sound,
The water flows down with a ceaseless resound.

Chin Sze Hwang has titled each tree,
The rocks have been honored by Han Woo Te.
The gate of Heaven will soon be found,
While clouds and caves cluster all around.

The soul is pure and the heart as if washed,
And the mind and thoughts are alike refreshed;
Of all good places this is the best,
And hither I often come to rest."

Next is the "Golden Star Pavilion," and above is the "Temple of the Three Great Judges." Next, crossing the "Heavenward Bridge," we go up twelve successive flights of steps and at the top is a monumental stone arch called the "Second Gate of Heaven." Beyond this is a temple to the "Two Tigers." The rocks in the hill are supposed to resemble a pair of tigers. Here are three descending flights of steps which are named the "Joyful Three." This is considered half-way up the mountain. At a short distance from this is a spring called the "Flowing Pearly Fountain," a beautiful spring of cold water. Passing this you cross the "Span Rainbow Bridge." To the right is a temple to the "Increase Happiness God" and another to Yen Kuin. Above, on the hill is a great rock called "Dragon Stripe Rock," said to have marks on it like a dragon. Passing the "Returning Dragon Bridge," you see above you on the mountain an immense split rock, through which the water rushes when it rains. It is compared to the dragon spouting water, hence called the "Flying Fountain." You next pass the "Snow Flower Bridge," and going along a piece of level road ascend to the famous "Five T'ai Foo Pine," so titled by Chin Sze Hwang, when he sheltered himself under it from the rain. It has long since disappeared and others have been planted. There is a stone arch

inscribed, "Five T'ai Foo Pine," Here also are tea and eating houses. There is here also a famous stone called the "Fly Come Stone," 飛來石. It is a great rock which fell down from the top of the mountain in a storm during the night, in the reign of Wan Le. Next is a stone arch called "Face South Ceave Arch," also the "Imperial Resting Place Pavilion," and "Perceive Cloud Gallery," and the ruins of the "Gird up Clothes Pavilion." Next is "View Pines Pavilion" and then another temple to Yen Kuin inscribed "Spiritual Residence Sending forth Mercy and Light." The opposite hill is called the "Peak of Myriad Pines." Its precipitous sides are dotted with scrubby pines growing in the crevices of the rocks, the roots winding round like dragons. It is said that the rain does not reach them, but that they are kept green and flourishing by the clouds and fogs. On the rocks by the road side is cut a verse by K'ang He.

"Of the T'ai mountain the most enchanting spot,
The opposite pines a wonderful sight."

Passing over the "Bridge of Holy Water," is the "Temple of Great Mercy," and beyond this the "Dragon Gate Stone Arch." Next are the ruins of a "Rain Dragon Temple," and a "Golden Mother Temple." Overhead is "Cockscomb Peak" from its supposed resemblance to a cock's comb. On the side is a hole in a rock out of which water runs when it rains, hence called the "Dragon's Mouth." Next is "Measure Heaven Bridge" and then come eighteen successive flights of steps at the foot of which is a stone arch called "Rising to the Genii Arch." On both sides are precipitous peaks, the one called "Flying Dragon Peak," and the other "Soaring Fung Peak." (Fung is the bird of felicitous omen.) The Chinese are extravagant in their descriptions of the steepness of this ascent. They say the faces of those who ascend are but one foot from the stone steps before them—that those before only see the tops of the heads of those who follow, and those following only see the soles of the shoes of those before. One writer says that one is compelled to rest every ten steps, and that a man will sit down to rest even in a wet place rather than go two steps more to reach a dry one. Referring to the precipitous sides of the ravine they say that one looks out at the sky above as if through the mouth of a cave. The ascent is in fact neither difficult nor wonderful. At each side of the stone steps are iron chains running through short iron pillars but they are quite needless. At the tops of the steps is a stone monumental arch called the "South Gate of Heaven," and no doubt many weary legs have been glad to reach it. From this the ascent is comparatively easy. Spanning the road is a high gallery called the "Touch Sky Gallery." Beside it is a stone called 自然石, or "natural slab," on which is

inscribed "Original Gate of Heaven." It is said to have existed there originally, but no doubt has been somewhat dressed. Here is also a temple to the god of war with the inscription. "Pure Essence of Heaven and Earth." To the West some distance is a separate hill "on which are two rocks rising together like a gateway and called the "West Gate of Heaven."

Having passed most of the inscriptions cut on the rocks, I will now give translations of some of them beginning from below.

Heaven come down to earth.
The dragon plays in the cloudy lake.
Rise to the realm of joy.
First step in the lofty ascent.
The Azure is not yet complete.
The winding road stretching to the clouds.
Dust is banished as the waters flow down.
Lofty hills and flowing streams.
Primal source of mountain torrents.
Refreshing rain descends on the black haired people.
Moonlight shining, fountains murmuring.
Resounding fountains fly through the air.
The opposite hill brings out the blue.
Encircling palisades, green and flourishing.
The eastern pillar supporting heaven.
Opposing walls of pines and clouds.
Etherial dwelling place of Genii.
From this spot behold the mountain.
Lifting your feet, you step among the clouds.
The most famous mountain under heaven.
Temporarily leave the red earth behind.
Roaring winds, cloudy abysses.
The higher you go, the greater the wonder.

From this "South Gate of Heaven," the road turns to the East and leads along the brow of the hill. It is called "Heavenly Street." Along it live some thirty families who sell paper money and entertain visitors. The first object on the road is the temporary palace erected by K'ien Loong, now in ruins. It was named "Nest in the Clouds." Next is the "Fountain of Myriad Blessings," washing in which it is said will cure every ill. Further on to the left is a peak called "Lock Cloud Peak" under which is the "Cave of the White Cloud." On the right is a precipice called the "Hundred Rod Precipice." At the bottom is a flat rock called "Pounding Clothes Rock." To the south is "Water Lily Peak"—its flat top resembling a water-lily, its precipitous sides they say are a thousand rods high. From the bottom one cannot see the top while from the top the people on the winding road look like ants. On the top are two stones called the "Test Heart Stones." When one stands on them if the heart is not pure they will rock, if pure they will not. Further on is "Tiger-head Precipice," from the supposed resemblance of a rock on it to the head of a tiger. Close by is the "Wind Shelter Precipice" with many inscriptions on it cut in the Sung Dynasty. Next is the

"Myriad Year Longevity Temple" and remains of an "Imperia Incense Temple." Further on is the "Battle of the Gods Peak," nd still further on an immense black rock on which is inscribed ina ahuge characters "Pillar of Heaven." At the side of the road is pavilion called "Rest and Look up Pavilion," and ascending a long flight of steps you come to the chief temple of the mountain called "Yen Kuin Palace." The legend runs that Yen Kuin was originally sent by Hwang Te the third mythical Emperor under the name of the "Pearly Virgin," and so it comes to pass that he is popularly called the old mother of T'ai San. A writer in the Ming Dynasty starting from the Yin and Yang theory says that Yen Kuin's domain being the earth and not Heaven he must necessarily be female. The main temple stands back some distance. The goddess it is said was originally carved in precious stone but this was in course of time lost or destroyed. The present one is of the usual style. In front of it are heavy open work panel doors which are not opened. The people prostrate themselves outside and standing on tip toe look in through the openings in the panels and fling in cash. This is called "Random Contributing." These doors, it is said, were formerly only opened once in twelve years when the Emperor came in person or sent a special envoy. They are now opened once each year on the twenty-eighth of the fourth month by the Provincial Governor or his substitute from Tsi-nan-foo. A great procession ascends the hill on the occasion and this is the end of the yearly festival. The Emperor Woo Te of the Han Dynasty referring to the money taken out when it was opened calls it "Pear and Date Money," and it is said it was given to the Empress to buy white lead to powder with. The Emperor K'een Loong presented to the temple a set of sacrificial vessels made of precious stones and a seal of the same on which was engraved "Mirror Showing Things to the Gods Alone." At either hand are side temples, one to the god of eyesight, and the other to the goddess of posterity. The emperor Wan Le of the Ming Dynasty set up a two-leaved metal (some say golden) gate to the temple and to commemorate it erected a large bronze slab in the court. Above the base, which is also bronze, it is eight feet high, four feet wide and one foot thick. Another Emperor erected a slab, like it, on the opposite side of the court. The inscriptions are quite defaced at the bottom from visitors rubbing cash on the slabs. Having rubbed a cash or two on these slabs they carry them home and hang them around the necks of children as a charm to keep off disease. The Emperor, Swun Che of the present Dynasty, erected a stage for theatricals over the great gate and galleries at each side. Down a

flight of steps in front is a cupola for burning paper money. On the east of the temple court is an elaborate pavilion covering a slab erected in the reign of Wan Le. It is of precious stone of a pale green, and semi-transparent. It is said that on the birth day of the emperor the high officers with the empress and heir apparent asked permission to come to T'ai San to sacrifice. It was granted and this slab was erected in commemoration. A similar pavilion stands opposite with an ordinary slab. The tiles on the main building are copper and on the side buildings iron. Inside the front gate and up a flight of steps is a wide ornamental gateway across the court; at the sides are eight images twice the size of a grown man of which four are cast in copper. In the reign of K'ang He a fearful flood destroyed this temple with many others on the mountain. In was rebuilt by the next emperor Yung Ching. It was also burnt in the time of K'een Loong, and rebuilt thirty years afterwards. Though not so large as the great temple in the city it is older, more noted and more resorted to by pilgrims. Those who come to T'ai San come first to this temple to worship, before they go elsewhere. Outside the gate of this temple and beyond it is a dressing pavilion. The road here makes a detour to the North and you reach a level space on which is a temple called the temple of the Eastern mountain—probably in ancient times *the* temple of the mountain. It has long been in ruins, but they are now repairing it. An imperial *Peen* above the god says, "Yen Kuin, the sole originator of Nature." Back of the temple is a flat precipitous rock, like a wall called the "Great Sight rock." The emperor Yuen Tsung of the T'ang Dynasty had this rock dressed and a lengthy commemorative inscription cut on it in characters six inches wide. This was about fourteen hundred years ago. The engraved space is thirty feet high by eighteen feet wide with a head piece above four feet wide. The characters are much admired and rubbings of the inscription are frequently taken and sold at high prices. It is called the "Dressed Rock Monument" and is perhaps the most noted inscription in China. I procured a copy of it and have made a translation, but it is too long for insertion in this article. The imperial writer first acknowledges his appointment as emperor by Heaven, and announces the peaceful and prosperous condition of the empire, and speaks of his coming according to ancient custom to worship and offer sacrifices to the mountain. He next recites the various sacrifices which he has offered both at the foot and on the top of the mountain, and then passes on to a sort of moral disquisition which takes the form of a soliloquy or address to himself—and ends with a prayer in which he invokes the intercession of his ancestors with the god for a blessing. Then follows

in conclusion a sort of historical poem reciting the names and deeds of previous emperors—praising some and censuring others, and ending with a formal dedication to T'ai San.

Immediately under this inscription there is in the same rock a cave called "Peach Blossom leave," also an inscription in two characters, "Cloudy Summit." They are each five feet high and were traced by K'ang He's own hand. In the court of the temple is an immense boulder on which is engraved on one side, "First Stone," on the other, "Wisdom and Justice." Beyond this temple and higher up is a temple to the Empyrean Ruler which is quite large. West of this and almost directly behind the main temple already described is a well kept temple called the "Sleeping Palace." There is in it a reclining image of Yen Kuin, commonly called the old mother, in an elaborately curtained bed. As I passed I saw a priest cooking his opium in the room and supposed his comrade was smoking behind the curtain, but he told me the old mother was sleeping there. To the West of this is a low summit called "Confucius Peak." A pavilion was built on it, in the Ming Dynasty and afterwards a temple was built which is now rather dilapidated. The *pien* says, "The size of the mountain is like the greatness of the sage." In front is a stone arch inscribed, "In commemoration of the Sage's looking over the kingdom of Woo." Above this is a platform called the "Platform of the Ascending Spirit." It is said that a man named Loo, while worshiping and fasting here was translated. Passing this and going up several flights of steps, we reach the extreme summit on which is built a temple to Yü Hwang, the Pearly Emperor. In the middle of the court projects a natural rock marking the utmost pinnacle, which we mounted and so stood on the *very top* of the sacred mountain.

In front of the temple stands a massive stone slab without any inscription—not even a character. It is sixteen feet high, three feet ten inches wide and two and a-half-feet thick slightly tapering. It is called the "Stone Index," or the Divine Resting-place Stone." 神主石. It is evidently in imitation of the tablets before which the gods are commonly worshiped. Some say it was erected by Chin Sze Hwang, others that it was erected in the Han Dynasty and that it is placed over a precious box containing the records of the mountain. It is clearly a very ancient monument. It is of a dingy yellow color, different from any of the rocks on the mountain, and it is difficult to see how they managed to carry it up the mountain. Descending from this summit is a level space to the eastward on which are erected a number of slabs—one says, "Here one can reach Heaven and pull down the sun," and another, "Here one penetrates the blue heaven."

Further on rises a small elevation or summit called, "Level Top Summit." On the North-eastern side projects a great rock overhanging the abyss below. It is called "Fathom Sea Rock." At the foot of this eminence is a pavilion called "Heaven and Earth Pavilion," also a stone erected and inscribed "The Little World of Confucius," in allusion to a passage in the Classics. A *pien* on the pavilion says. "Giving light to all the universe." Further east is a higher summit called the "View Sun Summit." On it is a pavilion with a stone inscribed with verses written by K'een Loong. The Chinese say that the sun is already visible here at cock-crowing. As we staid overnight on the Mountain, we rose early and saw the sun rise from this noted spot. It was a very fine sight and would have been finer if the sky had been clear. To the North-east of this summit is a fearful precipice below which is "Worry Wild Goose Abyss." Descending is a sort of gap called the "East Gate of Heaven" and beyond this is another precipitous summit almost as high as the main summit. The South face of it is the loftiest precipice on the mountain. It is called "Throw away Life Precipice." Formerly when father or mother were sick, men frequently vowed that if the parent were spared they would come here and cast themselves from this precipice as a sacrifice to the gods, and not a few did accordingly cast themselves from this fearful height and were dashed to pieces on the rocks below. In the Ming Dynasty the practice was forbidden and a wall built across the gap barring access to the spot. On the top of this summit projects a naked rock like a square column about ten feet high; it is called "Banner Pole Rock and on it is engraved "Wonderful View of Sea and Sun," and on a lesser rock at the foot of it "Better Stop Here." The eastern side of this summit is also a precipice and the depth below is called the "Nine Dragon Abyss." On the west and below the "East Gate of Heaven" is a deep gulley with precipitous sides and between them are caught three great rocks locked together like an arch and forming a natural bridge. It is called the "Bridge of the Genii." Some distance West and facing the South is a rocky summit called "Father-in-law Peak." It is supposed to look like a stooped old man and is reckoned the decrepid father-in-law of the old T'ai San god. These are the most noteworthy objects on the T'ai mountain. Many minor things, and especially the various stories and legends connected with the different localities and temple, have been omitted for want of space and as not worthy of special attention. Besides the various notable objects on the main road to the summit and on the summit itself, there are also on other parts of the mountain and in the coun-

try round the base, numerous other temples, also pavilions, stone slabs and arches erected to the Ta'i San. Also every cave, hill, spring and precipice in the neighborhood has its name and often its mythological legend.

The view from the top of the mountain is very fine. To the North there is nothing, but hills upon hills. Doubtless there are many cultivated valleys between, but with the exception of one or two yawning ravines in the foreground nothing is seen but the backs of successive ranges of hills as far as the eye can reach. To the South, South-west and South-east stretches the great southern plain of Shantung. At a distance of twenty miles the Wun river, the most classic river of China, winds its zigzag way through the plain. Numerous branches join it from either side. I counted eight in full sight. At your feet lies the city of T'ai An, looking like a square garden plot. Looking down the ravine up which the road leads, you see the worshipers coming and going in an endless stream. The men generally walk, and a few of the women. It is no small task to walk up these five thousand six hundred and forty stone steps. We saw old men supported on either side by sons or grandsons toiling their weary way to the top. The women and officers and rich men were carried up by professional carriers in a sort of short sedan chair made on purpose, the carriers walking nearly abreast up the steps. Visitors and worshipers comes from far and near, even from the utmost borders of the empire. We saw many little companies called Hwuys, the leader carrying a small flag. Some of them we found had come as much as six or seven hundred *li*. They seemed to be in quest generally of some species of temporal good, or to be paying a vow. While in the city we saw every day strings of wheelbarrows thumping over the stones loaded with women, mostly old women. They came with bag and baggage on those large double handed wheelbarrows. Many of them we found had come in this way five hundred *li* or even more. The general name of these worshipers is "Incense burners." There is a constant stream of them throughout the first four months of the year. We were told that during the first month from three to five thousand ascend the mountain daily, and on the fifteenth of the first month the number often reaches ten thousand. In the third month when we were there, there were from five hundred to a thousand, who went up the mountain each day. Those who come specially to worship generally come early in the season, while those who with the worship combine the business and pleasure of the fair come later. A marked feature in making the ascent of the mountain is the beggars. They line the road at every turn, and beset you incessantly,

one following you till you reach the next. They are of every class, men, women and children. Our servant counted them as he descended and made about two hundred and fifty and we were told that in the first month there were five times as many. Besides these, the great roads leading into the city were also lined with beggars. Some of them come from great distances to attend the festival and ply their trade. One in particular I noticed who had got a step above the vulgar horde. He had placed some ten little baskets on the road, at the top of as many short flights of steps and then stationing himself far up the side of the opposite mountain side in an almost inaccessible spot in a little stone hut sat there and beat his *Pang Tsz* to attract attention and secure contributions.

It is curious to notice how universally men have connected the worship of the gods with hills and mountains and how they have built their temples on lofty places. In Bible times Israel went astray to worship on high places. In classic times the gods held their court on Mt. Olympus, and the Chinese connect their most ancient gods with K'wun Lun or T'ai San. When asked why they worship and build temples on hills, the Chinese usually reply that it is because the hill tops are quiet and the air clear and pleasant. This, I am satisfied is not all the idea. Men everywhere regard their gods as in the air, and their abode as in the heavens; hence, lofty hills towering to heaven seem to be especially near the gods, and the hill tops the most likely place to reach them with prayer. It may be also that tradition handed down from the beginning has been the root of the custom. It is certain at least that God directed Abraham to build an altar on Mt. Moriah and that He descended upon and gave the law from Mt. Sinai, and He may from the beginning have revealed Himself from mountain tops. In any case it has come to pass that men have confounded and confused God with hills and mountains and other natural objects, and so have failed to rise above them to the living and personal God who reigns in Heaven. Nothing, but the light of divine revelation which distinguishes the earthly from the heavenly, the material from the immaterial, the natural from the spiritual, the human from the divine, will clear away the blindness from man and lead him to worship the True God in spirit and in truth.

A CRITIQUE OF THE CHINESE NOTIONS AND PRACTICE OF FILIAL PIETY.

Read before the Conference of Canton Missionaries, April, 1878. *(enlarged).*

By Rev. Ernest Faber, of the Rhenish Mission.

(Continued from Page 329*).*

FOR brevity's sake I leave out the Chinese text of the following chapters. The division into short paragraphs or verses is different in different editions of the Li-ki and there are no numbers at all given to them. I have taken the common school-edition, 監本禮記, giving only the text and a few pronunciations. I counted the circles at the top of the lines as verses. For explanation the 附釋音禮記注疏 and the 欽定禮記義疏 have been consulted.

Chapter XII.—內則 in-door statutes.

1. Princes of state and kings direct the grand-adminstrator to confer virtue on the millions of subjects, (by teaching them). Comp. Chow-li II.

2. All sons who serve their parents will at the first cock-crow wash hands and mouth, comb and wrap the hair, fix the hair-pin and tie the hair up, shake the hair-tufts (to remove dust etc.,) bind the strings of the cap, gird the apron over the garment, and get the writing-tablet. They suspend (on the girdle), right and left, what is for (direct) use; on the left they suspend a handkerchief, a whetstone, a small stiletto,* and a metal-speculum; † on the right side they suspend a jade semicircle, a grasp,‡ a tube (for pencils), a knife-sheath, a large stiletto and the wooden fire-frittors, (they put on) the buskins and bind the strings of their shoes.

Women serve their father and mother-in-law as they serve father and mother. They, at the first cock-crow, wash their hands and mouth, comb and wrap their hair,‖ fix the hair-pin, tie the hair ud and gird their dress. On the left (of the girdle) they suspend napkin and handkerchief, knife and hone, the small stiletto and metal, speculum; on the right side they suspend a needle-box, thread, raw cotton kept in a pouch, a large stiletto, wooden fire-frittors. They fasten the ribbons, tie the strings of their shoes to go to the place of

* To loosen small knots.
† To draw fire by the sun.
‡ To assist the finger to draw the bow-string.
‖ Women do not shake the hair.

their father and mother, and father and mother-in-law. Arrived there they ask with low breath and pleasant voice whether their (the parents') clothes are too warm or too cold, whether they are suffering from illness or itching, and reverently caress and rub them. In going in or out they go either before or behind and reverently help them. When they go to wash themselves the young ones present the basin, the older ones bring water and beg them to wash themselves. In washing finished, they hand over a towel, ask what they want more and reverently advance it with a soft air (expression) to cheer them. Congee, wine, soup, beans and all sorts of grains are what they want; (they also bring) dates, nuts, cakes and honey to sweeten them, the *kan* and *wu* plants, and elm-seeds fresh and dried, and rice-water to smooth them, and grease ointment to anoint them. The parents and parents-in-law must taste some, then they will retire.

3. Boys and girls, before they wear cap or hair-pin (signs of maturity), will at the first cock-crow wash hands and mouth, comb themselves, bind and shake the hair-tufts, arrange the hair-dress, bind the strings, suspend the fragrant things on the girdle. At dawn they pay their morning-visit and ask what the parents want to eat and drink; if they have eaten already they withdraw, if they do not yet wish eat, they assist the older ones and see that all is made ready.

4. Everybody in the house (besides the above mentioned children and women) will at the first cock-crow wash his hands and mouth, dress, roll up his bedding, sprinkle and sweep the chamber, the hall and reception-room where the mats are spread; each one does according to his business. Babies go to sleep early and rise late, are fed when they desire it without reference to time.

5. From the graduate who has an appointment (from government) upward, father and son have different mansions; at dawn (the son) makes his morning-visit and pays his compliments, at sunrise he withdraws, each of them following his business. At sunset he makes his evening call and pays his compliments.

6. If the parents, or parents-in-law, wish to sit down they (the children and females) take the mat and ask where to stop. The younger ones take the couch to give a seat, the servants bring the leaning-bench, wrap up the under-mat and the inner matting, suspend the covers, sheath the pillow, roll up the (soft) matting and cover it.

7. The parents and parents-in-law's clothes, covers, inner matting, mat, pillow and leaning-bench are not transferred; they venerate even their staff and shoes and do not dare to approach them; the plates (for grain) and (wine)-goblets and (water)-cups they do not dare to use except if there are remnants therein; of what (the parents) constantly

have for eating and drinking they do not dare to partake except of that which is left over.

8. If the parents are living, children and women take the leavings of their regular morning and evening meals. After the parents have eaten they have a regular second table. If the father is dead, but the mother alive, the heir-son eats at the first table (with his mother) all the other children and women eat at the second table as in the first case; of sweet-meats and gelatinous things the little children (not the second table) get the remnants.

9. In the place where the parents, or parents-in-law are present the answer to a command is reverent. Advancing, retiring, and turning around are careful and prompt, in going up and down, out and in, they make obeisance. They do not dare to retch, to belch, to sneeze, to cough, to stretch and yawn, to stand leaning on (something) nor to stare, they do not dare to spit or snivel (blow the nose); though cold, they do not dare to double their garment; though itching, they do not dare to scratch; if not in respectful business they do not dare to bare the arm or shoulder; not crossing a river they do not raise the dress of the undergarment; of their cover the inner part must not become visible.

10. The spit and snivel of the parents must not be visible; is the ribbon of their cap dirty they strain ashes and beg to wash them, and so they do if their garments are dirty. If their garments have a rent seam or are torn they thread a needle and beg to sew the rip.

Every five days they heat water and beg them to bathe, every three days they have it ready for a wash. If in the interval their faces get dirty, they get a basin of hot water and beg them to cleanse themselves; if their feet are dirty they heat water and beg to wash them.

The little ones serve the older ones, the lower ones serve the nobler ones and everything is done according to its season.

11. Male persons do not speak about the inner affairs (of the house) nor females about external things. Except in sacrifice and mourning they will not hand vessels one to another. If they do so the female will receive them in a basket, if no basket is at hand they both get seated, lay the thing down and then take it up. Those of

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* 方氏慤 adds, the male child sleeps on a bed, the female on the ground, the male is dressed in day-dress, the female in night-clothes, the male plays with precious stones, the female with earthen-ware. Compare the Book of Odes. II. 4, v. 8, 9.

† These are the ceremonies relating to the acceptance of the child after three days.

‡ 慈母知其嗜欲者, the tender-mother knows its (the childs) necessities.
保母安其居處者, the guardian mother makes it comfortable.
士妻食乳之而已, the wife of a graduate gives it milk. But only from the governor's and above are there the 3 mothers.

the outer and inner apartment do not have a well in common; they do not wash or bathe together, do not use the same sleeping mat, nor the same borrowed things; male and female do not have the same garments. Talk of the inner (apartment) must not come forth and from the outer apartment not enter in. If a male person enters the inner apartments he must not whistle nor point with the finger; at night he walks with a torch; if he has no torch he stops. If a female person goes out she must screen her face. At night she goes with a torch; if she has none she stops. Along the roads male persons go on the right, females on the left.

12. Sons and women of filial piety and reverence do not oppose the command of the parents or parents-in-law nor act lazily. If they (the parents) give them to eat or drink, though they do not like it, they must taste it and wait till they are allowed to bring it away; if they (the parents) present clothes to them though they do not want them, they must dress in them and wait in patience. If they parents get other persons to do their duties, though they (children and women) do not like it, they give (the work) to them and allow them (to go on with it) and return it afterwards.

13. If sons and women have toilsome work, though they are much beloved (the father or husband) will let them proceed therewith, and rather allow them rest now and then.

Against children and women who are not filial or reverent, not violent aversion but teaching (is becoming). If they cannot be taught they may be scorned at, if they are unchanged by scorn the child is expelled, the woman divorced, even without any public formalities.

14. If father or mother are wrong, he (the son), remonstrates with low breath, pleasant features and soft voice; if remonstrating does not succeed, he raises his reverence and filial piety; if they are pleased, he remonstrates again. If they are not pleased, rather than have them offend against the next and distant community * he earnestly remonstrates. If father and mother are wrathful and displeased and beat (the son) that the blood flows he does not dare (to cherish) violent aversion but increases his reverence and filial piety.

15. If father or mother have a son of a slave and love it as tenderly as other children and grand-children (of their own), though father and mother are dead, this son must be respected and not neglected all life long.

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* 子從父之令不可謂孝也, if the son follows the fathers orders it cannot be called filial piety. By remonstrating to displease the parents is a trifling offence, 其罪輕, but from fear not to do it and allow the parents to sin against the community is a heavy offence.

If the son has two concubines, the parents love one of them and the son loves the other, regarding dress, food and duties he does not dare to regard her (differently) who is beloved by the parents;* though the parents be dead he does not neglect her.

If the son thinks his wife extremly proper but the parents are displeased with her, he has to divorce her.† If the son thinks his wife improper but the parents say, This is good service to us, my son perform the custom between husband and wife, he then does not neglect her all his life long.

16. Though father and mother are dead, (the son) when about to do something good reflects on presenting an honorable name to the parents and will certainly accomplish it. If about to do something not good, he reflects on giving shame and disgrace to his parents and certainly leaves it undone.

17. If the father-in-law is dead, the mother-in-law being old, the lady of the house will ask her about every thing that she sacrifices, and about guests; the secondary wives will ask the lady of the house (first wife). The parents-in-law do not allow the first wife to be idle or to be a friend with any of the secondary wives who behave improperly. If father or mother-in-law employ a secondary wife she does not dare to puff herself up against the first wife. She will not dare to walk, nor command nor sit on a level with her.

18. Each wife, if not commanded to repair to her private apartment, will not dare to retire from waiting on the parents-in-law. If the wife is about to have business, whether great or small, she must ask the parents-in-law. The son's wife has no private property, no private domesticated animals, no private vessels, she does not dare privately to borrow nor dare privately to give away anything.

19. If somebody makes the wife a present of food, garments, cloth, silk, girdle-ornaments or fragrance, she receives it and offers it to the parents-in-law;‡ if they accept it she rejoices as if receiving a new present. If the present is returned to her she declines it, if not commanded, as if receiving again a gift. She stores it up to attend to the wants (of the parents-in-law.) If the wife wants to give to her own blood-brothers of what she has privately,‖ she must again ask about it. If granted, she may then give to them.

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* He does not dare to make his beloved equal in those things to the other.

† For the 7 grounds for divorce and the three reasons for not being allowed to divorce see the 大戴禮記 chapter 本命.

‡ When the parents-in-law are 70 years old, the management of the family goes to the son and his wife. If the father is dead but the mother yet alive and not yet 70 years old the wife of the son has to submit to her.

‖ Of what she has stored away and not yet found occasion to use to help the wants of the parents-in-law.

20. The sons of the first wife and those of the other wives serve reverently the chief of the family and his wife.

Though they are honoured and rich they do not as such enter the house of the chief; though they have a multitude of chariots and followers they leave them outside and enter with but a few. Children and brothers, if they get vessels, garments, furs, covers, carriages and horses, they must present the superior articles (to the chief) and then they dare to use the secondary. If they have nothing to present they do not dare to enter the door of the chief, they do not dare to add honours and riches to the tribe of their father and brothers (to their own branch of the clan). If they are rich they prepare two victims and present the best to the chief. Both husband and wife fast and pay their respects to the lineage. Is this business finished, they then dare to do private sacrifice (to their near ancestors).

21–40, Bills of fare, 38–39, animals with bad taste, meat and some other verses I pass by.

44. Tsang Tsi said, when a filial son feeds the old ones, pleases their hearts, does not oppose their intention, he pleases their ears and eyes, makes comfortable their bed-room, by his food and drink he nurses them devotedly. The filial son is (filial) to the end of his life not only to the end of the life of father and mother, but to the end of his own life. What therefore the parents love he loves, what they respect he respects, he fulfills that even to dogs and horses, how much more to human beings.

55. Propriety begins with carefulness between husband and wife. Building the apartments of residence, the outer and inner rooms are separated, the male persons dwell in the outer, the females in the inner rooms. The inmost part of the house and the doors to it are watched by eunuchs. Male persons do not enter nor females come out.

56. Males and females have not the same stand for clothes, (the wife) does dare to hang anything upon the stand of the husband, nor does she dare to put anything in his boxes or drawers, nor do they dare to bathe together. If the husband is not at home she gets his pillow, box, inner matting and mat, the bow in the case and the vessels and put them away. In all such cases the younger ones serve the older, the lower ones serve the nobler.

57. The rules of propriety between husband and wife have force only to their 70th year, then they keep things together without hesitation. Concubines though old if they are not yet full 50 years of age,

must serve every five days. * Those who are about to serve will fast, wash themselves, then dress carefully, comb and wrap up their hair, fix the hair-pin, tie the hair up, shake the tufts, bind the strings (of the hair dress) and of the shoes. Though a slave and concubine her dress and food must resemble that of the superior (ladies, *i.e.* be of the same kind, though of inferior quality). If the wife is not at home no concubine-servant will dare to take the night for her.

58. A wife about to give birth to a child lives in a side-chamber, when month and hour approach. The husband sends twice-a-day to enquire after her. At the travail he himself enquires. The wife does not dare to see him, but causes the old widow (a servant) to dress and give answer. At the birth of the child the husband sends again twice a day to enquire after her. If the husband is fasting he will not enter the door of the side-chamber.

59. After the birth of the child, if it is a male child, a bow is placed to the left of the door; if a female child, a handkerchief to the right of the door. After three days the child is for the first time carried about. For the male child (the festival of) shooting is celebrated but not for a female child.†

60. If an heir-son is born to the ruler of a state, announcement is made to the ruler and he acknowledges it with great victims (cattle, the meat of it served as strengthening food to the mother). The administrator gets everything ready. On the third day the divinator carries him about; when propitious, he halts, makes purifications, dresses in court-dress outside the state-chamber, he sings odes in carrying it. The archer discharges from a bow of mulberry-wood six arrows towards heaven, earth and the four points. The guardian then receives and carries the baby. The administrator courteously carries the child and presents bundles of silk to it. The wife of the divinator and a concubine of a governor nourish the child.

61. He who acknowledges (receives) a son chooses a day (out of three). For a first born (he gives) great victims, the common people

* This is said of those of princes; the emperor's served once in 15 days. Concubines did not serve after the age of 50. The emperor had 81 handmaids, 女御, who served in 9 turns, each night 9 persons, 27 世婦, who served 3 nights, 9 嬪 who served 1 night; 3 夫人, (not mentioned in the Chow-li), who served 1 night and one queen, 后, who served 1 night; altogether 15. The lower females came first, the higher after. A governor, 大夫, had one wife and 2 concubines, one round every three nights; a scholar, 士, had a wife and a concubine, one turn in two nights. (From this statement we may infer that the common people were not allowed more than one female partner).

† 方氏慤 adds, the male child sleeps on a bed, the female on the ground, the male is dressed in day-dress, the female in night-clothes, the male plays with precious stones, the female with earthen-ware. Compare the Book of Odes. II. 4, v. 8, 9.

give a bullock and sucking-pig; graduates a bullock and pig; governors small victims. For the hereditary son of a ruler of state, large victims (are presented). If it is not a firstborn son then everything descends one step.*

62. A room is set apart for the baby. Among all who have been mothers one suitable is chosen to be governess. The requirements are that she be patient, kind, respectful and not talkative. The second one becomes day nurse and the following becomes guardian. † They all live in the child's room. Other persons who have no business there are not admitted.

63. At the end of the third month a day is chosen for cutting the hair to make tufts. Males (wear) the two horns, females a nest, if not so, then the male child has it on the left the female on the right side. On this day the wife appears with the child before his father. Nobles (from governor and above) make them garments (for this occasion), from the licensed graduate downward they have everything washed. Males and females rise early, bathe and dress, when ready they look after the New-moon's food. The husband, entering the door ascends the eastern steps and places himself towards the West. The wife with the child on her arms comes from the chamber and must stand at the lintel (of the door) the face eastward. ‡ The old-lady (above 50 years) first helps and says:" the mother—(name) dares to use this day of the season reverently to see the baby." The husband answers "may it (the child) scrupulously follow." The father takes the right hand of the child, caresses and names it.‖ The wife answers "It is perfectly understood". § She turns hereafter to the left and hands the child over to the governess who announces the name to all the wives and concubines. The wife then repairs to her room. The husband announces the name to the administrator and he to all the male persons. He enters the year, month and day of its birth in a book and preserves it. The administrator announces it to the district registrar who writes two copies, one he keeps in the archives the

* These are the ceremonies relating to the acceptance of the child after three days.

† 慈母知其嗜欲者, the tender mother knows its (the child's) necessities.
保母安其居處者, the guardian mother makes it comfortable.
士妻食乳之而已, the wife of a graduate gives it milk. But only from the governor's and above are there the 3 mothers.

‡ The father first sees the child of the wife in the side-chamber, of a concubine in the wife's room. A ruler sees the child of the wife in the state-chamber, of concubines in the side-chamber. The ruler and his wife bathe before and dress in court dress; both stand at the eastern steps the face towards the West. The child is brought by a secondary wife 世婦 up the western steps.

‖ The father takes with one hand the child's right hand with the other he keeps up his smiling (caresses it).

§ It is put to memory what the husband said to teach her.

other he presents to the registrar of the department who commands to keep it in the archives of the department.

The husband enters and eats (with his wife) observing the usages of entertaining (the parents).

64. When a hereditary son is born, the ruler of state bathes and dresses in court-dress, his lady likewise; both then place themselves on the eastern steps, their faces towards the West.

A secondary wifes carrying the child ascends from the western step. After the ruler has given the name they descend.

The other children (of the wife and concubines) are seen in the outer hall (where the father) touches their heads with his hands, caresses and names them. The ceremonies agree with those for the first child except the speeches. (see 63).

65. Any names given to children are not taken from the sun or moon, nor from a state nor from a hidden disease. The children of governors and graduates are not allowed the same name with the hereditary son.*

66. When a concubine (of a governor) is about to give birth to a child, when month and hour approach the husband sends a person once a day to enquire after her. On the end of the third month after the child's birth, he washes himself, fasts in the morning to see (the child) in the inner state-chamber (*tsam*, the room of the first wife). He treats her in the manner of entering the chamber for the first time at the wedding. After the lord's (husband's) food is removed, he causes her to feast on veal, thereupon she enters on her service.

67. When to a duke a secondary child (not of the first wife) is born it will be in the side-chamber. At the end of the third month, his mother bathes, dresses in court-dress and appears before her lord. An attendant brings the child. The lord names the child he favours, the other children he causes to be named by an officer.

68. Among the people who have no side-chamber, when month and hour approach, the husband goes forth and dwells in the other rooms (beside the females). His enquiries after her, and the custom of appearing before the father are not different.

69. Where the father (of the child's father) lives, the grand-child appears before the grand-father, the grand-father also names it; the ceremonies are in nothing inferior to those used when the child sees his father.

* But those who had the name before the heir-son got it are not obliged to change it.

70. When she who nursed the child for three years leaves, she is rewarded on appearing in the palace of the duke.

71. The child of a governor (ta-fu) has a nurse, the wife of a graduate herself nurses her child.

72. From the commissioned graduate and upward, as also of governor's, the sons are seen (by the father) in an equal way.*

73. If (the father) sees the first born before he eats he will grasp his right hand; if the heir-son and other common sons are seen when they have eaten already, the head is touched. †

74. When the child can eat its food, it is taught to eat with the right hand; when it can speak, the male (speak's) straight, the female tender; the male child wears a leathern girdle (belt) the female a silk one.

75. In the sixth year they are taught counting and the names of the regions (East, West, etc.) In the seventh year male and female children are not on the same mat, and do not eat together; in the eigth year going out and in through gateways and also partaking of a feast, they must be behind those who are older; this is the beginning of teaching them humility. In the ninth year they are taught counting the days. In the tenth year, they go away to the out-door preceptor and stay there over night, study books and arithmetic. Their dress is not silken, neither coats nor trousers. Good manners (propriety) develope the beginning (which is already made). In the mornings and evenings they learn the deportment of young persons, they beg for their lessons and (answer) honestly.

In their thirteenth year they study music, recite the odes, practice the small civil and military dances (mimic), learn archery and charioteering.

In the twentieth year, they are capped (maturity) and begin to study propriety; they may then dress in fur and silk, dance the great Hia-dance or practise earnestly filial piety and brotherly behaviour. They study thoroughly, but do not teach, they remain at home and do not go abroad. In the thirtieth year they marry and begin to manage the business of male-persons; their learning is extensive without limitation; in yielding to friends the purpose is exhibited (the moral tendency).

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* 旬 is explained by *Tshu* in the common sense, 10 days. The old comm. explains it = 均, equal, alike, that is, before eating (early in the morning). Another and probably the best explanation is; every ten days after the *first ceremonious introduction*.

† The right hand as a symbol that business is transmitted to him in future. The eating refers to the morning-meal.

In the fortieth year they begin to take office, according to circumstances and issue plans and considerations (thoughts). If the principles agree they follow (the ruler) submissively; if it cannot be done they resign.

In the fiftieth year they may be commissioned as governors and manage the administration of one department (board). In the seventieth year they terminate (public) business.

Each male person prefers the left hand in worshipping.

76. Females in their tenth year do not go out. A widow teaches them tenderness, grace and obedience; they take in hands hemp and linen, manage silk cocoons, weave cloth, tapes and tassels. They learn female work and to attend to the garments; they look after the sacrifices, take charge of wine, sauces, square and round grain-vessels, pickled fruit and meat. In the rites they assist pouring out libations.

In the 15th year they get the hair-pin (sign of puberty), in the 20th, they marry; if there is reason for it (*i.e.* mourning for a parent) in their 23rd year; after a regular betrothal they become wifes, but concubines, if they are hurridly given away.

Every female prefers the right hand in worshipping.

(†) This chapter is certainly of great interest to all readers. We find here many valuable details which give us a most instructive description of the scenes of ancient Chinese family life. I shall not dwell any longer on the many minute observances and services, (see §§ 2. 4–6, 9–10) which our text seems to consider as necessary accompaniments of a normal moral life. We may more appropriately call them trifles. Yet even in such details we recognise the peculiarity of the Chinese mind. Nor does it appear necessary to make any remarks on the customs observed at the birth of a child §§ 58, 60. 66. 68., at father's first seeing it §§,61 72. 73., about the female attendants of the child §§, 62. 70, 71, or at the ceremony of naming it §§. 63. 64. 65. 67. 69.; nor to the general rules about females §§ 11. 12. 13. 17. 18. 19. 57; and their strict separation from the society of male persons §§ 11 55, 56., indicated already when they are babies § 59. All these things are simply social manners and do not belong to morality or religion. It is of interest to us, however, that we find them here made almost, if not altogether, equal to morality. This is a characteristic feature of difference between the author of this chapter of the Li-ki and *Tsang Tsi* in all we know of him. On the different schools of Confucianism after the death of their great master, compare my Systematical Digest of the Doctrines of Conf. p. 29 ff. As the Chinese boast themselves against Christianity that their Confucian system has always been one and the same it is of some value to point out all

differences among the acknowledged Confucianists. † The course of education, §§ 74. 75, and the plan for life from first childhood to the 70th year of age is certainly worth our attention. We must remember that this plan has been carried out more or less perfectly by all persons of higher education during the Chow dyn. What we know of the life of Confucius confirms what is stated here. In the statements about female education, § 76, nothing is said whether girls had to learn reading, though certainly moral maxims are implied in what the widow taught them. All happiness in married life is made dependent on the favour of their parents-in-law, §§ 12. 13. 17. 18. 19. and divorce is made possible only by their device, § 15, and after milder measures have proved fruitless, § 13. Compare what I have said on Mencius, Recorder p. 326 sq. In the Chinese idea a son does not marry for his own benefit but for his parent's and ancestor's to continue their line. All their treatment of women is consistent with this idea. We find in the same paragraph some good advice for the treatment of unfilial sons; as the utmost rigidness, expulsion is mentioned, but no intimation is given of a power of the parents over the life and death of their children. There are, however, examples in the work of *Tso-chuen* that such paternal power was really exercised and acknowledged during the Chow dynastie. The respect due to parents is dwelt upon, §§ 7. 8. 15, and especially to old parents in providing for their physical wants, § 44. A new feature in this respect are the calls every morning and evening which a son who is already in office (above 40 years old) and lives in another house away from his father's has regularly to make, § 5. We cool western people certainly believe such attention carried too far. Remonstrating is treated in § 14 shortly but very urgently. We may infer from this passage that only offences of a social or political character and not the parents individual morality form the subjects for the filial son's remonstrating. This duty has consequently a very limited range. Its mere negative character, pointed out before, appears here again. The influence on the son of remembering the deceased parents is described, § 16, as very healthy regarding his moral conduct, prohibitive as well as impulsive. We may call this the *motive* to virtue, perhaps the only one the Confucianists know of. But there are more extensive investigations necessary in order to clear up somewhat the scientific questions connected with Chinese morals. On the service to the chief of the clan and his wife mentioned in §20, I have not yet found, except here, any precepts in ancient Chinese literature, though the clan-system had been developed to some extent already in the beginning of the Chow dyn. The rules given here seem natural enough to all who know something of Chinese clans as they are

even to the present day. To us it seems, however, inconsistent with the Chinese idea of filial piety that one's own parents have to be placed behind the parents of other relatives, though, of course, both lines meet in the person of some remote ancestor; but it may be that several tens of generations are between them. It seems just as reasonable and perhaps more so to push back to Adam and go one step beyond as he was the son of God, Luke III. 38. It is strange that chapter XXIV. of the Li-ki, of which a translation will be given hereafter, says nothing at all about clans except mentioning them with reference to treatment of persons above 70 years of age, § 32.

(To be Continued).

THE FAMILY SAYINGS OF CONFUCIUS.

By Rev. A. B. Hutchinson.

(Continued from Page 337).

TSZE KEW was not made ruler and Kwan Chung was not made his minister so Kwan Chung did not think of any principle (being involved). Kwan Chung did not kill himself; there was much to fetter his actions, but he established his merits and reputation; it is not right to blame him. Shaou Hwuh although he put himself to death, went farther than virtue demanded and is not to be excessively commended.

Confucius went to Tsè, and on the road heard the sound of weeping, the voice was very lamentable. Confucius spoke to his driver saying there is real sorrow in this bewailing, it is not the grief of those who perform a funeral: drive on! When they had gone a little way they saw a strange man, holding a reaping hook in his arms and bound with a cord; the mourner wore no mourning clothes. Confucius descended from his carriage and hastening to him asked saying, what manner of man are you? He replied I am Kew-woo-tsze. Confucius said, This is not a burial ground, why is your grief so excessive? Kew-woo-tsze said, I have made three mistakes. In the evening of life I am aware of them, repentance cannot mend them. Confucius said, Can you let me hear these three mistskes? I wish you to tell me without concealment. Kew-woo-tze said, When I was young I was fond of learning and travelled everywhere throughout the Empire; afterwards, when I returned my parents had been buried. This was my first error. When I was a man I served the ruler of Tsè, the ruler was proud and lavish and lost the scholars (from his court). My plans were not carried out. This was my second mistake. When middle

aged I cultivated friendships, but now all have left me and gone; this is my third mistake. The tree wishes to be quiet, but the wind ceases not; the son wishes to nourish his parents, but they waited not. That which went and never came back was the time; those who were not seen again were my parents. Please consider this farewell. He then threw himself into the water and died. Confucius said, My children remember this, it will serve for a caution. From this time thirteen of his disciples left him and returned home to nourish their parents.

Confucius said to* Pih Yu, Le, I have heard that the only thing to use with men so as not to be wearied is learning. Their form and appearance are not to be looked at; their courage and strength are not to be feared; their ancestors are not to be mentioned; their tribal name is not to be spoken of; but at last to have a great reputation, so that its report may be made known in every quarter, and its fame descend to ones' ancestors, is not this the result of learning? Therefore it is not good for the superior man to cease learning nor for his presence to lack dignity; lacking dignity he will not be respected; not being respected he will not be loved. [類 is properly 貌; it will not do to lack respect through lack of dignity as is said: respect and reverence then affection will endure, therefore it is said not to be respected is to lose affection.] Affection being lost there will be no sincerity; there being no sincerity propriety will be lost; [the root of propriety is sincerity and trust] propriety being lost the character cannot be established. Though at a distance, yet being illustrious, this is dignity; though near yet to increase in fame, this is learning. By way of illustration take the ponds and pools; when heavy rain falls they are filled, sedges and reeds spring up. Should any one now see this, how should he know its originating source? [Who looking at it would know that it was not a spring? Using this of the learned, although they follow what has entered their minds from without, yet when they use it, who would know that it did not proceed from themselves]?

Tsze-loo, visiting Confucius, said, He who bears a burden and travels far, cannot choose the place but rests. If one's family be poor and one's parents old one does not choose emoluments but takes office. Formerly when I (Yew) served my parents I constantly ate † wild beans, but for my parents I carried rice for more than a 100 li (33 miles). After the death of my parents, I went South to the state of Ts'oo and had a hundred chariots following me, and gathered of grain 10,000 *chung* and sat on piled up cushions; and ate from a number of tripod dishes set out. I desired again to eat the wild beans and to

* Ch. Cl. Vol. I. p. 179.

† 藜藿 what plant is this?

carry rice for my parents, but could not again do so. When dried fish is fastened up by its mouth what hinders its being wormeaten? The years of one's parents pass more quickly than * passing a crack. Confucius said, Yew's serving his parents may be termed in their lifetime serving with all his strength, after their death serving them with all his memory. Confucius went to † T'an [Shao Hao's (B.C. 2597) descendant lived at Muh Ün. Tan Tsze was skilful in the rites of propriety, therefore Confucius went to discuss the subject with him] he met Ch'ing the philosopher, on the way, stopped his carriage (lit let down the awning) and conversed with him for the whole day, being much taken with each other. Confucius looking round said to Tsze-loo, select a roll of silk and present it to the gentleman. Tsze-loo was vexed and replied saying Yew has heard it said that if the scholar has no one to introduce him, or a woman to be married has no go-between, the superior man will not join himself to such: this is propriety. Having said this he waited a little. Confucius looked round and spoke again to Tsze-loo. Tsze-loo answered as before. Confucius said Yew, has not the Shé (Book of Odes) said (p. 147).

‡" There was a beautiful man;
Lovely with clear eyes and fine forehead!
We met together accidentally,
And so my desire was satisfied."

Now this Ch'ing Tsze is one of the most excellent scholars in the Empire. If you do not now make him a present, all your life you may not see him again. My boy do as I said.

Confucius left Wei and returned to Loo; he stopped his carriage on the bridge over the river and looked around. [The river had no bridge originally. ‖ Chwang Chow's book says, Confucius at the bridge of Lü 呂 speaking of things said make a way for the water of the Wei like a river]. The water there came down (a precipice) 30 仞 yin (a yin is 10 feet English, 300 feet fall) and covered a space of 90 *li* (or 30 miles) in extent. [The water was deep and rapid]. Fishes and turtles could not swim, against it. Tortoises and iguanas could not dwell in it. There was an aged man who was about to wade across it (in his clothes). Confucius sent a man to the brink to stop him saying this water comes down 300 feet and spreads around for 30 miles. Fishes, turtles, tortoises and iguanas cannot live in it, my idea is that it is impossible cross it. The old man would not take the advice so he went across and came out. Confucius asked him saying

* Williams Syllabic Dictionary, p. 396, 2 Col., "Man's life is like a white colt passing a crack."

† A small principality South of Shantung.

‡ See Dr. Legge's note which shows that the incident above is also in the 外 傳.

‖ W. N. p. 174, a Taouist writer 4th Century B.C. see M.M. p. 30. I find this comment of Wang Suh unintelligible.

exquisite! How did you * manage it? How were you able to both enter and come out of the water? The old man replied when I first entered I had a sincere and faithful (heart) and until I came out I kept on being sincere and faithful. Sincerity and faith being placed in my body, in this water I dare not use my own ideas, therefore I was able both to enter and come out again. Confucius said to his disciples you 2 or 3 remember this; even with water, it is good to use sincerity and faithfulness, preparing one's self to practise them; much more so with man!

Confucius was about to go out walking, it rained and he had no umbrella. A disciple said † Shang has one. Confucius said Shang is a man who is very stingy; I have heard that to be good friends with a man one must choose that which is habitual with him, and avoid that in which he is defective, then one can continue such.

King Ch'aou, of Ts'oo crossed the river. There was something in the river as big as a peck, round and red in colour which came directly towards and into collision with the king's boat. The boatmen laid hold of it, the king was astonished at it, and asked all the various officials and not one could understand it. The king sent messengers with a present to Loo to enquire of Confucius. He said this is the fruit of the ‡T'ing, you may cut it open and eat it, it is a lucky omen. Those who are to be leaders of the empire ‖ alone receive this. The messengers returned, and the king accordingly eat it and found it excellent. After some time the messenger came and told a great officer of Loo. The great officer asked by Tsze Yew saying, sire how did you know it was so? Formerly I went to § Ch'ing and crossed the desert Ch'ing. I heard a childish ditty which said

The king of Ts'oo the river crossed,
Some duckweed fruit he found;
'Twas red as the sun, and like a peck,
A something big (and round).
He cut it open (it cost, no money);
He ate it and found it as sweet as honey!
Now this is the fulfilment (of the ditty) by the king of Ts'oo
It was thus that I knew about it.

¶ Tsze Kung asked Confucius saying, Do the dead know what is going on or are they ignorant of it? The master replied 'If I were to say that the dead have such knowledge, I am afraid that filial sons

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* fit. Have what rule? 道術 this is a phrase which is not Classic and is thought to be spurious, but it may be, "by what rule, by what means?"

† Tsze Hea's name C. Cl., Vol. I. p. 21

‡ 萍 Duckweed.

‖ For this time see M. M. p. 317. No. 152.

§ Ch. Cl. Vol. I. proleg. p. 79.

¶ See Ch. Cl. Vol. I. Prol. p. 100, with Dr. Legge's remarks. The neglect which Confucius feared is far too common in the China of to-day. The phrase is often explained thus "I am afraid that. ...they will neglect them whilst living, but will celebrate carefully their obsequies when they are dead." Even with the volume of inspiration in their hands Christians are to be found constantly asking the question of Tsze Kung. Witness "The Gates Ajar," with its unscriptural speculation.

and dutiful grandsons would neglect the living to celebrate the rites for the dead; and if I were to say that the dead have not such knowledge, I am afraid lest unfilial sons should leave their parents unburied. You need not wish, Tsze to know whether the dead have knowledge or not. There is no present urgency about the point. Hereafter you will know it for yourself."

Tsze Kung asked Confucius about the government of the people. The master said, * It is, as anxious a matter as driving horses with rotten reins. Tsze Kung said why should one be so anxious? Confucius said, The being skilful in managing them depends upon the man. If you use right principle (Tau) in governing them, they are your animals, if you do not do so they become your enemies. How then can one be other than anxious?

It was the custom in Loo, in redeeming a man's servant or concubine from the feudal princes, every one received money from the treasury. Tsze Kung redeemed them, and declined to take any money Confucius hearing this said Ts'ze is wrong. The actions of the sage can alter the fashions and change the manners but to teach and lead so as to impart them to the people is not only the action that suits yourself.

Now the wealthy in the state of Loo are few, and the poor are numerous. If to redeem men and receive money is held to be improper who will be ready to redeem any one? From this time onwards the men of Loo will not again redeem those who are in the hands of the feudal princes.

When Tsze-loo ruled P'oo, he wished for an interview with Confucius, saying, Yew desires to receive instruction from the master. The master said, How is it with P'oo? He replied There are many mighty men in the city and difficult to be ruled. The master said, Well, I will tell you, with dignity yet respect you may manage the braves; with liberality yet strictness you may cause the mighty to submit to you; with commiseration and indulgence you can receive kindly the miserable; with gentleness yet decision you may keep down the openly wicked; acting more and more in this way, it wil not be difficult to regulate (your state).

* Cf. Shoo. Ch. Cl. Vol. III. p. 158.

MISSIONS TO CHINESE IN CALIFORNIA.

By J. G. Kerr, M.D.

Read before the Canton Missionary Conference, April 2nd, 1879.

THE Chinese are so peculiarly situated in California, that it will be necessary to describe briefly their surroundings in order to understand the problem of Mission work among a heathen people in a Christian Country.

A little more than thirty years ago California was one of the most distant and inaccessible parts of the earth, inhabited by wild Indians and Mexicans, among whom the Spanish Catholics had established some missions, and obtained possession of lands now very valuable. In 1849, it was suddenly brought to the notice of the world by the discovery of gold, and multitudes of adventurers crossed the plains and doubled Cape Horn to reach the new Eldorado. The vast mineral wealth of the Pacific Slope continued to attract immense numbers of people, and steam communication, which was soon opened, made access easy. The population has from the first been composed of many nationalities, European and American. With representatives in large numbers of but one Asiatic Country.

The Irish, French, Germans, Italians, Spaniards, Chinese, &c., have brought with them much that was peculiar to their several countries. Excepting the Chinese, all these foreigners become citizens, with the right to vote at all elections and are therefore a power in the state, forming political parties, and giving character to the laws.

A large proportion of foreigners from European countries are Catholics, and are under the guidance of the Priests in political as well as religious affairs. The Catholics, by reason of their numbers, wealth and superior organization, have been bold and aggressive. On the other hands, Protestantism, although respectable in the number, wealth and position of its adherents has been timid, absorbed in the rush and struggle for wealth, and not united in the defence of the great principles of human rights which are the safeguards of religion, and the foundation stones of our government. Often have these principles been trampled on by political parties, legislative bodies, and executors of the law, while the descendants of Pilgrim Fathers and of Eastern Abolitionists have not ventured to utter a protest.

The daily papers, in catering for a population composed of such elements, have pandered to the basest feelings of the rabble, and the notoriety of that profane and unprincipled agitator, Dennis Kearny,

was derived in a great measure from the aid given by the press. It was only when the hostility against the Chinese took the form of Communism and threatened to destroy the wealth and industry of the state, that the leading commercial paper, the *Alta*, came out in defence of law and order. The religious papers, if not condescending to vulgar abuse of Chinese, have failed to take that bold and fearless stand which loyalty to truth and justice demanded, and on many occasions they were culpably, disgracefully silent.

Among the clergy, there were some who disgraced their sacred calling and profaned the house of God, by giving the influence of their position in favor of oppressing the stranger in the land. These were few in number; and the applause of their admirers will be but a short-lived solace. There were others who recognized the universal brotherhood of man, and the natural rights which citizenship under God's government gives to all men, and they dared to speak for right and justice, but the majority in all denominations kept a prudent silence.

In the midst of a society composed of such elements, with such papers leading public opinion, and under laws designed to oppress them, we find a colony of Chinese, large in numbers, but cyphers in politics; and without the position and protection which diplomatic representatives * give to other foreigners; and they have not had any man among themselves capable of defending their right.

Under such circumstances it is not surprising that abuse and injustice have been heaped upon them. It is humiliating to citizens of a Republic to confess that the chief reason why they have been abused, is that efficiency and reliability as laborers have secured for them positions, employment and wages coveted by thriftless, intemperate foreigners, from Europe, and by the same class of native Americans.

It is unnecessary to go into details as to the innumerable ways in which the Chinese have suffered abuse and injustice. It will be sufficient to state in a general way.

1st. That the State Legislature has enacted oppressive laws by which millions of dollars have been exacted from the Chinese. Some of these laws, after having been in operation for years, have been pronounced unconstitutional, when tested before the Courts.

2nd. Some officers of the law make use of their power to oppress and harass the Chinese. The following scrap from a San Francisco paper gives a sample of the way in which they do their duty. And

* *Note.*—An Embassy has been established at Washington within a few months, and a Consulship at San Francisco.

it is to be observed that they are careful to instil into the minds of the "heathen Chinese" some idea of correct morals. The Bulletin of May 2nd 1878 says, "The Police and the Chinese.—Since Jan, 28th 1878, Officers Bethell and Hoque, have arrested 256 Chinamen for gambling. 113 for visiting houses of prostitution. 230 for violation of the pure air law. 8 for carrying concealed weapons, and 16 for obstructing side walks. The fines imposed and collected for the above arrests amount to $8,200.00." Had the law been executed against other nationalities for the same immoralities and misdemeanors thousands of people would have been arrested and fined.

3rd. The annoyances which the Chinese suffer from the populace are of all descriptions. Little children spit at them. Mischievous boys pelt them with stones, brickbats and sometimes with offal of animals. Vicious boys and men beat them with clubs and stones. Robbery and murder are frequent. The daily papers record hundreds of instances in which inoffensive Chinese have been maltreated.

These annoyances and attacks by vicious hoodlums do not always go unpunished. Many of the police try to prevent them and punish offenders, and sometime citizens interfere.

In rail-road cars and public places, rude and offensive remarks are often made to, and about Chinese, and many people in decent clothes show themselves to be destitute of that politeness which the poor heathen has been taught from his childhood to be one of the distinctive marks of a civilized people.

In a country like California where crime has been rampant, it is not strange that hundreds and perhaps thousands of Chinese have been murdered; in some cases with intent to rob, but in many to gratify feelings of hatred and to get rid of the despised Mongolian. The barbarous deeds of cruelty which have been enacted in the mines and in the Chinese settlements of many towns make up one of the dark and damning chapters of California's history.

The inevitable result of such treatment and such experiences is that the Chinese hate our country, our people, our laws and religion.

Again, the so-called working men, have for several years been engaged in a systematic crusade against the Chinese, the avowed object of which is to drive them from the country, peacably if they can, but if need be, by violence. Every possible means has been used to deprive them of employment and in many instances their employers have been the victims of the midnight torch when they did not heed the anonymous warning to dismiss the Chinese or take the consequences. The Sunday sand lot meetings of the turbulent classess have become one of the institutions of San Francisco, and the most

violent speeches by reckless agitators have stirred up the passion of the mob, while ward meetings, held nightly, have concocted schemes to carry out their plans, the chief object of which was exhibited in their watchword, "the Chinese must go." In July 1877, these agitations culminated in a mob which went howling through the streets like wild beasts, attacking the Chinese wherever they met them, and burning wash houses occupied by them. Several Chinese were killed and an attack was made on the Methodist Mission House. In November of the same year on Thanksgiving Day there was a grand Anti-Chinese procession, and a deep laid scheme to destroy Chinatown was only prevented by the fact, known to the populace, that the city was prepared and determined to put down any outbreak.

It can easily be understood that a people conscious of having done nothing to merit such treatment, would feel that they were living among barbarians, and that the followers of such a Sage as Confucius would be little disposed to accept the religion of a country where their race had been the objects of such unrelenting abuse and persecution.

On the other hand there are favorable influences. In factories and on railroads where large numbers are employed, they are kindly treated, have comfortable lodgings, and enjoy such privileges as are suited to their tastes and wants. They receive good wages and are promptly paid. There are many employed in Christian families, where kindness gains their regard, and often a mutual attachment is formed. In Sacramento, a monument was erected by a prominent lawyer over the grave of a Christian Chinese servant who died in his family.

It is of great importance for the Chinese in California to understand English, and while the public schools are closed to them, many of the Churches have Sunday Schools, and ladies and gentlemen give them lessons. They receive still more efficient aid in this important matter from the night schools conducted by the different Missions.

The courts are open to them as to all residents, and it is to the credit of the judiciary that they have dealt fairly in the decision of controversies in which the Chinese were parties, and in several instances unjust and oppressive laws have been set aside when the question of their constitutionality has been brought before the Judges.

A few Americans in California have been bold and fearless defenders of the rights of the Chinese, and have exposed themselves to much obloquy and to no little personal danger. Chief among these is the Rev. O. Gibson, D.D., of the Methodist Mission, San Francisco, and in the present degenerate age no truer hero walks the earth. Abuse

has been heaped upon him by the press and by the populace. He has been hung and burnt in effigy, his house mobbed, and if he has not suffered martyrdom, it is not because there are not enough men in San Francisco who have thirsted for his blood and have been ready and anxious to add his name to the host of those who have suffered death in defence of the right.

Another prominent and bold defender of the Chinese is Col. F.A. Bee, who has received the appointment of Consul for China, in San Francisco.

While the hostility to the Chinese in California is so great, they are aware that public sentiment in the Eastern states is not against them, and those who have gone East have received much more favorable impressions of the country.

We now come to notice the direct Mission work, the modes of conducting it and the results. The first Mission to the Chinese in California was established by the Presbyterian Board, in 1851. The Rev. W. Speer, who had spent some years in Canton, and understood the language, was placed in charge. Through his agency the present Mission house was built, a church organized, and the work placed on a permanent basis.

The Baptists were represented by the Rev. Mr. Shuck, in 1854. He had also been in Canton. This Mission has been interrupted by death and other causes and only part of the time have they had a missionary speaking the language.

In 1868, the Methodist Church opened a Mission in San Francisco, under the Superintendence of the Rev. Otis Gibson, who had been a missionary for 12 years in Foochow. Through his energetic management, a large Mission house has been built, schools established, a church organized, and work among the women initiated.

The American Missionary Association, representing the Congregationalists, has had a Mission for some years, but they have never had a missionary speaking the language. They have opened schools in San Francisco and other places for teaching English, and have established a church in San Francisco, using a native agency for instructing converts.

The desire of the Chinese to learn English has made teaching that language a prominent part of the work, and all the Missions have had night schools in which instruction in reading and speaking English was given. In connection with these schools, religious services were held, and a number have through this means been brought into the church. Some of the Missions, have made this the chief department of their work, depending upon the English language as the medium

of communicating religious instruction, or upon a Chinese who is sufficiently familiar with both languages to acquire Christian knowledge in the one and communicate it in the other.

The inadequacy of this means of conducting Mission work, will be apparent, I think, to all who are familiar with evangelistic work. As to the English language, very few of the Chinese in California acquire a sufficient knowledge of it to enable them to receive any benefit from religious instruction given in it, and I apprehend that no experienced missionary would approve of carrying on Mission work through the agency of natives, without supervision by a missionary who understood the language and character of the people.

But, if the teaching of English was an approved means, and its use in inculcating religious truth more reliable, the narrow scope within which it is confined reduces it to a very secondary place. The large majority of the Chinese in California work in companies, receiving orders and transacting business through a head man, or interpreter and they are content to get on so, rather than give the time and labor to acquire an exceedingly difficult language. A few of them go to the night schools for a while, until they get work, picking up in this way some words or phrases, but the arrival of hundreds of passengers will add but a few scholars to the schools.

The statistics of the schools show within what narrow limits their work is confined. The Rev. O. Gibson in his excellent work "The Chinese in America," gives a table showing the attendance at different schools and says "the average attendance at all the Mission Schools in the state is about 750, and the average attendance at the Sunday Schools about 1,000." He places the roll call at three times the above numbers, showing that two-thirds of the scholars, are transient and cannot gain a sufficient knowledge of our language to make it a medium of religious instruction. It is safe to say that a large proportion of those who are more regular in their attendance do not persevere long enough to acquire that familiarity with our language which will enable them to appreciate the spiritual teachings of the Bible.

It is to be noted also that the same persons attend the Sunday Schools who attend the night schools, and many of them go from one school to another so that the numbers above given are to be taken with a considerable allowance. Of the 160,000 Chinese in California, but little over 1,000 are at any period attendants at Mission Schools.

The means next in importance to schools, is chapel preaching. The four Missions in San Francisco working among the Chinese have chapels, but three of these have no preaching except in connection with

the schools, and in two of them there has been no missionary understanding the language. The Chapels connected with the schools are not in good locations to get listeners, outside of the scholars. There is one chapel, and *only one*, in San Francisco in which there is daily preaching for heathen Chinese. It will appear strange to you who are accustomed to daily preaching in all the Missions, to hear that Missionary work has been carried on for so many years in a city with 30,000 Chinese inhabitants and thousands of transient visitors, and yet only one chapel has been open for daily preaching. It is unnecessary to discuss the question as to where the blame lies. I merely state a fact which shows how much, or rather how little, four Missions have been doing in San Francisco in the way of direct Missionary Work. There are several streets in the city where crowds of Chinese pass daily, and on Sundays these streets are thronged by men from the shops and factories where they are employed during the week. The attendance at the single chapel which is open shows that, if others were open they would be frequented by large numbers of people.

The Presbyterian Missionaries have visited the shops, lodging houses, and factories, but this is a very poor substitute for regular proclamation of the Gospel in a chapel devoted to this purpose, and in a situation to invite those who have leisure to listen.

There are other agencies in the propagatian of Chritianity which are recognized as useful adjuncts to other means, and it seems marvellous that the Societies working among the Chinese in California have not employed them. The chief of these auxiliaries is the periodical press. Preliminary to the introduction of Christianity into any heathen land is the instruction of the people, not only in the doctrines of the Bible, but in what our religion has done for the elevation of the people in Christian countries, by the political, educational and humanitarian institutions which have grown out of it. What more effectual way of giving this instruction than by the periodical press. At home no Christian agency is complete without its paper, and in Mission fields the weekly or monthly paper, is one of the established agencies for reaching the masses. In California, except for a short period in the early history of the Presbyterian Mission, no Christian paper has been published in Chinese. In the peculiar circumstances in which the Chinese have been placed in America, a Christian paper, coming to them with messages of comfort and encouragement, and giving them instruction on all subjects affecting their interests and relations to the laws and institutions of the country, would have gained a powerful influence over them. Strangers in a strange land, and surrounded by enemies in all classes of society, they

would welcome such a paper, and it would have become an authority with them. The four Missions go on, however, without availing themselves of this powerful agency.

Another means, recognized at the present day as a department of Mission work and as exhibiting practically the benevolent nature of Christiantity is the cure of the sick in hospitals and dispensaries. The Chinese in California have not had any very tangible experience of the charity to our follow men inculcated by our religion. Paying taxes for the support of the state and its institutions they have been almost entirely excluded from the public hospitals. Being without their families and crowded in small, badly ventilated rooms, many of them must endure great suffering for the want of proper care and attention during sickness. As an auxiliary to Mission work, hospitals are now recognized as of great importance, and at home they are beginning to take a place peculiarly appropriate, because they bring the suffering poor under the influence of the Gospel at a time when the heart is peculiarly susceptible to kindly religious influence. The magnificent gifts which have been devoted to the establishment of the Presbyterian hospitals in New York and Philadelphia, and the zeal of the Churches in adding to these princely gifts, show how high is the estimation in which these institutions are held, even where there are so many first class hospitals open to all. How much more then is one needed where bitter prejudice and hatred exclude a whole class of people from the benefits of the hospitals which they help to support. The opportunity offered to our Christian people to minister to the suffering stranger, and to pour oil into the wounds of those who, in a Christian country, have fallen among robbers and assassins has been neglected year after year.

The work of the ladies among the Chinese in California is becoming a very important department. Two Missions, the Methodist and Presbyterian have homes for women who wish to escape from their owners and the life of infamy to which they are consigned. A good many women and some girls have been taken into these homes and instructed in the duties of religion and of a virtuous life. Some have been baptized and married to Christian husbands and are living examples of the benefits conferred upon them by the religion of Jesus. The zeal of the ladies in the good work among this class of Chinese women, (there are very few of any other class there) deserves better success than they have met with but when a woman is worth from $400. to $700.00 her owners will not readily submit to the loss, and their escape is very difficult. Indeed the most of those who do escape

are enabled to do so by some man who promises to marry them after they have remained six months or a year at the Home.

The ladies have also opened day-schools for boys and girls, teaching them both English and Chinese, and two or three schools now in operation are doing a good work among the children.

Mission Work in California is complicated by certain unfavorable conditions which are unknown here. For instance a young man attending the Mission school may be received into the Church and and give promise of future usefulness. After a time his facility in the use of English will cause him to be brought forward on anniversary occasions, and he will be made much of by persons interested in the progress of the Chinese. It is very natural that a boy from the paddy fields and hovels of San-ui or Yan-ping, brought forward to address large audiences in our fine Churches, in order to show off his accomplishments, should be puffed up with a sense of his importance, and no one need be surprized that many such disappoint the anticipations formed with regard to them.

Another thing which complicates the work is the attempt to introduce something like Y. M. C. Associations among the converts. A Society was formed in California, in 1872, with the title "Yau-hok-ching-to-ui." (幼學正道會) which went on apparently very well for a time, and the different denominations were united in it. But soon the attempt of a few to control it, led to a division, and from that time each Mission has had one of these Societies tacked on to it. Instead of being a bond of union, they seem as effectually to separate the different Churches as if that had been their special object, and instead of breaking down a sectarian spirit, they do more than anything else to foster it among the Chinese converts.

The Association located in the Presbyterian Mission House had become so important a body, in the short space of five or six years, that on my taking charge of the Mission, it attempted to control the Mission premises, the Mission School, and the Church. It forbid any of its members attending the School or the Church, and finally when illegal acts came to light, compelling me to use decided measures, they moved away from the Mission house, crying persecution.

This contest with the so-called Chinese Y. M. C. Association, made it necessary for me to study carefully their rules and modes of doing business. I was not alone in the opinions I formed as the result of this investigation. The Rev. H. V. Noyes, and the Rev. J. C. Nevin, both experienced Missionaries in Canton, substantially agreed with me. My opinions were given in a communica-

tion addressed to the Rev. J. C. Lowrie, D.D., Secretary of the Presbyterian Board, the following extracts from which contain the chief points.

The so-called Chinese Y. M. C. Association is objectionable. 1st "Because it is extraneous to our ecclesiastical system and not contemplated in any of the plans of the Church for conducting evangelistic work. It is a voluntary Association, tacked on to the Mission, but in no way under the control of the Mission, except as occupying rooms, rent free, in the Mission building.

"It is objectionable because it is composed, by a large majority, of men who are not Christians,—who are in fact, but a step removed from heathenism, and therefore unfit to have control in any Christian institution. Moreover of those who are professing Christians, the majority, if not the whole, are imperfect in Christian knowledge and experience, and therefore not qualified to be leaders in any Society for the propagation of Christianity.

"It is objectionable because it has become practically the door of the Church, and only those have become church members who were first members of the Association. It has therefore come to be considered by the Chinese an essential part of the Mission, especially since there is one attached to every Mission in California, and as it is under Chinese control and management, it very naturally becomes of greater consequence, in their minds, than the Church.

It is objectionable because in its practical working, it is more of a secular than a religious Society, and it takes the place of the Six Companies.

It is objectionable because the Chinese name 幼學正道會 "Yau-hok-ching-to-ui" has nothing distinctively Christian in it, as there is in the American name. It will apply just as well to a Buddhist, Taoist, Confucian or Hindoo Society.

The Rev. Mr. Nevin has been brought in contact with a branch of this Association in Los Angeles, and his opinion is most decidedly that the so-called Chinese Christian Association, is a guild, with all that is objectionable in the guild, and that its influence will be to hinder the Gospel.

However useful such organizations, aside from the Church may be at home. I apprehend that every experienced Missionary will agree with me that the time has not come by many years, to from them among the Chinese. Moreover, we all regard our Church organizations as the divine instrumentality, for evengelizing the nations, and it seems useless to complicate a difficult work with something which will add to the difficulties.

I have referred more particularly to this organization which has unfortunately become mixed up with Missions in California, because there is some indication of attempts being made to established branches, in the districts S.W. of Canton, where some of our Missions have stations.

To give a summary of Mission work in California, we may state 1st, that 250 or more have been baptized by the different Missions and churches. Of these converts, several have become evangelists and colporteurs laboring in California, the Sandwich Islands and China.

2nd. Night-schools connected with the different Missions in San Francisco, Sacramento, Oakland, San Jose, Los Angeles, Portland Oregon, &c.

3rd. Sunday Schools in many churches in these and other places.

4th. Day-schools for children.

5th. Homes for Chinese women.

6th. Homes for many Chinese in Christian families.

7th. The opportunity the Chinese have to see that Protestant Christians are their friends and that Roman Catholics, and wicked men, are their enemies.

8th. The experience so many thousands have of the practical benefit of the Sabbath.

The importance of California as a field for Mission work is not to be estimated by any results which can now be reported. Thirty five years ago, the Colonies of Chinese in the Straits settlements were not considered the most promising locations for Missions, and the missionaries there, were transferred to the ports of China then recently opened. But the situation in California is very different. The Chinese there are in the midst of Churches of all denominations, they are surrounded by Christian people, they become familiar with the educational institutions of the country, they learn the position of women in a Christian land, and they have practical experience of the benefit of the Sabbath. They also see the tremendous contrast between their own country and America, in the Arts and industries, the facilities for locomotion and transmission of correspondence. The streets, the shop windows, the public buildings, the courts are all educational institutions for them, and although they suffer much wrong and entertain deep hatred of the country, nevertheless a secret longing takes possession of them that their country may become possessed of much which they see to be so beneficial there.

Notwithstanding all the wickedness that exists, and the wrongs they suffer, if the professed followers of Christ would be faithful, a large majority of the Chinese might see enough and learn enough of our holy religion to satisfy them of its divine origin, and of its infinite

superiority over their degrading idolatry and superstitions. Even if each of the Missions in San Francisco had chapels, well manned by missionaries having good command of the dialects spoken there, and by native evangelists, the efficiency of the Mission work might be increased many fold, and the thousands who go and come would be much more intelligent listeners to the Gospel than those who had never seen anything different from hideous idols and the silly worship of their heathen temples.

Of the three missionaries who have been longest in the work, only one, Rev. J. M. Condit speaks the Canton dialect fluently. The other two, Rev. Drs. Loomis and Gibson, had learned other dialects, and of course took up the Cantonese under unfavorable circumstances. The Rev. Mr. Nevin who is located in Los Angeles, in Southern California, is a great addition to the Mission force, on account of his long familiarity with the dialect. A few young persons have commenced the study of Chinese with zeal that promises much for the future, and doubtless others, longing to make known the hopes of the Gospel to these pagan strangers, will imitate their example. The Methodist Mission has been re-inforced by a young minister, the Rev. Mr.——who is giving his energies to the study of the language.

A new era has recently dawned upon the Chinese in America, and it is to be hoped that an improvement will take place in their industrial, commercial and political relations. The establishment of an Embassy at Washington, with a Consul General and Consul in San Francisco, will relieve the Chinese of the anomalous condition in which they have heretofore been placed. They are now elevated to an equality with foreigners of other nationalities, except that they cannot become citizens. As they gradually learn to know their rights, they will find their Minister at Washington a power on whom they can rely, and through whom many of the grievances from which they have hitherto suffered, may be removed or mitigated. The Minister at Washington will have the powerful aid of diplomatic representatives of European Powers, when any question arises of special interest.

It cannot be expected that the persecution which has been waged so bitterly will cease at once, but when enlightened and Christian civilization has superseded the semi-barbarism of the present time in California, all men will be on an equal footing without regard to nationality, race, color, or religion.

Those who live to see that time will see one of the great obstacles to heathen evangelization in a Christian land removed, and it is to be hoped that then the time will be passed when the lives of missionaries to the Chinese will be in danger from a Christian (?) mob.

THE HEAVENLY TEACHERS.

By Rev. V. C. Hart.

IN the reign of the Emperor 光武, A.D. 36, was born 張道陵, the first of that long line of teachers known by the people as Heavenly Teachers. He was born, according to his family genealogy, and the records of the sect he founded, at 天目山 in the province of Honan, near the ancient capital 洛陽. His ancestry, as gathered from these documents, was pre-eminently illustrious. It dated from the fifth son of 軒轅, the "Yellow Emperor." This son, called 公孫氏, is claimed by these teachers to have originated the bow and arrow, and taught their use. For his great invention, and his services to the Empire, he had conferred upon him the surname 張, and the estate of 青陽.

It is related that the mother of the first teacher, while in a dream, was visited by 文昌, who, descending from the North-stars, came to her, and gave her some fragrant grass, saying, "this is the sweet vernal grass." When she awoke, she perceived both her clothing, and house impregnated with a strange fragrance. She conceived, and brought forth that remarkable son who eventually crystallized the teachings of Lao Tsz, and others, upon the science of magic; and constructed a system, and a hierarchy, which have continued with few material changes to the present time. The ancient writer 邵子, in speaking of Lao Tsz and his works, describes the difference between him and Chang Tau Lin in the following sentence, 老子得易之體 留侯得易之用, "Lao Tsz acquired the principles of the Yi (while) the Marquis of Liu, obtained the uses of the Yi." The Marquis, or Prince of Liu was the title which the Chang family bore during the Hans. Chang Tau Lin, was of the eighth generation of his family during the Hans, and from him to the present teacher, Chang Jáu Chen, there have been sixty-one representatives of the family, all of whom have carried out faithfully the will of their illustrious head. Some remarkable things are said of the first teacher touching his personal appearance, abilities, and the general incidents of his life, which may be of interest to my readers. It is recorded that he was nine feet two inches high (old measure) with lofty eyebrows, and a capacious forehead; a vermilion crown, and green eyes; triangular eyesockets, and a mustache that bristled like lances; his beard was stiff, and fell from the temples; his hands reached to the knees; he crouched like a dragon, and strode like a tiger. Those that beheld him trembled with fear. He was moreover learned in all manner of

books, and had a perfect understanding of divination. At an early stage of his semi-monastic life, he had over one thousand disciples. At the age of 24, in the second year of 明帝, he was appointed historiographer at the capital. The same emperor appointed him Chi-fu, of 江州, (probably Kiu Kiang). He retired from office at an early age, and entered the mountains of 北邙, near to the capital, where he lived the life of a recluse, and cultivated the magic arts. When about 40 years of age, the emperor 章帝 tried to draw him from his seclusion by offering him the honored office of Professor in the Imperial College. At the age of 54, the emperor 和帝 become interested in him, and held out to him the glittering bait of tutor to the heir apparent, and conferred upon him the title of 冀侯, Marquis of Ki. He declined all these imperial favors, and determined to seek a distant retreat for the development of his embryonic arts. He gathered up his books and took his staff saying, 蜂採百花人食蜜牛耕荒地鼠偷糧, "The bees gather from a hundred flowers, and man eats the honey. The ox plows the wild fields, and the rats pilfer the grain." He made his way by the Hwui and Yang Tsi rivers to the mouth of the Po Yang, ascended to the head waters of the lake, and entered the mountains of 雲錦. Here he built an altar and held control of the five summits. He obtained eventually the mastery over invisible agencies. He compounded those wonderful pills known as 九天神丹, and searched out the source of the western immortals. It is said that he practised asceticism until he perfected divinity, and tigers and dragons came forth, whence the name of the mountains was changed to 龍虎. Up to this time we find no trace of his putting in practise his acquired powers, perhaps because no favorable opportunities were afforded him. Sometime after it was made known to him that the people of 蜀 (Sz-Ch'wang), were greatly afflicted with monsters, and he concluded to bend his steps thither, to put to the test and into practise, his magic plans. Whether his going was a complete success the record does not say. I judge he felt the need of more power; for he goes to 陽平山 and practises renovation. Sixteen years after he had left the capital, and declined all official honors. In the first year of the emperor 漢安, A.B. 107, at the advanced age of 71, he prevailed upon 太上, (Lao Tsz), to descend to his mountain retreat. Lao Tsz instructed him more fully, appointed him Heavenly Teacher, and gave to him the perfect charm called 正一明威, and the "third heaven precious commission." The solemn oath was taken, and he received the Classics, and seals, of twenty four kinds, and the mysterious dual imp-slaying swords called 三五斬邪雌雄劍.

After receiving these gifts, he retired to perfect seclusion for a thousand days, at the end of which time he went and contended with the evil spirits of 青城. Having reduced all their leaders to subjection, he proceeded to appoint 24 overseers, to assist him, beside female assistants. The nine peaks and four rivers were placed under his government; the blessed courts, and evil abodes, were freed; the thirty-six quiet, and the seventy-two happy places, and the three hundred and sixty illustrious mountains were all under him. He had power to appoint (good) men to dwell in the region of light, and evil spirits in the regions of darkness. It is said his efficacious acts were so many that it was impossible to record them. His long and eventful life was brought to a close in the second year of 永壽 A.D. 157, at the ripe age of 123. According to the history of his life, he did not die, but was translated to heaven. Upon the occasion of his ascension, he brought forth the Classics, charms, seals, swords, and all other precious things, and turned them over to his lineal successor 張衡, commanding him to hand them down from generation to generation. In company with two of his most faithful disciples, he ascended the 雲臺峯. A thousand chariots, and ten thousand horses, bore them heavenward encircled with clouds. Two years afterward the teacher's wife and three female assistants, in broad day light ascended to heaven. Two of the other sixty teachers are mentioned as having been translated to heaven.

Although this province, and the mountains of Lung Hu, had been selected and consecrated, by the first teacher, as the seat of his magic empire, it was not until the third or fourth generation that the mountains were occupied as a permanent home. The records in reference to 張盛, the great grandson of the first teacher, would seem to substantiate such a view. They say that he declined the dukedom of 都亭 because his father 張魯, the third teacher, had always taught him that the consecrated altar of his ancestral teacher was in the mountains of Lung Hu, that the stars of heaven guarded the place, and that the vital fluids of the earth were there concealed. It was considered the metropolis of immortals, and the place where their ancestor secreted the magic writings in a grotto of the mountains. With this introduction of the man who in his lifetime matured and put in full practise the great magic arts, for the expulsion of 妖魔鬼怪, and the elixir for attaining immortality, which methods, have had standard authority over the superstitious fears of all classes for over seventeen hundred years, I will pass by the acts of the 59 teachers, and give the incidents of a journey to the present incumbent.

The Lung Hu mountains are about 200 miles South-east of Kiu Kiang, in the prefecture of 廣信. The temples and palaces are in the district of 貴溪, which district, it is said, at one time administered to the temporal welfare of the family ; but the present dynasty does not recognize such right, and the territory of the teachers has been narrowed to the immediate vicinity of the mountains. We journeyed overland from 安仁, a picturesque city 30 miles from the palaces. We might have ascended the mountain stream which flows past the teacher's residence, and joins the great river at the above named district, but the current is so rapid and the number of rapids so great, that a land journey is much preferable. The terrible waterspout that visited this district during the past summer swept villages and innumerable farm houses away to complete destruction. Our road for many miles led us through the devastated region. Although from the great abundance of red sandstone nearly all houses, bridges, walls, pagodas, graves, etc., are built of this substantial material, we found instances, away up among the quarries, of whole villages and great numbers of isolated houses partially or wholly prostrated. It was early morn when we paced through the deserted streets, and through the South gate over the top of which the flood rushed for two days during the past summer. Mists covered the tops of the distant mountains, to the Southward, which lifted in an hour or two, and revealed the general outlines of Dragon Mountain, low and serrated, parallel with the horizon, terminating to the West in a fancied dragon head. As we neared the range by easy marches over great sloping and barren sandstone hills, the mountains separated into conical hillocks of indifferent dimensions, revealing beyond much higher and more irregular peaks.

It was 4 p.m., when we entered the beautiful little vale, which winds, enclosed snugly by low mountains, a distance of 21 *li*. The valley in places is not more than three hundred feet wide, and widens again to a thousand. A tiny stream coursed its way from side to side, fringed by wild plum, willow and bamboo, presenting a most charming appearance. We were but 29 *li* from the king, and his supreme palace ; for the teacher and his Yamen are thus designated in this quarter. All the circumstances of the occasion impressed me with a sense of mystery. The fantastic forms that many of the little mountains assumed, and the weird aspect that settled upon every object as the sun went down, brought to my mind that we were near the fountain head of the great sorcerers power. Baskets, well laden with printed scrolls fresh from the blocks, passed us. These suggested the magic pen and seals, secreted from the world, but hold-

ing in bondage to superstitious fears thousands of rich and poor all over China. Over this road, without doubt, passed the first teacher with his great company of disciples, looking on every hand for a suitable site, where the powers of nature would combine to bless them. If the object of the founder was to keep his arts a mystery from the world, he could not have found a better place. If on, the other hand, the essenic idea was dominant in the choice, here are grottoes, rocks and almost impenetrable retreats where those semi-ascetics could mature their intricate arts without annoyance from the "dusty world." Eight *li* from his residence, we exchanged our beautiful little valley for a wide and very fertile one, fed by a wide, swift running river, flowing from the boundaries of the Fookien province. At the lower end of this valley, was situated the first temple of the order, just at the foot of Tiger mountain. The scenery in the immediate vicinity of the palaces is grand in the extreme, not surpassed by anything that I have seen in China. No wonder the elder teacher here laid aside his staff and erected his altar, and upon his departure for Sz-chuen secreted his mysterious literature with the full determination of making this an everlasting retreat for his followers and family. On every hand towered verdured mountains, so numerous that the river is to the eye wholly shut in. It was early the second day of our journey that we reached the place. We at once sent in our cards with a few books, with an earnest request to be allowed to pay the teacher a short visit. Our guide returned, saying that the great man was ill and could not see us. Thinking this might be a formality necessary to great personages, we importuned a second time, and with perfect success. We afterward learned that seven Spanish dollars to the teacher, and an equal number to the doorkeepers, is the proper thing, and is always required of officials who have the temerity to enter his enchanted abode. I could not but think of the district magistrate, who is said to have been turned into a snake for so doing, and of the words of my teacher, that "it would be impossible to enter the magic gate." The outside of the palace is in appearance that of a well regulated Yamen of high grade, with a full complement of gates, courts, flagged roadways, preseved walls, images, and official display. I noticed proclamations upon the outer gate, and significant characters over the entrance and sides of all the gate-ways. The side or private gate was decorated and had at the top the following characters descriptive of the family dignity 宮保第, "Mansion of the Imperial guardian." Upon either side were eight character inscriptions, 世爵久膺德綿漢代, 元山永握道闡名山. "Enduring recipients of hereditary nobility, and a succession of virtues during the Han generation.

"An everlasting control of original principles, and unfolding of doctrines amid the illustrious mountains."

The outer gate, which commanded an unobstructed view of the river and the lofty mountain peaks beyond, was graced above with four characters which must command reverential respect from the superstitious multitudes which press through the open plot which divides the town in halves. These are the characters 大眞人府. "Official residence of the great spiritual man."

To the right are these seven characters, 麒麟殿上神仙客, "gods and genii are guests of the K'i Lin Palace." To the left seven, as follows, 龍虎山中宰相家, "The prime minister's family in the Dragon and Tiger mountains." I will present, for perusal, a proclamation posted upon the outer gate that will enable those who have not visited the place to form some idea of the teacher's power.

襲封正一嗣教六十一代大眞人府張爲慶賀事照
得本月二十八日恭逢皇帝萬壽聖節本府於是日
朝服親詣太上清宮望闕慶賀合行示知爲此示仰
府宮兩屬法職人員知悉至期一體遵照毋違.

"Inheritor orthodox sect, of the sixty-first generation, the very spiritual man Chang, of the mansion—wherefore, owing to congratulatory duties—let it be known, that the 28th day of the present moon, His imperial majesty's birth-day, shall be revered as a holy festival. I upon that day, in court-dress, will repair to the palace of the Supreme (Lao Tsz), and looking toward his Imperial Majesty's Palace will offer up congratulations. It is befitting that I make it known to you. Therefore is this proclamation issued, that both ranks of the sect, functionaries, of this official palace, may severally make themselves thoroughly acquainted therewith. Let all comply at the appointed time, and none disregard." We see by the proclamation that he is surrounded by two classes of officials who obey absolutely the commands of their master.

The roadway leading to the second gate is wide and well paved, and on either side are large plats of smooth turf. In this open court were many workmen, busy raking rice backward and forward upon wide bamboo mats. I judge from the display that the teacher's lands must be highly productive. We halted at the 儀門, and during the time we were kept waiting, I wrote down the characters that adorn its side, which are 道高龍虎伏....德重鬼神欽. "The doctrines are exalted, dragons and tigers shall prostrate; the virtues are weighty, demons and gods shall revere."

Although the present teacher does not take so high civil rank as his ancestors, still from the extensive equipments for forming a parade, he must upon public occasions quite eclipse ordinary officials. A red-hatted menial led us to the guest room, which we found tastily arranged and moderately clean. A goodly number of his vast household took hasty views of us from a side door, and among them several fine looking men, and a few elegantly dressed ladies.

Shortly after we had seated ourselves, a commotion was heard in the adjoining rooms; and in a few moments the teacher appeared, escorted by a short, richly dressed servant, bearing a huge brass-pipe. He gave us a hearty welcome, and showed no signs of the indisposition which he had put forward as an excuse for not receiving us. He is very talkative, and led the conversation, putting us at ease at once. He was full of the trip he had lately made to Shanghai, and seemed greatly impressed with much that he saw. He thought the rail-road to Wu-sung a wonderful work, and said he enjoyed a ride over it. He remembered clearly several Missionaries that he met; and mentioned the names of Drs. Edkins, Williamson, and Macgowan. In person he is more than medium size, with the air of a person of consequence, at ease with himself, and I should judge upon excellent terms with the good things of this life, and wholly destitute of the ascetic spirit many of his forefathers possessed. At the end of each sentence, the little man presented the pipe to his excellency's mouth, and held it while he took long and gratifying whiffs. His dress was that of a high official, and not at all what we had fancied he would wear. We had thought, that one at the head of a great seat, and professing to have control over all evil powers, would, unless upon parade occasions, honor his office by a dress in harmony therewith. His servants are numerous, and as obsequious as those of any official. We found it difficult to draw him into a conversation relative to his system and books, that would give us information about his magical arts, or the history of their doings in the past. But since our return I have received a letter from him giving considerable information about his pedigree, and the plan of operations in casting out evil spirits, &c., &c. He said that the Pao Yin or Pao Kiao were celibates, and led monastic lives, whereas he and his followers were married men, and no monastics. He spoke with feeling of the past glory of his family, and of the twenty-four palaces built for the twenty-four ministers, which were destroyed by the rebels. As we were leaving, he said he wished to make a request, that we would get and send to him a picture of Jesus. He went with us to the outer gate, and bade us an affectionate farewell, enjoining upon us to be

sure to return by the river, as we would pass through a great variety of scenery.

As we left his Yamen, the only regret that we had, was not to be able to inspect the massive brick and stone building just back of his dwelling. We surmised it a treasury, where are kept the seals, swords, crown, robes, and other valuables of the family given by different emperors from one dynasty to another. Although we did not look upon those wonderful treasures, we were made quite happy by receiving two of his best charms.

To the east of the teacher's Mansion, among the spurs of the mountains are the ruins of the famous twenty-four palaces, and the great temple in the midst of them. I have not seen any mention of the time when these palaces were built, but tradition says in the Ta'ng dynasty. The great temple, which seems to be the central glory of the place, and an object of pride for many centuries. I judge, from what is written in reference to the Thirtieth teacher, was removed from near by, and constructed upon its present site, during the reign of 徽宗, about A.D. 1105. It is stated in this teacher's biography, (who by the way was a remarkable man) that he was presented to the emperor at twelve years of age. The emperor said "Your lordship dwelts in the Tung Hu mountains; do you ever se, dragons and tigers." His reply was, "I dwell in those mountains and see them constantly; and I now look upon the face of a dragon!" A few years after this he wrought wonderful miracles. For his wonderful responses the emperor desired to make him a member of one of the Six Boards, but he refused the honor. Thereupon the emperor directed the grain Commissioner of 江東 to measure the ground of the mountains, and remove the 上清觀, and change its name to 上清正一宮. I judge the present temple to be the one erected by the Commissioner from the Imperial funds. We left the river a *li* or two above the city, and were taken by our guide into a broad, smooth, unfrequented roadway, which presently brought us to a stately avenue, which took us straight to the temple. On either side were old moss and fern grown walls, over-topped with long silvery grass and a great variety of shrubs. All the low mountains surrounding the valley in which the famous building and ruin are situated are clothed to their very peaks with bamboos and chestnut trees. The first notice we had of our proximity to the temple was a massive gateway three stories high, with a lofty arch, through which we passed. Over the arch was written 太上清.

A few steps more brought us to the 下馬亭, which like the first is a solid and imposing building, just beyond this in full sight,

was the 五朝門, built of granite. The five open gateways span the whole avenue, which could not be less than two hundred feet wide.

Two dilapidated towers stand on either side the court as you enter the gateways. The drum tower, minus the drum, is propped up, that its decaying timbers may be preserved as long as possible. The bell tower seems to have been more fortunate, and the old monster, weighing ten thousand catties, save one, still swings and perchance does service on state occasions. Great turtles of stone, surmounted by lofty slabs of granite, written all over with characters too numerous to decipher, stood at the other extremity of the court. The grand temple is hidden by a high singular building, situated directly in front and parallel to it. We enter this building by an arched doorway, over which is written 龍虎僊峯, "The Elysian Peaks of the Lung Hu." A partition ran through the whole length of the building, and stone-lions stood guard all the way. Passing through the partition, over which was written 福地僊都, "A happy place, and the fairies' metropolis," we stood before the object of our search—the great temple. A more imposing structure I have not seen in China, and from its appearance the repairs of late must have been very extensive. The porcelain tiles, and the filigree work of the front of the building, with the lofty round pillars which support the huge cross beams, covered all over with dragons, was no mean picture for our eyes. Over the main entrance was inscribed 玉皇殿.

There are few images within the temple, and those that have such honor seem neglected. A colossal image of the Emperor of Heaven stood in the center of the building, and on either hand in front of him stood more than life size figures, representing the first heavenly teacher, and three other noted spiritual men. Incense was burning upon the altar, and a few of the sect gathered near the door of the temple. A lone Taoist priest paced to and fro, seemingly unconscious of our presence. We visited the four newly erected palaces which are different in construction from anything I have hitherto seen. Our impression is the idolatry of the sect is as meager as possible, and that the teacher regards himself a spiritual counterpart of the Emperor, and that all his offices, the temple, and palaces, take pattern from the Imperial. I am amazed at the seeming awe in which this representative of the family is held all through this part of the province. It was with the utmost difficulty that we could convince anyone that we had seen him. The teacher is well supplied with religious, and scientific books, histories and books of travel up to date.

THE RELATON OF CHINESE TO SIAMESE AND COGNATE DIALECTS.

(Part II. Continued from page 280*).*

"THE labour (of comparing Siamese with Sanskrit, says Alabaster, Wheel of the Law; P. XXVIII.) has proved interesting, as it has enlightened me as to the original meaning of Siamese words and has shewn how much the Siamese language has been enlarged from the Sanskrit. The Siamese seem to have derived their religion, most of their state ceremonies, and *(so far as I have yet examined) almost every word in their language, which rises above mere savagery,* from the ancient Aryans—"the respectable race"—of Central India." It would be unbecoming in me to dispute the remark of the learned author which has been underlined, possessing as I do, but a fraction of his knowledge, yet it would certainly be interesting to know where we begin in language *to rise above mere savagery.* If the man who cannot count beyond five or ten is a savage, surely this charge cannot be laid to the account of the Siamese. Yet among their signs for large numbers most are cognate with Chinese terms, and have at best, but a very remote connexion with Sanskrit. A man is not necessarily still in a state of savagery because his names for animals are onomatopœic, and in the examples already adduced most are of quite as respectable parentage as our English equivalents. If Welsh or English is indebted to Latin for most religious terms, are not Anglo-Saxon and Celtic which form the ground work of those languages as respectable as Latin? They at any rate come from some parent stem. We hope in the examples to be adduced to-day to shew that Siamese has many words which can boast as high antiquity as the early civilized Chinese, and while we cheerfully admit that Siamese is largely indebted to Sanskrit, and shall be thankful if Mr. Alabaster will favour us with some of the results of his investigations, we trust that more guarded statements will be made in speaking of languages of such standing as the one in point.

Our first endeavour shall be to deal with the law of Initial letter change as between the Chinese and Siamese, still taking the Canton Dialect as our standard for the former language.

INITIAL LETTER CHANGE.

Siamese *Ch* = Chinese *Ch* and *Ts*; examples.

English.	Ch.	Can-tonese.	Siamese.	English.	Ch.	Can-tonese.	Siamese.
[1]Seven . .	七	Ts'at. . .	Chet . . .	Early . . .	早	Tsò	Ch'au
Abhor. . .	憎	Tsang. .	Ch'ang. .	Bad.	醜	Ch'au . .	Ch'u
[2]Elephant	象	Tseung .	Ch'ang. .	Weigh. . .	秋	Ch'ing . .	Ch'ang
Lad	仔	Tsai. . .	Ch'ai. . .	Point . . .	指	Chi	Ch'e
Lease. . .	租	Tsò. . .	Ch'au . .	Draw . . .	沉	Ch'am. .	Cham
Tea.	茶	Ch'a . .	Ch'a . . .	Arrest. . .	執	Chap. . .	Chap
Seize . . .	抗	Chap. . .	Chap. . .	Slow	遲	Ch'i. . . .	Ch'a
Smith. . .	匠	Tseung .	Ch'ang. .	Vermilion	朱	Chü. . . .	Ch'at
Assist. . .	助	Cho. . .	Chui . . .	Barn. . . .	蒼	Ts'ong. .	Ch'ang

Notes.—1. In and about Canton there are many peculiarities for the philologist to work upon. He will find the words 天堂 pronounced *Hin Hong* (cp. Recorder for September--October, 1878, P. 35), forcibly remainding him of a law in Celtic (Gaelic), where e.g. *Thall* is pronounced *Hall*, *thar* becomes *har*, *thug* is *hug*, and so through the whole list of aspirates. We refer to this in order to call attention to the fact that in Hotha Shan the same peculiarity occurs. Thus for seven in that dialect we have *Huits*. Again, initial *ts* often becomes simple *t*, as the other evening, when I was listening to a tale-teller who was speaking about his 祖宗 as his To-tung. This will account for 七 appearing in Paloung as Ta (with loss of final, as is frequent). In Shan and Kakhyen on the other hand we have the *s* only retained and so get *Saet* and *Sanet*. By the way this latter example reminds us of another peculiarity often observed in the south, that of nasalizing a final. Hence 食 is often heard *Shink*, 七 becomes *tsant*, whence *Sanèt*. I suggest this as the explanation of the last word, because, as already shewn in our former paper, the word 七 occurs in the Kakhyen language as *Ma-tsat*, i.e. eight or one + seven, and *Tsi-koo*, nine, i.e. seven + two, so that we do not need to suppose *sanet* to be a different word from *tsat*, 七, Lesaw *ts'e*.

2. It must not, however, be supposed that these are laws which operate on all words alike. Everyone knows that the numerals are of all words the most liable to curious change, and we must therefore be prepared to find them in strange dresses sometimes. We have as the equivalents of our word for Elephant the Shan word Tsang, Paloung, Chang, Hotha Shan-Khyang ; (Anderson).

Other examples of Inital law are the following, which we give in Alphabetical order :—

Siamese.		Cantonese.		Ch.	English.	Siamese.	Cantonese	Ch.	English.
B	[1]Bet	P	Pit	別	Open	Ben	P'án	扳	Climb
Ch	[2]Chap	Ch	Chap	執	Catch	Cham	Ch'am	沉	Immerse
,,	Chau	Ts	Tsò	租	Let	Chang	Tseung	象	Elephant
D	[3]Dang	H	Hung	紅	Red	De	Hò	好	Good
,,	Dan	,,	Hán	限	Limit	Dai	Ho	可	May
,,	Den	T'	T'in	田	Land	Du	T'ai	睇	See
F	[4]Fai	F	Fo	火	Fire	Fung	Fung	蜂	Bee
H	Haung	H	Hong	行	Room	Hep	Hòp	盒	Box
,,	Hai	,,	Hi	器	Jar	[5]Han	Hung	鴻	Goose
,,	Huk	L, T'	Luk	六	Six	[6]Hau	T'au	頭	Head
I	Ip	I	Ip	葉	Leaf	Ye	I	二	Two (in Twenty)
K	Kwang	K	Kwong	廣	Broad	Láu	Káu	膠	Glue
,,	[7]Kau	,,	Kau	舊	Old	[8]Kai	Kai	鷄	Fowl
,,	[9]Kan	,,	Kún	官	Man	Kong	Kúng	拱	Arch
,,	Kop	,,	Kop	蛤	Frog	Kau	Kau	九	Nine
,,	[10]Keng	,,	Keung	薑	Ginger	K'au	K'au	求	Seek
L	La	L	Lü	驢	Ass	Long	Lung	籠	Coffin, &c.
,,	[11]Luat	H	Hüt	血	Blood	Leuang	Hwong	黃	Yellow
M	Ma	M	Mo	母	Mother	Ma	Ma	馬	Horse
,,	Mau	,,	Mau	貓	Cat	[12]Muk	Mak	墨	Ink
,,	[13]Mo	,,	Mo	摩	Grind	[14]Mok	Mo	帽	Hat
,,	[15]Mau	,,	Mo	巫	Sorcerer	[16]Mun	Man	萬	Myriad
N	Nok	N	Niu	鳥	Bird	[17]Nam	Nin	奶	Milk,
,,	Nang	,,	Neung	娘	Miss	Num	Nün	嫩	Young
Ng	Ngan	Ng	Ngan	銀	Silver	Ngau	Ngau	牛	Cow
,,	Ngam	,,	Ngam	喏	Nice	Ngoi	Ngoi	呆	Foolish
P	Pat	P	Pát	八	Eight	Paung	Pong	帮	Protect
P'	P'ong	P'	P'ong	傍	Bank	[18]P'in	P'in	片	Opium
,,	[19]P'au	F	Fu	父	Father	P'u	Fu	夫	Male
S	San	S	Sun	信	Arsenic	Sam	Sam	三	Three
,,	Si	,,	Sz	四	Four	Song	Sung	送	Give
,,	Saung	Sh	Sheung	雙	Both	Suang	Shong	爽	Bright
,,	Suk	,,	Shuk	熟	Ripe	Sam	Sham	參	Ginseng
T	Tai	T	Toi	袋	Bag	Toh	Toi	枱	Table
,,	Tau	,,	Tau	豆	Bean	Ti	Ta	打	Beat
,,	To	,,	Tai	大	Big	Tan	Tan	炭	Coal
,,	Taung	,,	Tung	銅	Brass	Taup	Táp	答	Respond
U	Un	U	Un	軟	Weak	Un	Un	願	Implore
W	Wa	W	Wa	話	Say	Wan	Wan	運	Circle
Y	Yaum	Y	Yam	任	Indulge	Ying	Ying	蠅	Fly
,,	Yaung	,,	Yeung	樣	Mode	Ya	Yeuk	藥	Medicine

Notes.—In the foregoing examples I have often hesitated as to what English word to use in order to combine the most prominent meaning of the two languages. Were it not for persons not well

acquainted with Chinese characters, I should have left the words untranslated. The notes which follow are intended to set forth more clearly the *radical* idea; the uses to which words, radically the same, come to be applied being so different that only a history of their ups and downs could in many cases suffice to show how they can come to acquire such opposite meanings as they often do.

1. It may be well here to state that the Siamese final *d* is pronunced *t*, while the *d* is retained in writing. We thus get Siamese *Bed*, with radical meaning as in Sanskrit *bhid*, Latin *fid* in *findo*, Eng. *bite*; which is much more regular than the comparison made by Dr. Edkins, China's Place, P. 379.

2. Root Cap or Chap, as Lat. Cap-io Eng. chase, Fr. Chétif.

3. Red; For changed *d* to *h* cp: China's Place in Philology 117, where however, no examples are adduced. The Siam initial *d* and the phonetic I point to an original strong initial, which has softened down to *h* in most dialects, and even been lost in others. Thus Foochow Eng. corresponds to Shan Eng. in the word An-eng, lit. 顏紅. With Dang cp. Assamese Ronga, and perhaps Sk. çonga.

4. It was remarked many years ago that Siamese seemed to supply a connecting link between the Chinese and Malay languages. The word for fire was adduced as an illustration; but this seems quite as closely related to the Aryan languages. With the Shan Phai, Hotha Poi comp. Greek πυρ, Eng. Fire. Sk. root अग्. I am aware that it is no new idea of mine to compare these examples.

5. I must not here pass by the note by Alabaster, Wheel of the Law; 299; where, speaking of the Phrabat or Sacred Foot, he says that figure 26 represents, "The Burmese goose or swan, Hongsa... It is probably the same as the Hindu Hanasa, the bird which carries Brahma, and from it the common goose of Siam has derived its name 'han'." Now, as the Chinese 鴻 is a classical word it could not well have come from India; it must have belonged to the language before the separation. The Burmese Henza, hongsa or whatever it may be called may be a native form of the old word, or an importation. Still we find the word spread widely over Europe and Asia, for in addition to the above examples we have Sk. हंस haṁsa, Lat. (h) anser, Grk. χην Eng. gander &c.

6. This example may come under the rule referred to above, where the initial is lost, the aspirate taking its place.

7. Caldwell's Dravidian Grammar supplies the following comparisons; Hungar. Kor, Tark. Kar, Sk. jar-as, γερων Gk. &. cp. Chinese 古.

8. If the word is formed from the crowing of the cock, we may compare the numerous words given by Müller, Farrar, Tylor, Wedgwood and others, cp. Dravidian Gram, P. 504 (2nd ed.)

9. An interesting illustration of the law seen in our English words Queen and King. Queen is the *woman* par excellence. King probably meant *man*, and has been compared etymologically with Khan, Ch. 官 &c. In Siamese the word retains its radical meaning, in Chinese it has become dignified and conveys the idea of a ruler, one in authority. One should not here omit müller's note, Science of Language ' II. 285, where he sums up by saying, " Probably *Kuning* signified originally man κατ εξοχην, and corresponds in root and suffix to the Sanskrit gan-a-ka, father, as creator."

10. Ginger is spoken of in the Analects. It may not be mere accident which makes the great similarity between the Asiatic and European words with the Chinese so noticeable. See Dravid. Gram. P. 465.

11. ' China's Place, P. 117. I am as yet unable to offer any opinion on the causes of this change from L. to H.

12. Ink is called mohi by the Assamese, Sanskrit मसि mashi, " Also in *Pehlewi masi*, Hung, in journ, of the Germ. Orient. Soc. XIX. 305 ; if it (ink) was originally the juice of the cuttle fish, which the Romans also used for writing, it may be akin to Lend. Maçyo = Sk. matsya," Benfey. Comp. China Review IV. 354.

13. A widespread root, for which see Müller ' Science of Language ; II. 349 seq, Childers Pali Dict. S. V. mâra, China Review, I. 365.

14. One of the examples in which Siamese retains the old final, Cp. also *Nok* for 鳥, and perhaps *Pauk* for 皮, 朱 ch'at &c.

15. We would especially call attention to this word. It is remarkable that the word *mau* stands for both sorcerer and doctor in Siamese. This reminds us of the use of 巫 in the Classics where we find among others the following passage, taken from the Analects (Legge I. 136) 子曰南人有言曰人而無恒不可以作巫醫, on which Dr. Legge observes " In the Chow Le the 巫 appears sustaining a sort of official status, regularly called in to bring down spiritual beings, obtain showers etc. They are distinguished as men and women, iho ' 巫 is often feminine, ' a witch,' as o pposed to 覡 ' a wizard's . . . The ranking of *doctors and wizards together* sufficiently shews what was the position of the healing art in those days." Similarly Shoo King, Legge, Vol. III. Part I. P. 196. I have elsewhere tried to show that the southern pronunciation of 覡 connects it with Burmese *Song*, just as the Chinese 上 becomes *Song* in the

western dialects adjoining Burmah. With regard to 巫 we may remark that a root *mar* (Cp. 摩 supra 13 = *mar*) is found in India which supplies such words as Tamil marundu, medicine, maruttu, a *medicine-man* and a *sorcerer*, maruttu-pei, a medicine bag; Dravid. marundu, medicine, &c. Dr. Edkins has given some attention to the word in 'China's Place' P. 8, but I cannot follow him in all his etymologies. I must not enlarge.

16. We are tempted to compare Eng. Many, A. S. Manig, Goth. man-ags, root mah, magh, which we meet again in Siamese Mak, many.

17. A colloq. word for milk in Canton is *nin*, in Macao *nan*.

18 Any one acquainted with the genius of the Chinese language might know that the word for opium is of foreign importation. I shall not here discuss its etymology, but remark that a good note may be found in the Friend of China for Feby. 1878, Vol III. no 7, P. 103 Mr. Wilson would have done well to omit such a note as that made by him in the Academy for May 1877, where, in a review of Burton's 'Sind Revisited' he disputes the author's note on the subject and says "I should deem it much more likely that *apim* comes from the Chinese (Púnti dialect) apin; which according to this view has been carried over bodily into other eastern languages &c."

19. Both 父 and 夫 are probably from a root Pa which recurs in Aryan languages in *Father*, *pater*, πατηρ, &c. The Foochow *Ho* seems to have departed a long way from the original sound, yet it exactly corresponds to a law found in Armenian, as we find from the following passage, "who would recognize the Latin *Pater* in the Armenian *hayr*? . . as several initial *h's* in Armenian correspond to an original p (*het* = *pes* = *pedis*; *hing* = Gk. *pente*, five, *hour* = Gk. *pur*, fire) we can easily understand how the Armenian *hayr* is really a parallel form of the Latin *pater*." M. Müller, Science of Language I. 51. so we can easily understand how Fooch. *Ho* (Hu) corresponds with Cantonese *Fu* which in Siamese has initial *p* and so leads us on to the Sk. root 𑖥𑖮, whence we easily find our way to the paterfamilias of the West.

TRANSLATION OF CHRISTMAS HYMN.

'ADESTE FIDELES.'

The following rendering of an ancient and favourite Hymn having already met with some acceptance amongst the native Christians of Hongkong is submitted to the readers of the Recorder in the hope that others may be encouraged to try what can be done towards enriching our present slender stores of psalmody.

A metrical version in English is appended which will show the deviations made from the original in 'Hymns ancient and modern' in the endeavour to give as literal a translation as possible.

耶穌降生日讚頌詩

其一
救主信徒咸集　齊聲高唱歡欣
攜手共偕行同至伯利恆　與耶穌相親
天使之王得覩　天下皆當讚美主
古往今來頌美主　天上地下俱稱頌基督主

其二
從上帝出之上帝　是從光出之光
甘於童貞女馬利亞而生　蓋爲萬王之王
非受造乃誕降　天下皆當讚美主
古往今來頌美主　天上地下俱稱頌基督主

其三
各天使發歡聲　同諧歌共歡喜
天上秉權者咸皆同讚美　願榮歸上帝
輝光充塞乎天地　天下皆當讚美主
古往今來頌美主　天上地下俱稱頌基督主

其四
主耶穌我恭迎　儼然如見其形
伏願盡歸耶穌大權大榮　聖父之聖道
以帝性合人性　天下皆當讚美主
古往今來頌美主　天上地下俱稱頌基督主

A HYMN OF PRAISE FOR THE BIRTHDAY OF JESUS.

1 O come all ye faithful,
All with loud songs joyfully,
Hand in hand together come to Bethlehem,
In Kinship with Jesus,
Behold the King of Angels,
All under Heaven praise the Lord,
Past, present, future praise the Lord,
In Heaven and Earth let all praise Christ the Lord.

2 God of God;
Light of Light;
Of pure virgin, Mary, pleased to be born,
He the very King of Kings,
Born and not created,
All &c.

3 All angels join in chorus,
Send forth sounds of joyfulness,
Let all the powers of Heaven together join in praise,
Glory be to God;
Glory filling Heaven and Earth,
All &c.

4 Lord Jesus, we greet thee,
As if we saw thee really,
To Jesus may great power and glory all be given.
Word of the Father,
God with man united,
All &c.

The 'Veni Creator Spiritus' is endeared to many as having been for several centuries past, sung in the ordination service of the Church of England. It was introduced into the Ordinal in the 11th Century but its author is unknown. Some ascribe it to St. Ambrose, some to Charlemagne. The English rendering of the Latin orginal is a fine specimen of truly poetical translation. Apart from its special use on those solemn occasions to which we have referred, this hymn is peculiarly suitable for Divine Worship at all times and seasons. It is a comprehensive prayer for the outpouring of the Holy Spirit, a pleading for the conferring of those gifts and that grace which come through Him alone. The difficulties which beset one's path in rendering such a composition into Chinese can only be appreciated by those who have made the attempt. A literal translation of figurative language, is frequently unintelligible if not worse. In the subjoined lines I have endeavoured to keep as closely to the sense as possible. How far I have felt obliged to diverge from the language is shown by the rendering of the Chinese into English.

THE 'VENI CREATOR, TRANSLATED INTO CHINESE.'

讚頌聖神詩

伏懇聖神感我心神
輝光丕顯普照吾人
滌污去垢使成聖潔
時恆賦畀全備鴻恩
仁愛安慰永生諸福
恩高德廣常自天申
我等在世心矇目眊
達聰明目惟賴深仁
洗我愁懷賜我喜樂
施恩使我去舊更新
滅我仇敵賜我安好
將我引導免與禍鄰
俾我得識聖父聖子
三位一體父子聖神
但願我等永世無盡
獲居天國協恭同寅
讚頌上帝至大至聖
讚頌聖父聖子聖神

HYMN IN PRAISE OF THE HOLY GHOST.

Come Holy Ghost our Souls inspire,
Illumine with thy glorious light,
The vile remove, make holy all,
Let perfect grace upon us fall.
Let virtue, love, peace, comfort, life,
Goodness and grace from heaven descend,
To darkened hearts and eyes so blind,
Grant wisdom, sight; we trust thy love.
Give joy, set hearts from sorrow free,
Grace purge the old and make us new,
Destroy our foes, give peace and joy,
Be thou our guide, keep trouble far.
Grant us to know the Father, Son,
And Holy Ghost, the three in one.
World without end in Heavens high realm
Oh let us dwell, and reverence Thee.

Praise God the Holiest, God the great,
Praise Father, Son, and Holy Spirit.

A. B. HUTCHINSON.

Correspondence.

Legend of the Flood.

DEAR SIR,—

I have heard in Mongolia, from a Mongol, a story which sounds much like a version of the flood in which Noah figured. The Mongol professed to have read the story in a Chinese book. I have not been able to find the book, and have found only one Chinaman who admits having heard of it. Could any of your learned readers kindly give me the title of the book? The story runs as follows.

God revealed it to an old man that a flood was coming, and ordered him to prepare a boat to save himself and his household. A stone lion in the market place was to weep blood when the flood was at hand, and when this wonder was seen, the old man and his family were to get on board without loss of time. The old man prepared the boat and went, or sent, daily to see if the stone lion had wept blood. A pork butcher near the place seeing the man coming daily to the stone lion and learning the reason of his coming, made up his mind to have a lark at the old man's expense. So one morning he put some blood about the stone lion's eyes. In due course the old

man arrived, saw blood, fled home amid the laughter of the on-lookers, who were in the secret, got himself and his family on board, and were just in time to escape the flood which came suddenly and carried away the mockers.

Such is the story. I shall be much obliged if any of your readers can tell me the name of the book where the story is found, and still more obliged if any one can give an idea of the date when such a legend first became current in China.*

HOINOS.

Baptist Church organized at Kwin-san.

DEAR RECORDER:—

It may be encouraging to those who are interested in the extension of Christ's kingdom in China, to know that on the 2nd inst, with the assistance of Rev. Wang Ping-san, I organized a Church of sixteen members, at Kwin-san, and ordained See-Te San as pastor, also two deacons. This new Church is a colony from the Shanghai Church, consisting of persons who reside in Kwin-san. Two have been added since its organization. In Kwin-san we have a house, built by this Mission, on land belonging to the newly ordained pastor. The premises consist of a Chapel, and accommodation for the pastor and his family, and the family of Dr. Tsung-an, assistant, who has a dispensary in connection with the Chapel. He supports himself by his practice. The wives of these two men, and the mother-in-law of one of them, are Christians. The Church at present, is not able to support its pastor.

Faithfully,

November 27th, 1879. M. T. YATES.

The Triennial Examinations for the Kü Jăn Degree.

DEAR SIR,—

Having appealed, through your columns, to the Missionary Brethren in this country, for prayer on behalf of the efforts to be put forth in the various Provincial Capitals, for the widespread diffusion of the Gospel, during the Ku Jăn Examinations, in the 8th month, it is but due to make known the goodness of God in hearing prayer.

I hope too that a brief account of the plans adopted in the Capital of Shansi may elicit similar reports from other cities, which shall prove of service in years to come.

The Missionaries resident in Tai Yuen Fu, held united consultation and prayer, as to the plans to be adopted, and agreed, that, as this was the first Examination during which Protestant Missionaries had resided in this city, the time had not yet come for street preaching, nor yet for the opening of a Public Preaching Hall, but that the Residences of the Missionaries should be advertized on the gates of the city, and, supposing that this would bring quite a crowd of visitors, that another house should be rented, in addition to the two already

* Our teacher says this story may be found in the 龍圖公案. *Ed.*

occupied, and that the following Tracts should be placed in the hands of each Student. "The Mirror of Conscience," 天良明鏡, The first part of the official Publication of the Shanghai Conference Committee entitled 聖道大源, The Commentary on the 10 Commandments by Dr. Edkins 上帝十誡註釋, and a sheet tract or two on the Duty of Thanksgiving for the Cessation of the Famine, specially prepared for this Province. 4,000 of each of these were printed, with the exception of that on the 10 Commandents, which we were not able to get ready in time; and distribution was made, first at the lodging of the Students, then at the Gates of the Examination Hall, though not until the plan had been tried at the close of the first sitting, when two or three native helpers were requested to make distribution, and thus discover whether the plan was feasible or not. Finding it to be so, before daylight on the morning of the 16th of the 8th month, Messrs. Richard and James, each took a cart filled with the above tracts, and accompanied by a few native assistants and two or three schoolboys, took their stand, one outside the East, and the other outside the West Gate, of the Examination Hall, where a long line of carts and a few distributors of Buddhist King, awaited the opening of the Gates. About daylight the gun was fired, and the Gates thrown open, and work went briskly on. Each man as he passed was presented with a packet of the above Tracts, and, thank God, almost without exception, they were politely accepted and as the Gates were not closed again, after the first rush, the distribution went quietly on till 9.30 or 10. A.M., when between 10 and 20,000 Tracts and hand bills had been received by Siu Ts'ai, from all parts of the Province. On one of the sheets, six questions were given, bearing upon Revelation, Holiness of Heart, Atonement for Sin, Prayer, Idolatry, and Opium Smoking, and prizes offered for the best essays on these subjects, such essays to be sent in either to Tai Yuen, or to Ping Yang Fu, on, or before the 15th of the 12th month.

I may say too that scores of hand bills were placarded throughout the city and hardly one torn down. Some by means of these, were led to apply for the prayer of thanksgiving and consecration, prepared specially for this Province; but our expectation of a rush of visitors was not realized. Several have called upon us, and some have invited us to visit them at their own homes, but nothing like the number we expected. To several of the Kiao kwan a copy of Dr. Williamson's 格物探源 was presented, and at the close of the Examination, an effort was made to assist some of the very poorest of the students to return home, with the balance of relief money still in hand from the last remittance of the Shanghai Committee, but this proved unsuccessful. But, although in one or two points, our projects have failed, yet we do feel deeply grateful to God for so peaceful a scattering of the good seed throughout the length and breadth of the Province, and committing this work to the Lord, and commending it to the prayer of the Church, and hoping for further light for the future from other cities,

Believe me, Dear Sir, yours,

D. H.

TAI-YUEN-FU, *Dec. 8th*, 1879.

A Union College at Peking.

Sir,—

During a recent visit to Peking, I had the pleasure of hearing reports of the progress of the truth in North China, and of observing many indications of great promise. I found the brethren working most harmoniously with one and another, and ready—in some measure —to sacrifice minor differences for great ends.

One defect however, struck me very forcibly; and as it is chiefly by public discussion that defects can be remedied and reforms promoted, I venture to draw your attention to the matter. It relates to the educational apparatus and especially to the training of students.

To begin with the capital. Here we have Dr. Edkins and Messrs. Owen and Meech all more or less engaged in teaching students in connection with the L.M.S.; in Tung Cho the A.B.C.F.M. have a very promising establishment under Messrs. Chapin, Sheffield and Goodrich; connected with the American Presbyterians we have Mr. McCoy, in Peking, also with students. At Tientsin, we found students in connection with the L. M. S under the tuition of Mr. Lees, and a few hundred yards away, another fine collegiate institution, promoted by the late Mr. Hall, and now under the care chiefly of Mr. Innocent of the Methodist New Connection.

At Chefoo, Dr. Nevius teaches inquirers from the country, and Mr. Corbett has his class in winter time.

At Teng-chow-foo we have the flourishing seminaries of Mr. Mateer (now under Mr. Wherry) and Mr. Crawford. And judging from the enterprize of the brethren at Newchwang, we shall soon have one or two professorships started there.

I am not opposed to denominationalism under certain conditions —narrow torrents often have the most pith in them; but surely there is room for improvement, and seeing the out-stations are in their infancy, and in most urgent need of the personal superintendence of the Foreign Missionaries, why not relegate the work of teaching to a select few and set the others free for the work of planting and strengthening the native churches. It is only by this means that the rich clusters, now ripe to the hand, will ever be gathered into the church of God.

Among the patch-work, or rather the Mosaic, of Dialects in the East and South of China, such amalgamation is in many places impossible on a large scale; but in the grand and spacious provinces of Northern and Western China such economy of labour and resources is not only practicable, but emphatically called for.

I beg therefore to submit for the candid consideration of all concerned the establishment of a united Seminary at Peking, where all branches shall be taught which are necessary to equip young men for the Gospel Ministry; and I urge my plea on the following grounds:—

Firstly.—I base my first argument on the plea of *thoroughness*. In view of the keen and powerful intellects with which the native ministry will have to contend, a complete mastery of Theology and related sciences is of the highest importance; I therefore think that

the Missionaries are under the highest responsibility to do all they can to secure an Institution fully furnished, in every respect. They would thus place their students far ahead of the most learned even in China, and the Church of God would thus lead the way in this Great Empire as it has done in other lands. No one will pretend this can be attained under the present system.

Secondly.—*Healthful Rivalry.*—All who have had any experience in tuition know the invaluable advantage which competition adds to the success of their labours. It awakens all the powers of young men and stirs up all the energies of their nature, whereas classes of three or four often either promote somnolency or breed conceit.

Thirdly.—*Mutual Acquaintanceship.*—In clumps of three or four in different parts of the country our native students can never know each other as they should. When, therefore, one reflects on the great benefit of a knowledge of each others proclivities, capacities, and characters, the force of this consideration becomes more and more apparent. How would an invading army succeed if the leaders of divisions were ignorant of each others strength and tacties?

Fourthly.—*Residence at Peking.*—All who have been long in China know the eclât which attaches to any man who has resided for a time in the capital. But independent of such secular considerations the opportunity which our students would have of acquiring the standard mandarin and laying aside their provincialisms,—of making themselves masters of the antiquities of their country, and the economy and detail of their government, imparts most unanswerable power to the argument of having our seat of scholastic learning there, and on this ground I would even recommend Shanghai and Ningpo students being sent thither.

Fifthly.—This project could be carried out with comparatively little expense—I assume that the various Boards would continue to pay the salaries of those engaged in tuition; also that class rooms could easily be provided in one or other of the spacious premises which I am delighted to see are possessed by all the Missionary establishments in Peking.

Furthermore there are already several men in Peking, who are highly competent for the task of Professors, and if it was thought desirable to call any one from a distance to spend a portion of his time in such work, his travelling expenses would be all that would be necessary. The journeys of the students on their vacations could be utilized in colportage or preaching among the cities on their way to and from their homes. The board of students, and allowances for books &c., therefore, would be the only great expense, and this could be divided proportionately among the various societies, and would perhaps be less than they pay under the present system.

Sixthly.—At present, as far as I could learn, no effort has been made to enable our students to acquire a knowledge of Hebrew and Greek, which in fact, could only be properly accomplished in a Seminary such as is proposed. While therefore sad disappointments lead me to leave English as an open question, the importance of the

Chinese Ministry being able to make out the meaning of the original texts lends important weight to the project in question.

Seventhly.—Independently of the value of such a college to our own students, many young men—especially in Peking—would take advantage of the instructions which could there be obtained—more and more numerously every year, and thus the college would become one of the institutions of the Empire.

We were among those who hailed the rise of the "*Toong Wen Kwan*," but have been disappointed with its progress. It appears clear that the Chinese authorities have no idea of making it an expansive institution and ultimately a university for the Empire, but are content to retain it as a sort of Academical Preserve for the training of young men—Manchus—for their Diplomatic service. Enquiring young Chinese, therefore, are as yet compelled to look to us for what they call affairs in Science and Western learning.

Eighthly.—Such a scheme is virtually embodied in the recommendation of the Conference of 1877.

Many other considerations might be added, but I refrain a word to the wise. The project appears eminently practicable. It lies with the missionaries in the field to represent the matter to their respective Boards. I feel certain the authorities at home would approve and support such a scheme. It strikes me, the Peking Missionary Association should take up this matter; and I respectfully commend it to their serious consideration.

It has been attained in a great measure in Japan, and why should we lag behind our brethren. The time has now come when such questions require to be looked fairly in the face. It is utterly suicidal to go on in the present infantile and divided manner. The Great Denominations of Protestant Christendom are at one on all great questions. Why should they, working in such a field as this, curtail and hamper their own efforts and usefulness?

"UNITAS."

October 3rd, 1879.

The Text-Book Series.

DEAR SIR,—

I am requested by the members of Committee for the publication of the series of School and Text-books to forward the inclosed minutes of meetings held by them in connection with the matter. They will show the progress that has been made in the work, and which it is believed will be regarded as satisfactory.

Yours truly,

WM. MUIRHEAD.

Shanghai, *December 15th*, 1879.

Minutes of the Meetings of the Committee for the publication of "A Series of School and Text-books," held at the London Mission, Shanghai, October 24th, 27th and 31st, 1879.

Present.—Rev. Dr. A. Williamson, Rev. Dr. Y. J. Allen, Rev. W. Muirhead, Rev. T. Taylor and Mr. John Fryer.

Opening of proceedings.—Dr. Williamson on being voted to the Chair explained that Mr. Muirhead having been asked to perform the duties of Hon'y. Treasurer was *ex-officio* a member of tho Committee, and that he also represented Mr. Lechler of Hongkong. Mr. Taylor was asked to be present, because the Committee would hereafter be glad of his assistance in various ways. The meeting was then formally opened with prayer by the Rev. W. Muirhead, and Mr. Fryer was requested to act as Secretary for the occasion. The minutes of the last meeting were laid on the table by Mr. Fryer and since they had already appeared in print they were passed as read.

Alteration in the Committee.—The Chairman explained that since the last meeting in May, 1877, Mr. Fryer had resigned the Secretaryship into his hand; Dr. Allen had yielded the post of Chairman to Dr. Martin; and Mr. Muirhead had been asked to act as Hon'y. Treasurer. These matters had been adjusted by a circular formally submitted to and agreed upon by the whole Committee.

Prospectus, Circulars &c.—Copies of a prospectus, a report of progress which had been inserted in various newspapers, and a circular in English and Chinese which had been widely distributed as an appeal for pecuniary aid were laid on the table and approved of.

Progress in preparation of books.—The Chairman went through the list of the 51 books that had been decided upon, specifying the progress that had been made in each case. Several works were completed; a few were not yet begun, but the majority were in a fair state of progress. Five new books had been added to the list already published, viz;—A third "Reader" by Miss Lillie Happer: Health by Dr. Kerr; Meteorology by Dr. Fritchie, Family devotion by Bishop Burdon and "The Founders and Reformers of the Christian Church by Bp. Burdon. Specimens of wall maps and diagrams had been supplied gratis by Messrs. W. & A. Keith Johnston and were laid before the Committee. It was shown that explanations in Chinese could easily be added, and that a ready sale might then be at once found for as many as it might be advisable to order. Mr. Muirhead advised that gentlemen outside the Missionary body, such as Consular or Customs officials, should be asked to undertake such works of the series as had not yet been apportioned.

Funds.—The Hon'y. Treasurer laid a statement of accounts before the meeting, showing funds in hand to the extent of Taels 1083. 60. Dr. Williamson acknowledged sums amounting to 408 dollars which he would collect. It was hoped that when the subscriptions from Peking,

Hongkong and other places were received the Committee whould have enough funds in hand to commence with.

Aid from Foreign Societies.—The Chairman mentioned that he had written to the Religious Tract Society in London, which, while unable to give a donation for general purposes, was willing to pay for two of the religious works of the series. It was expected that the American Tract Society would pay for another, and that the Society for the Propagation of the Gospel would pay for the Manual of Family Devotion by Bishop Burdon. Dr. Allen consented to write to the Board of the American Methodist Episcopal Church, South, from which he believed assistance would be granted.

Self-supporting idea.—Mr. Fryer pointed out that the idea of self-support was a prominent feature in the prospectus, and hoped it would be equally prominent in carrying out the scheme. He was asked to draw up particulars respecting the publication and sale of the Arsenal publications for the next meeting.

Terminology.—Mr. Muirhead hoped something had been done with the view of securing a common terminology throughout the series. Dr. Williamson remarked that a meeting had been held in Peking for that purpose, and a system had been fixed upon for the phonetical rendering of proper names, which he hoped to receive shortly and lay before the Committee.

Various other topics were started and discussed but it was agreed not to come to any formal resolutions till the next meeting; and that the present meeting should only be regarded as a preliminary one.

Adjournment.—After a prayer by the Rev. Dr. Allen the meeting was adjourned till the 27th.

Opening of meeting.—Dr. Williamson opened the meeting with prayer; after which the minutes of the former meeting were read by Mr. Fryer and passed. The various proceeding of Dr. Williamson on behalf of the Committee since he had assumed the Secretaryship were formally approved of. A vote of thanks was passed in favour of Mr. Muirhead and the various other gentlemen who had assisted in obtaining subscriptions at the ports, for their valuable services.

Books not yet apportioned.—It was determined ask Dr. Graves to prepare a small Geography of the Bible; Miss. Williamson Zoological charts and hand-book, and Mr. Ohlinger Ethnology. Mr. Fryer promised to endeavour to supply Zoology and drawings from works in progress at the Arsenal if it was decided to undertake them.

Chinese name and motto for the Series.—After some discussion nothing was determined on; but it was suggested that all books supplied by the Committee should have whatever name and motto might eventually be decided upon, stamped or printed on the title page.

Editor of the Series.—Dr. Williamson proposed that the Editorship should be undertaken by Mr. Fryer, who promised to give the matter due consideration before the next meeting; but feared his other duties would prevent his filling a post requiring so much time and attention.

Agencies.—Mr. Holt having expressed his willingness to Dr. Williamson to undertake the general agency for the sale of the publications at the Presbyterian Missson Press, at a charge of 5 per cent, to

cover all expenses, his offer was accepted. It was also determined to ask the following gentlemen to act as agents at the various parts;—Peking, Mr. Roberts; Tientsin, Mr. Innocent; Newchwang, Mr. Macintyre; Wuchang, Mr. Bryson; Kiukiang, Mr. Hart; Ningpo, Mr. Hoare; Nanking, Mr. Leaman; Hangchow, Mr. Sedgwick; Foochow, Mr. Plumb; Amoy, Mr. Macgregor; Swatow, Mr. Gibson; Hongkong, Mr. Lechler; Canton, Dr. Kerr; Yokohama, Mr. Lilley; Wusueh, Mr. Race; Wenchow, Mr. Stott; Yangchow, Mr. Moore; Chinkiang, Mr. White; Ganking, Mr. Pearce; Taiwan, Mr. Barclay; Tai-yuen-foo, Mr. Richard.

Wall charts, maps &c. Dr. Williamson was authorized to write to Messrs. A. and W. Keith Johnston for 30 copies each of charts on Zoology, Botainy, Astronomy and Ethnology; and to forward the maps prepared by Mr. Chapin to the same firm for an estimate.

Printing &.—As a rule the text and school books are to be cut on blocks; the pages to be of standard size; the type clear and bold; the "Readers," Arithmetics, and a few others to be of smaller size for the sake of portability.

Commencement of publication.—As it is desirable to begin with books likely to be well received by the native officials and gentlemen who have subscribed; and as none of the books that have yet come to hand appear altogether suitable for this purpose the question of the first book to be published had better stand over.

Funds.—Dr. Williamson called attention to the fact that the funds are still far short of the Taels 3,000. required to carry through the undertaking. Several plans to obtain funds were talked over and some of them were to be attempted before the next meeting. Mr. Fryer was asked to draw up a new prospectus in Chinese.

Adjournment.—After prayer had been offered by Rev. T. Taylor the meeting was adjourned till October 31st.

Opening of meeting.—The proceedings were commenced by a prayer by Mr. Muirhead, after which the minutes of the former meeting were read by Mr. Fryer and approved.

Name of Series and motto—The name of "*Ih-chih-shu-hui*" 益智書會 or Useful Knowledge Book Society was decided upon to represent the Committee, subject to the approval of the absent members. None of the mottoes suggested could be fixed upon without further consideration.

Zoology.—A set of cheap coloured Zoological engravings was laid on the table and highly approved of as illustrations for a work on Zoology. Mr. Fryer was authorized to make arrangements with the publishers for a thousand sets without the letter press.

History.—Dr. Allen having declined, through pressure of other engagements, the task of furnishing an Epitome of Modern History, Mr. Muirhead agreed to asked various gentlemen outside the Missionary body to supply this and other works.

Arithmetic.—A copy of Mr. Mateers Arithmetic in 3 volumes was shown and generally approved of, (as a whole); but Dr. Williamson requested to arrange with the Author to change the Mandarin style into *Wenli*, and to divide it into three parts, each of which might be

complete in itself and sold separately. It would then be accepted and printed by the Committee.

Church History.—The Rev. Mr. Corbett's Church History, highly approved by Dr. Martin, was accepted, and it was arranged to print it after a few alterations in proper names have been made.

Maps.—Mr. Fryer was requested to write to Berlin and make enquiries respecting a large Chinese Atlas giving the whole world on Mercator's projection, and in the course of being photo-lithographed by the Chinese Ministers directions.

Political Economy—Dr. Martin's work on this subject being considered one of the best books to commence the series with, Dr. Allen promised to write and enquire how soon it would be ready.

Dr. Martin's letters.—Two letters from Dr. Martin in which the establishment of a Sub-Committee for each important Mission station, and the formation of the present Committee into a permanent "Society for the diffusion of useful knowledge" were brought forward. These topics were reserved for future consideration.

Mr. Major's letter.—A letter was read from Mr. Major of the "Shunpao" office offering to assist in the sale of the works, and to supply maps, atlases &c. It was decided to thank Mr. Major for his kind offer, which the Committee would avail of as much as possible.

Mr. Fryer's proposal.—A proposal was brought before the meeting suggesting that as the books were easily divisible into religious and secular, the funds for each division should be kept separate; so that Chinese who might object to subscribe for the religious works might be enabled to do so for secular ones only. This step was deemed inadvisable; but a second proposal was agreed to, by which the value of their subscriptions in books at the usual selling price might be claimed by Chinese subscribers.

Editorship of the series.—In reply to the question proposed at the former meeting, Mr. Fryer suggested that each writer should, as far as possible, be his or her own Editor. He consented, however, to act as General Editor for the secular books only, and promised to send to the Secretary an estimate for the cost of printing part of the Series by Contract at the Kiang-nan Arsenal, uniform with the publications from that establishment, of which a list had been laid before the Committee.

Prospectus.—The draft of a new prospectus in Chinese was submitted to the meeting and Mr. Fryer was authorized to get it printed in a suitable form for general distribution together with list of proposed publications, and subscribers names.

Minutes of the Meetings.—It was resolved that the minutes of the meetings should be sent to the "Missionary Journal" and other papers for publication.

Conclusion.—Dr. Allen having engaged in prayer the affairs of the meeting were brought to a close.

Missionary News.

Births, & Deaths.

BIRTHS.

At Ningpo, on Monday, December 8th, the wife of Rev. J. L. Stuart, American Presbyterian Mission, South, Hangchow, of a son.

At Tai-yuen-foo, on the 7th September, the wife of Rev. T. Richard, of a daughter.

DEATHS.

At Sea on board the *City of Peking*, November, 23rd, A. H. Adams, M.D. of the A.B.C.F. Mission, Osaka, Japan, of Typhoid fever.

At Ningpo, on the 27th of November, Edward Ernest, son of Rev. James Bates, C.M.S.

Arrivals.—On November 6th, per M.B.M. S.S. Co's., s.s. *Tokio Maru* Rev. and Mrs. J. A. Leyenberger on their return, to join the American Presbyterian Mission at Chefoo, Rev. and Mrs. S. A. Hunter to join the same Mission at Tsi-nan-foo.

Miss. G. Howe, A.M.E. Mission Kiukiang, on her return.

Miss. D. Howe and Miss K. C. Bushnell, M.D. to join the same Mission.

Rev. and Mrs. W. J. Boone and Miss Mary Nelson of the American P.E. Mission, Shanghai, on their return.

On November 19th, per M.M. s.s. *Amazone*, Mrs. Taylor, of the London Mission, Shanghai, on her return.

On November 27th, per *Sumidu Maru* Rev. and Mrs. J. H. Judson, to join the American Presbyterian Mission, North, at Hangchow.

On December 20th, at Ningpo, Misses Lightfoot and Inveen to join the Mission of the American Baptist Union.

On December 25th, per *Hiroshima Maru*, Mrs. L. S. Whiting, of the American Presbyterian Mission, Nanking, on her return.

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Departures.—On November 8th, per M.M. s.s. *Ava*, Mrs. J. L. Nevius of the American Presbyterian Mission Chefoo, for Italy.

On December 4th, from Foochow, Rev. S. L. Baldwin, D.D. Mrs. Baldwin and 3 children, of the American M.E. Mission, for U.S.A. viâ India and Europe.

Home address,
1106 Broad St. Newark,
New Jersey.

On December 24th, per M.B.M. S.S. Co's s.s. *Genkai Maru*, Mrs. M. T. Yates of the American Baptist Church Mission, South, for U.S.A.

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Those who are acquainted with Eadie's Bible Cyclopædia and know its value will be glad to learn that a Chinese translation my be obtained from Rev. J. Macgowan Amoy.

TENG-CHOW-FOO.—Rev. C. R. Mills writing to a friend on the 8th of December says:—I have been away from home in the country for the last two months. I visited and preached in 450 villages and walked 252 English miles, was absent 62 days. I subsisted on native food with the exception of three or four days. Was carried over 3 streams on man back and over 1 on donkey back. This is all the *riding* done in the 62 days travel. 7 persons were baptized and the Lord's Supper administered in 2 villages. Mr. Mills thinks that 400 of the villages at least had never been visited by a Missionary.

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TIENTSIN—Rev. C. A. Stanley, A.B.C.F. Mission, reports recent his return from a tour in the country. During the trip 7 adults and 1 child were baptized. About 40 applicants were left in charge of Rev. A. H. Smith who came out to relieve Mr. Stanley. He will remain until about the middle of January, when Mr. S. will again go out. Inquirers are fewer in number than immediately after the close of the famine relief, but the people who come seem more reliable; new villages are asking for preaching and the work is enlarging to such an extent that the presence and efforts of 2 or 3 Missionaries are needed to keep pace with the demands.

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SOOCHOW.—Rev. J. W. Lambuth writes us on December 23rd, as follows:—It gives me great pleasure to announce the completion of a new Building for our Boy's Boarding School in Soochow, at a cost of seventeen or eighteen hundred dollars, to accommodate about twenty-five or thirty pupils. This is in connection with a new residence which has just been completed for Rev. A. P. Parker of our Mission. The money for the School is the gift of a Christian brother in the state of Kentucky, U.S.A. The same brother has also given us over four thousand dollars for a Church in Soochow which will be erected as soon as the ground can be secured in the proper place. The school-building at Soochow has a small chapel in connection with it, which we hope to open for the first time, next Sabbath, December 27th. We are glad to state that Dr. Allen has just completed his church, which was dedicated on yesterday the 22nd, December. It is the gift of a Christian brother in Georgia U.S.A. We rejoice with Dr. Allen in the completion of this neat, well-built church, and we trust and pray that it may be a blessing to many souls. An account of the dedication will be found in another place.

I am glad also to say the School-building for another girl's boarding School in our Mission is now under course of erection at Naziang, sixteen miles from Shanghai. This school is supported by the Woman's Board of Foreign Missions of the "M.E. Church, South, U.S.A."

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NINGPO.—The following action has been taken by the Ningpo missionary Association; The recent death of the Rt. Rev. W. A. Russell, D.D. Bishop in North China, is an event which the members of the Ningpo Missionary Association cannot allow to pass without some formal expression of their high estimate of his

worth, and their sincee regret at his decease. A member of this Association from the time of its organization, he ever manifested a deep interest in its welfare, and actively participated in its proceedings. His ripe experience, sound judgment, and genial temper, commanded the respect and affection of all, and his removal brings a deep sense of personal bereavement to every heart.

The departed brother was a man of rare intellectual and moral endowments. He was a Christian who combined strong convictions of personal duty, with a spirit eminently catholic and courteous towards others; a gentleman whose out spoken utterances,—frank and manly,—never gave offence; a neighbor hospitable and sympathetic, always manifesting a friendly interest in the welfare of those about him; a Missionary who was richly qualified for his work and fully consecrated to the Master's service. For more than thirty years, he has been known in this city as a man of God, living for the highest ends, and uniformly honoring by his faith and his practice, both the doctrines and the precepts of Christianity; and the Word of Life, which he held forth by his lips and his pen, was harmoniously illustrated by him in all the departments of public and private activity.

We shall miss his cheerful presence in the social circle, his wise connsels in our business gatherings, and the influence of his deep and unassuming piety in our religious assemblies.

The native Christians have lost in him a wise teacher and a sympathizing adviser, and the heathen a friend who took a deep interest in their welfare and labored assiduously for their salvation. While cherishing with affectionate remembrance the memory and example of our departed brother, and expressing our own sense of personal bereavement, we tender to his deeply afflicted wife and bereaved associates our heartfelt sympathy.

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Shanghai.—We note the dedication of two Churches at Shanghai. One, connected with the American Prot. Episcopal Mission, and located at San-ting-kur, a village about 12 miles North of Shanghai. The services took place on Friday, December 19th and were conducted by Rt. Rev. Bishop Schereschewsky, D.D. assisted by Foreign and Native Clergy of the Episcopal Church. We understand that the grounds and edifice were secured by the efforts of Rev. Woo Hungnioh who raised $1,034.00 for the purpose. Of this amount $200.00 were contributed by Rev Mr. Woo's sister. The Lessons for the occasion were read by Rev Y. K. Yen, one of the Professors connected with St. John's College; Rev. R. Nelson D.D. read the prayers, the sermon was preached by Rev. Wangchai, pastor of the native Congregation connected with the Church of Our Savior, Hongkew. The Church at San-ting-kur is called St. Stephens.

The second Church dedicated was one connected with the American M. E. Church Mission (South). This Church has been completed within the past month. It is located near the residence of Rev. Y. J.

Allen, D.D. LL.D. and indeed stands on the same grounds with his residence and School. The edifice is as neat a structure as we have seen. The funds for its erection, $2,500.00 were contributed by a friend of the Mission in U. S. A. and our judgment is that the money thus donated has been well expended. The dedicatory services occurred on December 21st and were conducted by Rev. Dr. Allen and Rev. J. W. Lambuth assisted by native clergy. Dr. Allen preached the sermon from I. Tim. II. 5. The dedicatory prayer was offered by Rev. J. W. Lambuth. The Church was crowded with Chinese and more were about the door. It is evident that this Church is too small for public gatherings of the native Christians such as assemble at the monthly meetings.

Rev. W. S. Sayers, a deacon of the American P. E. Church, was admitted to Priest's orders on Wednesday, December 17th, at the Church of Our Savior, Hongkew. He has since departed to join the Mission of his Church at Wu-chang, where Rev. S. J. R. Hoyt has been working alone since the departure of Dr. A. C. Bunn for U.S.A. Mr. Sayers came to China to fill a professorship at St. John's College, but he has given it up to go to the relief of Mr. Hoyt. We understand that Rev. W. J. Boone, formerly located at Wu-chang, is to remain at Shanghai and has already commenced work at St. Johns. His health is such as to make it unwise for him to return to his old station.

Editor's Corner.

All articles or correspondence intended for insertion in the Recorder should be addressed to the "Editor of the Chinese Recorder, Presbyterian Mission Press, Shanghai.

All communications on business matters should be addressed to the "Publisher of the Chinese Recorder, Presbyterian Mission Press, Shanghai."

The editor assumes no responsibility for the opinions or sentiments expressed by correspondents.

All articles must be accompanied by the name of the writer, which will be published in connection with them, unless the writer expressly directs otherwise.

We had hoped to be able to announce the name of the editor of the *Recorder* for 1880 in this issue. But we have not been able to secure the services of any one as yet. In the meantime the search is in progress. We request contributors to send their articles, papers, reports or correspondence to the American Presbyterian Mission Press, until further announcement is made. The absence of the name of any one person as editor will not, it is hoped, interfere at all with the continuance of the *Recorder* for 1880. All articles sent in will receive acknowledgment and be inserted in their order. Books for review will be placed in competent hands.

In entering upon a new year there are a number of important questions which demand the consideration of the missionary body. We have to meet living issues at every step of our work. To bring all the light possible from experience, or from study, is one of the objects to which this periodical is devoted. We wish then to urge our readers to use its columns as much as possible, for this purpose. The magazine has no reason for a protracted existence except as the servant of those who are trying to help China into a new and better national life and character. Whatever will help to accomplish this purpose is worthy a place in our pages.

New phases of mission work are worth recording. Questions that arise in connection with the organization of Churches demand constant attention. Are there any better plans for pushing on our work, is a matter to be considered; educational interests are growing in importance and in this connection arises the whole subject of mission schools. Are they as effective as possible? Are they as economical as possible? Are they fostering any false notions in the minds of the students, as to their own importance or as to their relation to the foreign missionary?

We believe that "Unitas" in his communication about a University in Peking has hit another important topic. Is it not time that mission

schools have a higher aim before them, that they be made less desultory, that instead of every missionary spending a great deal of valuable time upon a few pupils, a few men, well qualified and with a mind for the work, should give themselves to educating the pupils and thus set the rest of the missionaries free to do the all-important work of preaching the Gospel? Can not something be done to establish reading-rooms, not alone at the ports, but at the great inland Centres, occupied by the different missions? Then aside from all these matters for discussion, for papers, for comparison of views, there are many things we all would like to know. Medical Journals abound in *cases* interesting to all practitioners. We would like a record of cases, for this magazine. The missionary with his finger upon the Chinese pulse can tell us how it moves in different parts of the Empire, and thus keep up a general knowledge of the progress of the work, with a narration of any specially interesting features.

Why should we not have a short account of the meetings of the different missionary associations? Something worth recording always comes to the surface in these monthly meetings and as there is a Secretary, we should be glad to receive a report from that officer. If it seems best to meet the requirements or the desires of our friends why should the *Recorder* not appear *monthly* instead of *bi-monthly*? We see no reason for it, and presume that the wish of a majority of the subscribers to that effect, would meet with due attention from the Publishers of the *Recorder*, at any rate an expression of opinion on this point would do no harm and a certain amount of staleness would be removed thereby.

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We wish to call the attention of contributors to the fact that we will gladly give any person 10 copies of any articles contributed, *when requested do so.* The request should be sent to the American Presbyterian Mission Press, *with each article*, desired. We can not promise to remember a general request such as "please send me 10 copies of any article I may contribute for the *Recorder*."

Notices of Recent Publications.

Woman's Work in China. Vol. III. No. I.

THIS excellent organ of the Ladies Missionary Society in China, is full of interest to all who care in the least for the elevation of the women and children of China.

We do not hesitate to say that the stronghold of idolatry is the family, and above all other members of the family, the mother. To convert China the mothers must be converted. As none but females have access to the Chinese female world, we see at a glance what an importance Woman's Work assumes.

The papers in the present number, coming from nearly every port in the Empire and from numerous interior Mission stations are of great value as indicating the lines of work for the women and to some extent the progress made in it. We do not care to single out any of the papers for special mention, but commend the whole number. We hope every means possible will be employed to circulate this Semi-annual among the Home churches and friends.

An International Court for China. By James Joseph Henderson, LL.B., Shanghai.

THE authors purpose in this brochure is to set forth the condition of courts in China, how they fail to meet the necessities of the case, and then by referring to the International Court in Egypt, which has proved so successful, to suggest that something of the same kind might be established in China. To one who reads the reports of the numberless suits in foreign and mixed Courts, and sees how cases are sent from one to another like a shuttlecock, it must be apparent that Mr. Henderson has shown up a real difficulty in very plain language. It is for jurists or those who act as jurists to decide whether a plan which has worked well in Egypt is adapted to the necessities of China. And after that decision is reached there remains the greater difficulty of carrying out the decision.

Transactions of the Asiatic Society of Japan. Vol. VII. Part IV.

THE number before us furnishes a series of articles interesting not only to members of the Asiatic Society, but to the general reader. This is especially true of the "Discourse on Infinite Vision" as translated by Mr. James, "Wasaubiyauwe, the Japanese Gulliver," by Mr. B. H. Chamberlain, and H.M.S. "Phaeton" at Nagasaki, in 1808, by Mr. Aston. Of course every one knows the "Phaeton" belonged to H.B.M's. Navy, hence the omission of "B" does not matter much, except that it savors of arrogance, when there are so many H. M's. in this little world. But Mr. Aston is not the only person who speaks of H. M. when he means H.B.M. The other articles in this number of the "Transactions" are "Analyses of Surface Waters in Tokiyo," by R. W. Atkinson B. Sc., "The Chemical Industries of Japan," same author. "A History of Japanese Art" by W. Anderson F. R. C. S. E., "Notes on Osaka," by Rev. J. Summers, and "Ancient Japanese Rituals," by E. Satow, B.A., besides which there are three reports and a list of members of the Society.

The China Review. Vol. VIII. No. II.

THIS number of the China Review, while containing Articles of real value is rather dry reading except for persons specially interested in the subjects treated. "Comparative Chinese Family Law," by E. H. Parker, continues a study of the subject introduced by Herr von Mollendoerff, and occupies justly a prominent position in the Review. T. Watters gives the first part of a paper on "Fa-hien, and his English Translators' in which he proposes to examine a few passages of the Fo-kuo-chi as translated by Remusat, Beal and Giles, but which seem to Mr. Watters to have been misinterpreted. Mr. Stent's "Sketches from the life of K'ung Ming" are continued. The remainder of this part is devoted to Book Notices Literary Intelligence, Wants, Exchanges, etc.

A Guide to the Tablets in a Temple of Confucius. By T. Watters, H.M's Consul for Wuhu. Shanghai, American Presbyterian Mission Press, 1879.

To give our readers a knowledge of the authors purpose in this book, we cannot do better than quote a few sentences from the Preface. "The aim of the following pages is to give the names of the men who have been canonized as followers of Confucius, with a few notices of the circumstances in which these men were born, and lived, and of the work which they severally accomplished."

We may add, however, that to give these "few notices" and what Mr. Watters terms "a slight general sketch of each individual" has involved no small amount of work on the part of the Author. We find in the book, after the preface and a note referring to the principal authorities used in the preparation of the work, first an introduction which gives us an "Outline of the Temple." In this "Outline," we find what "must be" in the location and construction of a Confucian Temple. This is followed by a "Historical Sketch," giving us the "origin of the magnificent honours now paid to Confucius" in the "offering of a pig, a sheep and an ox" by the founder of the Han dynasty, about 195 B.C. and following it the development of the worship of Confucius until we reach the climax of magnificence under the present dynasty. The worship offered in the Temple is also detailed in another chapter which with some "General Remarks" closes to the Introduction.

Then follows the main part of the book, denominated "The Tablets." Mr. Watters has taken up the ordinary designation of the classes of individuals whose tablets have been honored with a place in the Confucian Temple, and then gives a sketch of each man in his class and in his rank. First of course is the Sage himself. He is followed by the "Four Associates" viz:—Yuen Hui, unequalled by any of the disciples for his love of learning. His hair turned gray at 29 years of age, and he died soon after, "perished in his summer day." Tsengtz, noted for his great filial piety, Tsz-sz, the reputed author of the "Great Learning" and the "Doctrine of the Mean" and lastly Mencius, "the Sage who is Second" whom every body knows.

These are followed by the "Twelve men of Genius" as our author translates 十二哲. The most noted of these Twelve of course is Chu Hsi.

Then comes a sketch of the "Former Worthies" 79 in number. About some of these persons, as little is known as about many of the successors of the Apostles, but the tablets are there in the Temple which frees them from a purely mythological character. But of many of them we find quite lengthy accounts, which will be read with interest.

The account of the "Former Worthies" is followed by sketches of the "Former Scholars" now numbering 65, then we have 6 Ancestors who were glorified as Sages;" "Four Associates" and 6 "Former Confucianists," with which the book closes.

We have then set before us in this work sketches more or less elaborate of 177 persons, more or less noted for their literary, political, military, or philosophical prowess, who have lived from B.C. 550 to A.D. 1709, and whose lives have and do exert a powerful influence upon this nation. Indeed we may say these men, following out, or philosophising on, and teaching the doctrines inculcated by Confucius, have moulded the mind of this Empire. It is then to the teachings of these men that we must look for the secret of the feelings, impulses, and ambitions of the leading men of to-day, so far as they belong to

the Conservative party of China. Is there any other party? We are then greatly indebted to Mr. Watters for his labors upon this book, labors of pleasure, if not of sympathy with the men into whose merits he has looked and of whose lives and writings, he has given us an epitome if we may judge from the general tone of these sketches.

We confess to a feeling of pleasure as we read the accounts of many of these men, who were no time servers, nor demagogues, but men animated by the best principles of which they were aware, devoted to their country, and yet in some instances with too little stamina to endure pitiless censure and wrong.

We are sorry Mr. Watters has not placed his book in the market, it being as we understand not intended for sale. We should like to see it in the hands of missionaries, of diplomats and of everyone who has any real interest in knowing the best Chinese who have ever lived, and whose teachings are treasured up as the best heritage of the past.

We hope that in some way the book now before us will find its way into the hands of many of our readers.

Chinese Immigration,—A Paper Read before the Social Science Association at Saratoga, N.Y. Sept. 10th, 1879. By S. Wells Williams, LL.D.

After stating that "the question of Chinese immigration has drawn to it a degree of attention since the immigrants began to land in this country thirty years ago, which can hardly be explained by their numbers, their conduct or their capacity," Dr. Williams proceeds to say "my present object is to describe the origin, kind and prospects of this immigration, the conduct and the rights of the immigrants, with notices of their treatment so as to come to an intelligent idea of the question." All this the Doctor has done as few other men could do it. His own long residence in China, both at Canton and Peking, his intimate acquaintance with that part of the country from which the immigrants come, his knowledge of the beginnings of the immigration in 1849, his intimate acquaintance with the history of the treaty and of the views of Chinese officials, enables him to speak with authority upon the facts of the case and to infer what the prospects of the immigration are with a degree of certainty far beyond the power of those who have raised the cry of "peaceable invasion." Yet everything is done with coolness and good judgment which must carry conviction to those who are not bound by the desire to pander to all the demands of "the Chinese must go" party. We believe the circulation of Dr. Williams able paper will be of great service to those who are willing to know the truths.

We have articles on hand as follows :—

"Education of Woman in China," by S. W. Williams, LL.D. "Colour-names in Mencius" by F.

"What one gets to eat in Shantung," by C.R.M.

"A critique of the Chinese Notions and Practice of Filial Piety," by Rev. E. Faber.

"Statistics of Roman Catholic Missions in China," translated by Rev. C. Piton.

"Early Reminiscences of Foochow," by Rev. S. Johnson.

"Family Sayings of Confucius," by Rev. A. B. Hutchinson.

"Some thoughts about Christian Missions," by Rev. T. Richard.

"Mongolian Ruins;" Mongolian Meteorology;" "Delusions about Mongolia;" "The Recluse;" "A Mongol Wizard;" "The Good Ring and the Bad Ring," By Hoinos.

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